VĀRAṄ BHĀĪ GURDĀS

Text, Transliteration and Translation

Volume One



DR. JODH SINGH

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A NOTE ON TRANSLITERATION

While transliterating the text of Vārāṅ into English I have made the following changes in the generally accepted method of transliteration:

- Unlongated last 'a' has been dropped whereever it was desired to avoid confusion and wrong pronunciation as the people are doing with Gupta, Rāma by pronouncing them Guptā and Rāmā instead of Gupt and Rām.
- Sound Ch : ਚ and consequently
  Chh : ਛ
- ṛ : ੜ
- Thouth 'i' and 'u' have been retained for 'ਿ' (*sihārī*) and '-' (*auṅkaṛ*) in the end respectively where used but since these are grammatical usages their pronunciation is not desired.

PREFACE

Ever since I finished my translation of the *Dasam Granth* (1985-86) and *Vārāṅ* Bhāī Gurdās (1986-87) into Hindi, I wished I could put up before the English knowing audience, the meaning and import of the works of Bhāī Gurdās who was in fact not only an adept administrator of the House of the Guru but also a versatile genius well entrenched in the tenets of Sikh philosophy and theology. The great Bhāi Gurdās was well versed in Indian vernaculars as well as classical Sanskrit and used these languages to bring forth the ethos and culture of Indian sub-continent, of course putting Sikhism always at the fore-front. His *Vārāṅ* is an epitome of the commentaries and explanations of theological as well as ethical Sikh doctrines such as *saṅgat, haumai,* Guru, *gurmukh-manmukh*, truth,*nām* etc. reverberating in the Srī Guru Granth Sāhib. Bhāī Gurdās has explored in his Vārāṅ in chaste Puñjābī names of the Sikhs of the first six Gurus, ancient *bhagats* – devotees and their fields of work.

In the meantime I had completed "*A few Sikh Doctrines Reconsidered*" in English and "*Sikh Siddhānt: Sarūp te Samrathā*", and "*Sikh Bhagatī: Sarūp te Ādhār*" in Puñjābī. These were well received by the readers. "*Sikh Sidhānt: Sarūp te Samrathā*" was acknowledged in the year 1992, 'the best book on Sikh doctrines' in the last three years. After completing these works I thought seciously to take up the project of the translation of the *Vārāṅ* Bhāī Gurdās. At this very juncture I was invited at California (U.S.A.) to participate in a seminar on the works and thought of Bhāī Gurdās. Professor Manjīt Siṅgh, the erstwhile Jathedār of Srī Akāl Takhat and many other distinguished scholars were also to participate in this proposed seminar. This prompted me to take up this project of translation of the *Vārāṅ* on priority. Somehow, this seminar could not materialise but I continued with this project.

In the scheme of translation we decided to retain the original text of *Vārāṅ* (third edition) published by Shīromaṇi Gurdwārā Parbandhak Committee (SGPC), Srī Amritsar. For each *Pauṛī* one page has been allocated. On the top, text in Puñjābī, followed by its transliteration into Roman and then the translation in English prose has been given. To preserve actual pronunciation of the Puñjābī syllables we have used diacritical marks as per international

convention, with minor changes where needed. Considering the number of pages it was thought appropriate to present this work in two volumes. Volume one includes a write-up on Bhāī Gurdās and first twenty Vārāṅ. The remaining twenty form volume two.

During the course of the completion of this project, Professor Harbans Singh, an eminent scholar and Editor-in-Chief of the Encyclopaedia of Sikhism has remained a constant source of inspiration for me. I am ever grateful to him. I owe my thanks to Sardār Manjīt Singh Calcutta, Minister for Higher Education, Govt. of Punjab, and Dr. Jaspāl Singh, Ambassador of India to Mozambique and Swaziland, for encouraging me in this venture. My thanks are also due to my colleagues, especially Professor G.B. Singh, Major Gurmukh Singh (Retd.) and Dr. Dharam Singh for their help in many ways. I acknowledge the help rendered by Mr. Rattan Singh Rāṇā for helping me in layout of the manuscript. Finally I express my appreciation for M/s. Vision & Venture who brought out this work in a majestic form befitting the memory of Bhāī Gurdās in a very short span of time.

This is the first time that a complete transliteration and translation into English of Vārāṅ Bhāī Gurdās has been attempted. Therefore, its significance is obvious. I hope the readers will excuse me for the shortcomings which may be many.

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Professor of Sikhism

Dedicated to

Srī Akāl Takhat Sāhib

where

Bhāī Gurdās

serving the cause of Sikh Panth

did most of his scholarly work.

Bhāī Gurdās : A Commentator and Philosopher

A life sketch of great personalities is useless if one cannot delve deep into the vision and thought-frame of the person based on his works. Bhāī Gurdās lived about three hundred and seventy-five years ago and he may be rightly termed as the first exponent of Sikh way of life rooted in the original lines of the holy Scripture he had worked on as an adept amanuensis with Guru Arjan Dev. He did not anchor his thoughts in the Vedas and Shāstras for the exposition of Gurbāṇī, though his comments on the four Vedas and six schools of Indian philosophy are ample proof of how deeply he had read and churned them all. Of course, he used classical religious terminology prevalent at that time, because it was a must for him to face the people in their own idiom. Professor Pūran Singh also comments on this by observing, "it goes without saying that, humanly speaking, he could not break clear out of the brahminical idiom and language and, like even the Gurus, he uses the same phraseology by way of illustration". But he says definitely enough that the true meaning of the Guru's system of human liberation lies more in the future progress of man, and less in the past; more in the ideal type of man created by the Guru, and even in its approximations than in the old scriptures; more in the conduct of life itself than in speculations thereon.

According to Kesar Singh Chhibar, *Bansāvalīnāmā Dasān Pātiśāhīān kā,* Bhāī Gurdās was born in the family of Īsar Dās who was son of the uncle of Guru Amar Dās. This way Bhāī Gurdās was nephew of Guru Amar Dās. Bhāī Gurdās was the only son of his father. His father died when he was barely three years old and mother also left for her heavenly abode when he was twelve. According to Mahān Koś, Bhāī Gurdās adopted Sikhism through the blessings of Guru Rām Dās, the fourth Nānak, and did

an indepth study of Gurmati under the guidance of Guru Arjan Dev. Very soon he became proficient in the contemporary languages, particularly Pañjābī, Hindī, Sanskrit and theology of Islām, Hinduism and Sikhism.

Bhāī Gurdās turned out to be a zealot missionary and often the Guru would send him to preach in far flung places such as Āgrā, Kāśī and Lahore, etc. He composed forty *Vārāṅ* in chaste Pañjābī and five hundred fifty six *Kabitts* and *Savaiyās* in Braj Bhāṣā. As says Bhāī Kāhn Singh Nābhā in his Mahān Koś, 'no code of conduct (Rahitnāmā) is of more importance than the works (*Vārāṅ* and *Kabitts-savaiyās*) of Bhāī Gurdās'. No mention is available of the marriage and progeny of Bhāī Gurdās which suggests that perhaps Bhāī Gurdās might have preferred to remain celebate throughout his life, for whole-heartedly serving the house of the Guru. But it should never he construed that he disliked household life. In his works he openly accepts the household life as the most important duty of man. In the *Kabitt* number 376, Bhāī Gurdās expounds that among the lakes the ocean is great, among the mountains Sumer is the highest, among the trees, the *sandal* tree is the finest; gold is costliest among the metals, swan among the birds and lion among the animals are great; among stones, the philosophers's stone and among musical measures, the Srī *rāg* are the chief ones; meditations upon the knowledge of the Guru is great; likewise, among all the *dharmas,* performance of the duties of household life is the greatest.

Bhāī Gurdās, apart from being a learned theologian and commentator of the Gurbāṇī, had a knack and skill for establishing a system. He is well-known for his managerial qualities and it was he who salvaged the Sikh *saṅgat* as well as the house of the Guru from utter financial crises by asking the Guru to allow him to introduce the *dasvandh* system among the Sikhs. *Dasvandh* means tithe or one tenth of the income of a *gursikh* which should go to the *golak* of the Guru who had undertaken many projects of public weal. These *golaks* or cash boxes were kept with the *masands* who would at regular intervals bring the money to the presence of the Guru. Thus the financial crises blew over with the thoughtful arrangements done by Bhāī Gurdās.

Then, in view of the nefarious activities of Prithī Chand and his son Miharvān, who started composing verses by using *nom de plume* 'Nānak' as had been done by the earlier Gurus and Guru Arjan Dev, the alert Bhāī Gurdās could foresee the danger to the purity of Sikh tenets and their dilutions by many dissembling scoundrels out to shake the faith of the masses in the House of the Guru. Soon, with the help of Bābā Buḍḍhā and other responsible Sikhs, under the guidance and orders of Guru Arjan Dev, the hymns of the Gurus and the *bhagats* were collected and thoroughly read and sifted. At first this whole store of *bāṇī,* according to *Baṅsāvalīnāmā,* was handed over to Bhāī Sant Dās, Bhāī Hariā, Bhāī Sukhā and Bhāī Manasā Rām. After the labour of many years under the guidance of the chief editor, Guru Arjan Dev, the book of hymns was handed over to Bhāī Gurdās to rearrange and rewrite the hymns under different musical measures. According to *Kartārpurī Bīṛ de Darśan,* by Dr Bhāī Jodh Singh, this work was completed by Bhāī Gurdās in the year 1604 (Saṁvat 1661). Selection of Bhāī Gurdās by the Guru was very befitting and deserving, which added further honour to the prestige of Bhāī Sāhib. As to why the hymns of Bhāī Gurdās were not included in the Granth Sāhib, Macauliffe observes that the Guru, probably to make trial of his learned and able scribe Bhāī Gurdās whose compositions he admired, offered to insert them in the Granth; but Bhāī Gurdās humbly said that they were not worthy of such honour. The Guru complimented him on his modesty as well as ability, and said that whoever read the Bhāī's writings should acquire spiritual profit and instructions and faith in the teachings of the holy Gurus[1]

According to the Sikh tradition, in the times of Guru Hargobind the second test for Bhāī Gurdās was his purchase of some horses for the Guru, who had become a bit uncertain about the humility of Gurdās particularly when he heard the last line of the twentieth *pauṛī* of his thirty – fifth *Vār* – if the Guru performs a sham the Sikh should not let his faith slacken – *Je gur sāṅg vartadā Sikh sidak na hāre.* Bhāī Gurdās was despatched to Kābul with a huge amount to purchase horses for the Guru. Bhāī Gurdās struck the deal but when went inside his tent to fetch the money

[1]. *The Sikh Religion,* Vol. 3-4, p. 64

for payment, he found to his chagrin potsherds in place of coins in the gunny bags he had brought from Amritsar. The perplexed Bhāī Gurdās escaped by tearing of the back of the tent and straight came to Vārānasī. He was well received by the Sikhs there and soon Rājā of Banāras also became his admirer. Bhāī Gurdās now understood the meaning of his line mentioned above and started repenting. Though this experience was unwholesome for Bhāī Gurdās himself but for the spread of Sikhism it was very gainful because his discussions with the paṇḍits of Banāras brought forth Sikh thought in a very candid form.

Upon the insistence by the paṇḍits for worshipping Śiva, the Lord of Kāśī, to quote Macauliffe, Bhāī Gurdās replied, "As a virtuous woman leaves not her husband to go to another man, so will I not abandon the Guru to worship a Hindu god. A calf which leaves its mother and goes to a strange cow, only receives kicks. If a swan abandons Mānsarovar, it will not elsewhere receive pearls as food. If a man leave an emperor and go to serve his subjects, he will feel his altered position. So the Guru's Sikhs cannot leave God or preserve their honour by worshipping the gods and goddesses of His creation". Then after discussing the importance of the word 'Vāhigurū', the paṇḍits further said that Sanskrit was the language of gods but the language used by Guru was spoken language meant for ordinary men. Bhāī Gurdās replied:

> *The Guru used the spoken language in order to communicate his ideas to common men. Sanskrit was merely the language of priests. The current spoken language had preceded it and will succeed it. Sanskrit only holds an intermediate position. It was the current language Krishna (Kṛṣṇa) used in his exhortations to Arjan (Arjuna). Whenever any one reads, or preaches a Sanskrit discourse, he must explain it in the language of people. Speech can only be uttered by being with a body. God has no body, therefore, He speaks no language, nor was Sanskrit composed by Him. It is now found only in books, and is therefore a dead language. It is a tree which bears no fruit, while the current language, on the contrary, is a tree with fruit-bearing branches.*

The Guru, seeing that human life was limited, compiled the Granth Sāhib in easy language. All persons of whatever caste may read it, not like your Sanskrit a knowledge of which you deny to women and men of low caste.

On this the paṇḍits and sanyāsīs of Banāras admitted the force of the argument of Bhāī Gurdās and accepted him a learned theologian of his faith.

After the stay of a few months at Banāras, Bhāī Gurdās started feeling sour about his mis-adventure of coming to Banāras stealthily. He decided to brave the ire of his Guru and returned to Amritsar where he was welcomed by the Guru as an old devotee of the house of Nānak. Bhāī Gurdās became epitome of humility and is said to have recited the twenty second *pauṛī* of his thirty-fifth *Vār :* 'If a mother administers poison to her son then to whom is the son more dear than to hers. If the watchman breaks open the house, then, who else could be a protector? If the leader himself makes the people go astray, who else could be called for help? And if the protecting fence starts devouring the crops who else will take care of the fields? Similarly, if the Guru deludes a Sikh through a sham, what could a poor Sikh do?'.

After this Bhāī Gurdās remained at Amritsar and accompanied Guru Hargobind whenever he happened to go out of city to preach Sikh tenets to Sikh *saṅgat.* When he was with the Guru at Goindvāl, one morning Bhāī Gurdās informed the Guru that his time of ascension to the other world has arrived. Then he slowly recited the hymns of the Gurus and covering himself with a sheet breathed his last. According to Bhāī Kāhn Singh, *Mahān* Koś, Bhāī Gurdās left for his heavenly abode on Bhādoṅ *sudī* 8, *samvat* 1694 (AD 1637) at the ripe age of eighty-eight years. Guru Hargobind himself performed the cremation rites of Bhāī Gurdās and after consigning his ashes to Beās river returned to Amritsar.

WORKS OF BHĀĪ GURDĀS

Works of Bhāī Gurdās may be kept under three categories.

A. **Sanskrit *Ślokas*** written in *anuṣṭup* metre are only six in number. The source of this information is Bhāī Santokh Singh, *Gur Pratāp Sūraj Granth* but these *ślokas* are not extant.

B. ***Kabitt-Savaiye***

Up to the late thirties the number of *Kabitts* and *Savaiyās* by Bhāī Gurdās was 556 but in the year 1940 Bhāī Vīr Singh searched out 119 more *Kabitts* and published them under the title '*Kabitt* Bhāī Gurdās Dūsarā Skandh', so that they could be separated form the earlier *kabitts.* Bhāī Gurdās has not been so popular for his *Kabitt-Savaiyās* as for his *Vārāṅ* ; and the reason seems to be the lesser popularity of Braj Bhāṣā in the Punjab and meagre attention paid to these *Kabitts* by the scholars. The *Kabitts* loaded with devotion and Sikh code of conduct can create a reasonable dialogue of Sikhism with the Hindī belt of India. Obviously it could be said that these *Kabitts* were composed by Bhāī Gurdās when he was away to Āgrā, Banāras and other such places of Hindī heartland. Out of total 675 *Kabitt-savaiyās* more than 95 per cent are *kabitts.* Out of the rest 8 are *Dohās,* 8 *Soraṭhās* and 8 *Chhants* etc. *Savaiyās* are only 3 in number and those too in the first *skandh*; Hence the appropriate name of this collection could be '*Kabitt* Bhāī Gurdās' only'. The important feature of these *kabitts* is that no Arabic-Persian terminology has been used in them which shows the command of *Bhāī Gurdās* over Braj Bhāṣā. As in his *Vārāṇ,* Bhāī Gurdās in his *Kabitts* also underlines the importance of household life. The true disciple can attain liberation by remaining a householder and practising the word of the Guru. Rice is useful only because of its husk; huskless rice cannot reproduce rice further. But when sowed with husk it grows many times more. If with husk, rice is stored, it can remain intact; weevil cannot destroy it. Getting out of husk the rice is broken and its form is disfigured. Likewise, as the husk is the helmet of rice, the household life is the armour of a *gursikh,* and

the disciple of the Guru lives in the world without being attached to worldly affairs :

Tus mai tandul boe nipajai sahańsr guno
deh dhāri karat hai par upkār jī.
Tus mai tandul nirbighan na lāgai ghunu
rākhai rahai chirańkāl hot nā bikār Jī.
Tus sai nikasi hoi bhagan malin rūp
svād karvai rādhe rahai na sańsār Jī.
Gur upades gursikh grih mai bairāgī
grih taji ban khṇḍ hot na udhār Ji.
(Kabitt- 121)

C. *Vārāń*

Number of *Vārāń* by Bhāī Gurdās is forty; one more usually appended to this collection is by some other Gurdās whose antecedents are not known. This *Vār* cannot be by Bhāī Gurdās because in it the main theme is laudation of Guru Gobind Singh who himself is the Guru as well as the disciple.

At the very outset of the first *Vār,* Bhāī Gurdās, while invocating the Guru, Guru Nānak. impresses upon the reader that those who have caught hold of the feet of the Guru have been liberated through the true Word. The Guru-oriented ones make their life meaningful. Humility is the only asset of human personality and people of such conduct easily swim across the world – ocean. Discussing the net of creation, the four ages and the domination of the man-made four varṇas in each age, Bhāī Gurdās comes to the six Schools of Indian philosophy and their attendant delusions and realities. While delineating the anarchy of all the ages, Bhāī Gurdās finds intellectualism incarnate in the *Kaliyuga* – the dark age wherein every body behaves according to his own whims and is overbusy in the rat race for selfish ends. Bhāī Gurdās takes no sides when he calls a spade a spade about the erstwhile orthodox Hindus and Muslims. Says he, "The members of both religions are selfish, jealous, proud, bigoted and violent". Bhāī Gurdās is very much conscious of the anarchy around in which the temples were being replaced by mosques and the poor Indian masses were butchered – *ṭhākarduāre ḍhāhi kai tih ṭhauṛī māsīt usārā; Māran gaū garīb nūń dharatī upar pāp bithārā.*

In such a background the advent of Guru Nānak and consequent *nirmal panth,* Sikhism, takes place. Guru Nānak, in the world, established the authority of his doctrines and started a new religion devoid of any impurity (*nirmal panth).* Not only that, Bābā Nānak accomplished one more wonderful feat by offering the Guruship to Lahiṇā in preference to his own sons. This was an action of making Ganges flow in the opposite direction. But Bābā was after merit only and not the relationship. Bhāī Manī Singh has written an exhaustive commentry, *Gyān Ratnāvalī* , on all the forty-nine stanzas (pauṛīs) of this *Vār.* The work of Bhāī Manī Singh came to be known as '*Bhāī Manī Singh Vālī Janam Sākhī*'.

In all the twenty *pauṛīs* (stanzas) of the second *Vār,* the all-pervading nature of God has been described. To prove his thesis Bhāī Gurdās uses the examples of an instrumentalist, water, cotton thread, gold, sugarcane, milk, sun, fire, and eyes. The same God is different to different persons as the water rains everywhere without any discrimination, and if its drop goes in the mouth of a sea shell it turns out to be a pearl but if it goes into the mouth of a snake it becomes the deadly poison. For *gurmukh,* God is a loving father, mother or brother, but for *manmukh*, the same God is a mere abstraction who has nothing to do with his mundane affairs. The half of the end-line,'He Himself permeates *āpe āpi varatadā*' is used in the last line of each *pauṛī.*

Final lines of all the twenty *pauṛīs* of third *Vār* rhyme with each other and much light has been shed through them on the Guru-Sikh relationship. The features of a worthy Sikh have been elaborated. One quality of each Guru – from Guru Nānak to Guru Hargobind – has been brought forth in the twelfth *pauṛī.*

Gurmukh, according to Bhāī Gurdās, is he who has left behind all the delusions and fears. In the fourth *Vār* (twentyone *pauṛīs*), Bhāī Gurdās shows his literary prowess when we find him encompassing the whole cosmos for comparison in first four lines and then showing rarity of human life. The rocklike base of man's life, according to this *Vār,* is humility, a concept Bhāī Gurdās makes easier to understand through many examples. He considers earth as the epitome of humility and then many more such as feet, small finger, water, ant, grass, cotton seed, sugarcane etc. are put forth as the examples of humility.

Fifth *Vār* consists of twenty-one *pauṛīs*. Attributes of a Gurmukh have been counted in the first *pauṛī* and then difference between *gurmukh* and others has been explained in this *Vār*. The *gurmukh* transcends all rituals and gives no importance to any particular school of thought except Gurmat. Good and bad omens do not govern his activities and being stable in mind he adores the one Lord while moving on the Sikh highway-*gāḍīrāh*. A realistic contrast has been drawn between *gurmukh* and *manmukh* in the fifteenth stanza where *gurmukh* has been shown as a person who forsakes ego, whereas *manmukh* burns himself continuously in the fire of egotism. The high position of woman in Sikh society has also been discussed in this *Vār*. Quite in accordance with the Sikh viewpoint, Bhāī Gurdās calls woman 'the door of deliverance' and 'half the man's body'. Such comments required much courage in the medieval age Bhāī Gurdās was living in.

The perfect Lord has been invoked in the sixth *Vār* containing twenty *pauṛīs*, the holy congregation being the abode of truth He resides in. In *pauṛī* three, the daily mandatory routine of Gurmukhs has been delineated. In this *Vār* the thirty eighth stanza of *japu (jī)-pauṇ gurū pāṇī pitā*-has been explained, the characteristics of knowledgeable persons (*jñānīs*) counted and the virtues of detachment discussed. The hands and feet are useful only when they are used for good objectives. At the end of this *Vār*, Bhāī Gurdās, while defining the position of a *manmukh* and comparing him with owl, bamboo, serpent, tick, holds that all the demerits of the above mentioned creatures I have and if any one do me a favour, I return it with undesirable trait. Garlic can never have the perfume of musk. This *Vār* is a reasonably good proof of the humility of Bhāī Gurdās.

Seventh *Vār* consisting of twenty *pauṛīs* deals through numerals with the great personality of Gurmukhs who shun traditional calculations based on signs of zodiac. By using numerals Bhāī Gurdās shows his knowledge about astrology, and traditional Indian classical as well as folk lore. Eighth *Vār* (twenty-four *pauṛīs*) brings out the importance of wonder (*vismād*), a valid source of valid knowledge according to Sikhism. In *Japu(jī)*, Guru Nānak in his *giān khaṇḍ*, abode of knowledge, feels awe-inspired and wonderstruck when he goes on telling about the infinity of airs, fires, waters, gods, goddesses, Brahmās,

Indras, the suns, moons and stars. In Sikhism whosoever realizes this great and infinite expanse of the universe and its creator, God, automatically starts feeling his smallness in contrast with the boundless universes around. This further helps in erasing of his ego–*haumai,* the chronic ailment which ought to be eradicated from soul and mind in order to become a knowledgeable person in the real sense of the term. The same awestruck and wondrous position of Guru Nānak we find in the twenty-seventh stanza of *Japu (jī)* where he goes on asking innocently about the door, the abode of Lord and his attendant deities. Likewise Bhāī Gurdās, in this *Vār* drowns himself in the infinite ocean of resonance of the One Lord and its expansion in the form of myriad universe. Filling his heart with wonder, he does not stop at one item; he goes on enquiring about the earth, the fire, the truth, the contentment, the compassion, the anger, the suffering, the renunciation, the indulgence, the nature and the creator of this whole cosmos. Then he comes to religious traditions, the castes, sub-castes of Hindus and their occupations. Bhāī Gurdās in this *Vār* shuttles between this world and the other, and ultimately exhorts the people to become *gurmukh* because without being *gurmukh* the unfolding of the mystery of the Lord is impossible.

Ninth *Vār* containing twenty-two *pauṛīs* eulogises God, Guru-word and the holy congregation. *Gurmukh* has been analysed and to concretise the description of Gurmukh he has been compared with sandal wood, philosopher's stone, wish fulfilling tree (*pārijāt*) and wish fulfilling cow (*kāmdhenu*). His humility has been further elucidated through the examples of feet, earth, water and tree etc.

Vār tenth has been devoted to the lives of *bhagats* and saints of Indian sub-continent. Bhāī Gurdās is well adept in giving maximum information in a nutshell and we marvel at the grandeur of the terseness of his phrases when we find him depicting the most important aspects of Dhruv, Prahlād, Bali, Ambrīṣ, Janak, Hariśchandr, Vidur, Draupadī, Sudāmā, Jaidev, Nāmdev, Dhannā, Ahalyā, Vālmīki, Ajāmil, Kabīr, Rāmānand, Saiṇ, Ravidās et al. in all the twenty three *pauṛīs* of this *Vār.*

From socio-historical point of view the eleventh *Vār* (*thirty-one pauṛīs*) is of great importance because in it the names, occupations and in most cases the castes of eminent Sikhs of all

the Sikh Gurus – from Guru Nānak to Guru Hargobind, have been recorded. In view of its significance, Bhāī Manī Singh wrote *Bhagat Ratnāvalī*, a commentary on it which later on came to be known in its published form as *Sikhāṅ dī Bhagatmālā.*

In twelfth *Vār* (twenty *pauṛīs), the* first six stanzas deal with the code of conduct of a *gurmukh* who is epitome of individual and social life. He is devoid of duality and considers Guru and God identical. *Gurmukh* is further eulogised when Bhāī Gurdās discusses the follies of the mythological personalities such as Brahmā, all the ten incarnations, Mahādev, Indra and Nārad et al. Much material pertaining to Indian ancient mythology is available in this *Vār.* At places, the so-called low-born saints also have been eulogised and *kaliyuga* has been established as the best age because herein only he suffers who commits crime and neither his family nor the society he lives in undergoes torture.

Thirteenth *Vār* (twenty-five *pauṛīs)* eulogises the difficult path of love the disciples follow of their Guru. The subtleties, importance and nature of love have been analysed in this *Vār. Vāhiguru* has been accepted as the Gurumantra, meditation upon which deletes the ego from the self. Bhāī Gurdās accepts that even the mysteries of creation cannot be unfolded, let alone the Creator. Only love can make human life useful and this love is attained only by embedding one's consciousness (*surati*) deep into the *sabad*, word of the Guru, who for a Sikh is the shading tree, and the greatest banker.

Fourteenth *Vār* comprises twenty *pauṛīs* and at the outset the Guru is held as the pride of the deprived ones. The *gurmukh* is he who comes to holy congregation, recites hymns of the Gurus, gives everything to the needy ones, practises the word of the Guru and above all, even knowing about the past and the future, never allows himself to be egotist. In the background of mythological personalities and their foibles, the *gurmukh* is more competent to endure the unendurable fruit of being the Guru-oriented and this point is brought forth by Bhāī Gurdās by comparing *gurmukh* with earth, water and tree. The utility of trees as explained here, in this age of environmental consciousness may be of good help for their preservation by the down-to-earth mammon-hungry new generation. In the last three *pauṛīs* the infinite fruits of *sevā* or service have been hinted at.

Fifteenth *Vār* consisting of twenty-one *pauṛīs* puts forth the grandeur of the true Guru. Considering human life the crown of nature, the body organs are expected to be used for spiritual upliftment. The apostate serves the selfish man and thus without the blessings of the true Guru, transmigrates again and again. Sixteenth *Vār* (twenty-one *pauṛīs*) deals with the Sikh doctrines of non-attachment, altruism, humility, service (*sevā)* the holy congregation, Gurmukh and the true Guru. How a worldly person becomes other worldly and how a householder reaches his home eternal has been expounded in this *Vār.*

Manmukh, well-analysed in the Guru Granth Sāhib has been portrayed as a hypocrite egotist and hollow person wishing to have all the wealth of the world. He, devoid of any goodness, always wishes to be at the centre of all the social, religious and political activities around him. Bhāī Gurdās, in his seventeenth *Vār* (twenty-one *pauṛīs*) takes up Manmukh and analyses his various nefarious activities. *Manmukh* has been compared with conch shell which comes empty out of that ocean which contains in it various jewels and gifts. The *manmukh* is like that crane which stands on one leg in the water and closing its eyes giving the look of being in meditation, spares no fish near by and catches it by lowering its neck. *Manmukh* never overlooks his own selfish motives. In this *Vār,* Bhāī Gurdās has compared the unfaithful person with frog, crane, owl, stone, crow, ass, etc.

Eighteenth *Vār* comprising twenty-three *pauṛīs* mainly dwells upon the creator and his creation–nature. As has been told in *Vār Āsā* in the Guru Granth Sāhib that sun, moon, fire, air, water all operate in the fear of Lord, Bhāī Gurdās also in the fifth *pauṛī* of this *Vār* holds that earth, sky, air, water, fire, sun, moon all move in the fear of the Lord. However, in Sikhism fear denotes *hukam* which further is used as the divine law equal for one and all. Only the Lord can transcend this *hukam* because He alone understands its mystery. Bhāī Gurdās laments over the situation in which the creation has conveniently forgotten the creator. Like Guru Nānak, Bhāī Gurdās also emphasises the fact that practice of the truth in life is better than mere precept.

In the ninteenth *Vār* (twenty-one *pauṛīs*) Gurmukh has been considered the creation of God and the man's life has been held as the supreme among the creatures. *Gurmukh* has a special

life style which has been elaborated in this *Vār*. Considering this world as a guest house, the *gurmukh* does not cultivate attachment with it and though being of this world yet never becomes worldly. Thus becoming the best example of selflessness, *gurmukhs* immerse into the truth, contentment, equipoise, and compassion and become one with them. They have all the powers but still they prefer to look powerless. Such *gurmukhs* earn regards in the court of the Lord.

Vār twentieth comprising twenty-one *pauṛīs* begins with invocation to all the six Gurus from Guru Nānak to Guru Hargobind and thus establishes that, even in the times of Bhāī Gurdās, the fact that all the Gurus had the same light, was fully accepted. *Gurmukh* has been eulogised and his practice and routine has been delineated. *Gurmukh* remains happy in the holy congregation, the abode of truth. As a tree, even after suffering a lot, does good to others, likewise the Gurmukh bears with the faults of people and serves them devotedly. Then, the technique of yoga for *gurmukhs* has been explained and it is expected of a *gurmukh* that he lives in the fear of the divine will of the Lord.

Vār twenty-first (twenty *pauṛīs*) is the *Vār* of loving devotion without which every thing else has been considered futile. The egotist always suffers because he knows not the delights of contentment. Bathing at pilgrimage centres on special occasions, observances of austerities and offerings through *yajña* and *homs* are hypocrisy, because that supreme Lord who creates and destroys the world remains detached from it. He, the great, is nonchalant and His mystery cannot be understood.

Twenty-second *Vār* consists of twenty-one *pauṛīs*. At the very outset that Supreme Reality has been invoked which is beyound the ken of the Vedas and the Katebas, the holy books of the semitic religions. How that omnipotent enjoys and permeates in His creation has been discussed in this *Vār*. Then Yoga, Gurmukh, Guru-disciple relationship and the way of the life of *gurmukh* have been explained. The dust of the feet of *gurmukhs* has been eulogised in the *pauṛīs* thirteen and fourteen. Holy congregation, the basic concept of Sikhism, has been equated with the abode of truth, the *sachkhaṇḍ*.

In *Vār* twenty-third (twenty-one *pauṛīs*), in the background of ancient mythological stories, the doctrines of humility, the *guru*,

saṅgat, the holy congregation have been discussed by Bhāī Gurdās. Examplary names of Dhruv, Prahlād, Ambrīk (Ambrīṣ), Bali, Janak, Jaidev, Beṇī, Trilochan, Nāmdev, Dhannā, Sadhanā, Kabīr, Ravidās et al. have been counted to show that because of their being egoless they became respectable among the masses as well as elites. In *Vār* twenty-fourth (twenty-five stanzas), Bhāī Gurdās once again, after the first *Vār*, touches upon the main attributes of the first five Gurus devoting to each of them four *pauṛīs*. By describing Guru Amar Dās as the grandson of Guru Nānak, Bhāī Gurdās established the fact that the relationship among the Gurus was spiritual and not physical and each Guru inherited the light of the earlier Gurus.

Twenty-fifth *Vār* consisting of twenty *pauṛīs*, very candidly compares the nature of kings and faquires. Bhāī Gurdās says that being full of ego, two kings cannot exist in one country, as two swords cannot be put in one scabbard. But twenty faquires can comfortably live under one roof (because they have no ego problem). Similarly saints (*bhagats)* do not suffer the malady of caste system; they are revered because of their great deeds for the self as well as for public upliftment. To prove his thesis Bhāī Gurdās puts forth the examples of Vibhīṣaṇ, Bidar (Vidur), Dhannā, Sadhanā, Kabīr, Nāmdev, Ravidās, Saiṇ et al.

First six *pauṛīs* of twenty-sixth *Vār* (thirty-five *pauṛīs*) are full of admiration for the true Guru – Vāhiguru. His creation, implicit divine order (*hukam*) therein and the rarity of human life have been extolled. Features of all the four ages (*yugas*) have been counted in this *Vār* and Bhāī Gurdās very explicitly holds here that those who look to be winner here have definitely lost their prestige in the court of the Lord, but those who appear to be losing the worldly riches here are counted as meritorious hereafter. In twenty-fourth *pauṛī*, the essential difference of outer appearance of Guru Hargobind from the earlier Gurus has been discussed. Some comments on the egotist attitude of Sirī Chand, Lakhamī Dās, Mohan, Pirathī Chand, Mahādev, the progeny of the Gurus, have been made by Bhāī Gurdās. The spiritual descendants of the Guru have been eulogised in this *Vār*.

In the twenty-seventh *Vār* comprising tw nty-three *pauṛīs*, the love, the disciples bear for their Guru has been well explained with the help of the examples of the love of folklore heroes and

heroines namely Lailā-Majanūṅ, Soraṭh Bījā, Sassī-Punnuṅ, Sohaṇī-Mahīvāl, Hīr-Rāñjhā, et al. Many an aphorism of this *Vār* such as *akhī vekhi na rajīā bahu raṅg tamāse,* the eyes are never statisfied with beholding sights and exhibitions, *viṇu sevā dhrigu hath pair hor nihaphal karaṇī* - cursed are the hands and feet and useless are all other deeds if they are not engaged in the service of Guru, and *dātā ohu na maṅgīai phiri maṅgaṇi jāīai* - ask not for a giver from whom you shall have to appeal to another, have become household sayings in the life of people of this land.

Twenty – eighth *Vār* (twenty two *pauṛīs*) deals with Sikh way of life which he holds to be invaluable and devoid of any ambition. It is precious and is like a walk on the sword edge. After discussing how this way of life could be adopted and what are its delights, Bhāī Gurdās further tells about the duties to be performed by a Sikh. Working under the guidance of Guru, the Sikh becomes humble, polite and an altruist. Though Sikh way of life is the greatest way yet treaders on this path are not many in number; they are the rare ones.

After invoking primeval Lord, the true Guru, twenty–ninth *Vār* (twenty-one *pauṛīs*) discusses the practical life of a Sikh of the Guru. Holy congregation is the only refuge for a *gursikh* wherefrom he gets everything. What a Sikh ought to do is clearly explained in the eleventh *pauṛī* of the *Vār*. Other women are like mother and daughters to him; Other's wealth is to him like the forbidden beef to a Hindu and pork to a Muslim. He has to be detached and away from the praises and backbiting. It becomes possible in the holy congregation which assembles at the Gurdvārā, the central place for all the Sikh activities.

Vār thirtieth (twenty *pauṛīs*) distinguishes between truth and falsehood and between *gurmukhs* and *manmukhs*. What are the end results of being truthful and false are discussed in detail in this *Vār* and finally Bhāī Gurdās observes that falsehood cannot put truth to any harm. The truth remains victorious and falsehood perishes.

Thirty-first *Vār* containing twenty *pauṛīs* undertakes to compare *gurmukh*, the truly inquistive person and *manmukh*, a man only interested in polemics in order to show off his ego. Such *manmukhs,* through their disputations look to be demanding cow milk from she-elephant. *Manmukhs* may have every worldly

wealth, yet they always crave for more and more and hence remain full of sufferings. As a gentle person finds everybody a gentleman, the *manmukh* always finds fault with everybody. In this *Vār*, Bhāī Gurdās tells that the gentle person remains full of fear in the company of holy men but the *manmukh* is never afraid of even the company of the wicked. However, the sinners should not be emulated in the hope that as they were pardoned at last one would also be forgiven.

Thirty-second *Vār* (twenty *pauṛīs*) tells who a foolish man is and how one should behave towards him. Foolish according to Bhāī Gurdās is he who neither knows how to speak nor understands the deeper meaning of what others are saying. *Gurmat*, the teaching of the Guru, never enters his heart and his wickedness visualises enemy in a friend. The fool is like a dog which licks the man but being mad is feared. He is like coal which being hot burns the hand but when cold makes the hand black. So one should not cultivate friendship or enmity with the fool because in both the cases he may put you to harm. It is better to keep silent in the company of a fool.

Vār thirty-third (twenty-two *pauṛīs*) again discusses the *manmukh* and here a new name *dubājarā* – a double cross and betrayer has been used for him. Many examples have been used by Bhāī Gurdās to explain *dubājarā*. He is like a woman of ill-repute, a spinning wheel, a double mouthed snake and a prostitute. His humility also has some other meaning as a crane standing on one foot bows down in water to kill and eat the innocent fish. Such a betrayer ultimately bears the blows at the door of *yama* – the death god.

In thirty-fourth *Vār*, the *manmukh* has been named *bemukh* and his main demerit is that he is Guru-prevaricator. *Bemukh* is likened to that girl who herself goes not to the father-in-law's house and gives precepts to others. He is compared with that rat who itself cannot enter the hole but struts about with winnowing tray tied to its waist. That the company of an apostate is worthless is further discussed by Bhāī Gurdās by telling how one could get across the water by catching hold of the tail of a sheep. Nectar could not be obtained by sowing poison. His company is like the relationship of the tree on the bank of a river which anytime can fell and perish the tree. The nature of *bemukh*, the apostate, has

been discussed in detail in this *Vār* consisting of twenty–one *pauṛīs*. By giving ample examples of tying of pitcher from the neck to get water, of killing a cobra to get jewel out of it, of breaking the mouth of coconut to get kernel, Bhāī Gurdās says that the apostate is such a piece of iron which can be given the desired shape only with the strokes of hammer.

In the thirty-fifth *Vār* comprising twenty-three *pauṛīs*, the incorrigible nature of an ungrateful backbiter has been discussed. The opening line of the first *pauṛī-kutā rāji bahālīai phiri chakī chaṭai* i.e. dog seated even on throne according to its basic nature goes on to lick the millstone has become a household aphorism for every pañjābī. Likewise, examples of snake, stone, ass, crow etc. have been given. The backbiter cannot leave his nature though he suffers like Hiraṇyakśyapu, Rāvaṇ Kaṅs and Kauravs. The life of slanderer has been exposed as meaningless and ungrateful. Backbiter is considered as the haviest burden on earth. One more poignant example of an ungrateful person is given in *pauṛī* ninth of this *Vār* wherein is told that dog-meat cooked in wine and kept in human skull covered with blood stained cloth was being carried by a scavenger woman. When asked about the covered material she cleared the doubt by saying that she had covered it to hide it from the sight of an ungreateful person to avoid its pollution. Since Bhāī Gurdās is fully aware of the human weakness for lucre, he discusses in this *Vār*, the desire of people about the earning from the religious place. Bhāī Gurdās explains in *pauṛī* fifteenth about such improper desire and says that material grabbed of the house of Guru shall have to be returned as the fly gone inside with food is vomited out by the body. The real saint and hypocrite saints have also been discussed in this *Vār* and also the Sikhs have been exhorted to not to give up their forebearance if the Guru to test them performs a sham. And according to Sikh tradition this idea cost very dear to Bhāī Gurdās because he himself was put to test and he had to flee towards Banāras. In the end, Bhāī Gurdās holds that a poor Sikh is helpless before the Guru and only he passes the test who is blessed and helped by the Guru.

Vār thirty-sixth (twenty-one *pauṛīs*) deals with the dissembling scoundrels who themselves are without Guru, but claim to be the Gurus of the people around. They have been

compared with the hypocrite crane, bamboo, owl and deluded deer. They are like that jackal who per–chance getting dyed went to jungle and being distinct in appearance started ruling the animals there. But one day its howling betrayed its inner form and nature and it was beaten hollow by the fellow beings. The company of a *mīṇā*, dissembler is full of sufferings and ultimately disappoints. Bhāī Gurdās calls these people eunuchs. According to Sikh tradition this *Vār* is aimed at those family members of the Gurus in general and particularly of Guru Arjan Dev who were jealous of the grandeur of the house of the Guru. The humility in Bhāī Gurdās is amply evident in the last *pauṛī* of the *Vār* wherein he says that he himself is such a criminal who has all the evils of being unfaithful, ungrateful, looter, housebreaker and backbiter.

The thirty-seventh *Vār* (thirty-one *pauṛīs)* eulogises the wondrous feats of the creator and the complexity of the creation. Human body has been considered as the very suitable medium for final liberation. Benefactions of mother and ungratefulness of son has been discussed here. Seeing variegated nature one should be reminded of the unity in diversity and the Lord as the basis of all. But, since the mind–oriented fools are blind, they remain indulged in duality and go on giving precepts to others while never practising them in their own life.

In *Vār* thirty-eighth (twenty *pauṛīs*), the characteristics of a *gursikh,* the Sikh of the Guru, have been counted and he is held as superior to Hindus, Muslims and all their sects. The pleasures of body are no attraction for him. He transcends all the earthly as well as non-corporeal delights and makes everybody feel wonder struck. At the end, all the six Gurus – one to six – have been eulogised.

In the thirty-ninth *Vār* (twenty-one *pauṛīs*), the eternality of *Ekaṅkār*, *Oaṅkār* and the *mūlmantr* originated therefrom has been stressed. The same light in all the Gurus has been reiterated and the attributes of Guru Hargobind have been particularly delineated. Bhāī Gurdās, in consonance with the dictum preached by Guru Nānak that being truthful is the highest achievement, also holds that the true, all-pervasive Guru is only to be realised by the Gurmukh who attains the highest status by being truthful in practical life. The pleasure-seekers, hypocrite *paṇḍits* and the *gurmukhs* have been distinguished in this *Vār* and only holy

congregation has been held as the abode of truth. Then the account of the foibles of all the three Hindu mythological gods have been taken care of by Bhāī Gurdās, the most learned theologian of his times. At the end of the *Vār,* the love borne by the Guru for his disciples has been described in the context of other worldly relations of mother, father, brother and sister etc.

Vār fortieth (twenty two *pauṛīs*), may be treated as the substance of all the preceding thirty–nine *Vārāṅ* as well as the exponent of almost all basic tenets of Sikhism. Meditation should be aimed at the Guru who is *nirguṇ,* beyond all the attributes, as well as *sarguṇ,* with all the attributes. The worship of the Sikh is due to the lotus feet of the Lord who is one and many in the spirit of the hymn *Āratī* recited by Guru Nānak Dev. The speech of the Guru is the *mūlmantr* which has been pronounced by the Guru (Guru Nānak). Everything belonging to the Guru is holy for the Sikhs and the dust of the feet of the Guru decimates all evil propensities as well as oblong writs. Out of all the codes of conduct, the true conduct is one that repudiating all other hypocrisies one should go on remembering the One and the only One Lord. Only true Guru can cut asunder the shackles and bondages of transmigraiton. None else could be of any avail.

Bhāī Gurdās : A philosopher

Human consciousness operates on four levels, the first being empirical, the second objective, the third subjective and the fourth one of absolute consciousness. The usable materials and their realisable qualities are conveyed by empirical consciousness which works through the outer organs of human body. These materials are either known or knowables and this level of knowledge is the level of science. Generally imperceptible objects are known through objective consciousness because mostly objects at this level are self-evident entities which are objectively realised. *Prakṛti, puruṣa, sati, pudgal, haumai, śabad, hukam* etc. come under this category. Completely self-contained subjective consciousness concentrates on *ātman* which is the self-supported power. Beyond all these categories of consciousness is the Absolute Consciousness which is neither related to any outer objects nor to any subjective realization. It is rather identical to that all-pervading cosmic force which is the Absolute Truth.

Science deals with the first level of consciousness and its subject matter. The last three levels and their imperceptible subject matter are attainable through philosphical consciousness and the problems and understanding of their solutions as well as findings come under the jurisdiction of philosophy. Since Bhāī Gurdās deals with the self-evident concepts such as *śabad, hukam,* truth, Guru, *satiguru, ātman,* holy congregation, the *gurmukh,* the *manmukh* etc., clearly, his domain is philosphy. In his *Vārāṅ,* though at places he comes forward as a devoted theologian having bubbling missionary zeal in his heart and mind, at other places his terse comments and own postulates about the Vedas, the shāstras stand him apart as a philospher. However, he is not a philospher dealing in abstractions and making confused people more confused.

Bhāī Gurdās was not only a great amanuensis, a far sighted person having all the managerial qualities, and a missionary but also a scholar well-read in Indian philosophy and Indian culture. His terse comments on all the Vedas and six Schools of Indian philosphy are glaring examples of his erudition. While commenting on Indian philosphical treatises he never undermines the Sikh view point. He rather shows the practical superiority of Gurmat which is enshrined in the Gurū Granth Sāhib. In his thirteenth *pauṛī* of first *Vār*, he talks about the *Vaiśeṣika sūtras* of Kaṇād, a sage and philosopher well–known for his exposition of many categories of matter. He propounds his theory of *adṛṣṭa* or *apūrva* to which he attributes all the explanations of inexplicable phenomena. Kaṇād feels that physical phenomena involving substances, qualities and actions can only be explained upto certain extent while a good number of actions such as the movement of needles towards magnets, the circulation of water in plant bodies, the upward motion of fire, the side motion of air and the original movement of the mind etc. are such actions and results as cannot be explained easily. He attributes every such thing to *adṛṣṭa* but does not tell what this *adṛṣṭa* is or what leads to *adṛṣṭa*. In answer to this the *Vaiśeṣika* system does not speak of good or bad or virtuous or sinful deeds, but at the most, it proposes Vedic rituals such as holy ablutions, fasting, holy student life (*brahmacharya*) retired forest life (*vānprastha*), sacrifice (*yajña*), gifts (*dān*), certain kinds of sacrificial sprinkling

and rules of performing sacrificial actions according to the prescribed times of the stars.

Bhāī Gurdās is very critical about the ritualistic worship and particularly good and bad omens based on auspicious and inauspicious time and events. He in the eighth *pauṛī* (stanza) of fifth *Vār* explains at length the futility of the so-called omens in the life of a *gurmukh* :

Sauṇ sagan vīchārṇe nau grih bārah rās vichārā.
Kāman ṭūṇe ausīā kansoī pāsār pāsārā.
Gadahu kute bilīā il malālī gidaṛ chhārā.
Nari purakhu pāṇī agani chhik pad hiḍakī varatārā.
Thiti vār bhadrā bharam disāsūl sahasā saisārā.
Valchhal kari visvās lakh bahu chukhī kiu ravai bhatārā.
Gurmukhi sukh phalu pār utārā. i.e.

The life led in the light of omens, the nine planets, the twelve signs of the zodiac, incantations, magic, divination by lines and by the voice is all futile. Cries of donkeys, dogs, cats, kites, black birds and jackals cannot control our lives. It is superstitious to draw good or bad omens from meeting a widow a bare headed man, water, fire, sneezing, breaking wind, hiccups, lunar and week days, lucky, unlucky moments and going or not goind in a particular direction. If a woman behaves like a prostitute and does every thing to please everybody, how can she be loved by her husband. The *gurmukhs* who reject all superstitions enjoy happiness with their Lord and get across the world-ocean.

Secondly, this *adṛṣṭa* which has been left as mere jargon and abstraction is nothing else but *hukam*, the divine order. In fact, to quote Professor S.N. Dasgupta, "As there is no reference to *Īśvara,* and as *adṛṣṭa* proceeding out of performance of actions in accordance with Vedic injunctions is made the cause of all atomic movements, we can very well assume that Vaiśeṣika was as atheistic or non-theistic as the later Mimāṁsā philosopher"[1]

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[1]. *History of Indian Philosophy, Vol. 1, p. 342*

Bhāī Gurdās is very much conscious of the lapses of the Indian philosphical thought which has left people mostly high and dry and confused. In his *Vārāṅ*, he has explained the doctrinal terms and aspects of Gurbāṇī in view of showing their clarity, usefulness and sophistication. *Hukam* is the first postulate of *Japujī* which tells about the all-encompassing and all-pervading nature of the dictum. One has to abide by *hukam* which is nothing but the analytical discriminatory wisdom lodged in every man. Since time immemorial, this divine wisdom is there with man who being deeply involved in the activities of empirical consciousness does not care to know his self and the *hukam* embedded in it– *hukami rajāī chalaṇā Nānak likhiā nāli* [2]. Not understanding the *joti sarūp*, light-like nature of the self, man goes on transmigrating due to his own *karmas. In the* Vārāṅ[3], Bhāī Gurdas deals with the philosophy of Vaiśeṣika:

Bed (veda) atharbaṇu mathani kari gurmukhi bāsekhik gun gāve.
Jehā bījai so luṇai same binā phalu hathi na āvai.
Hukamai andari sabhu ko mannai hukamu so sahaji smāvai.
Āpo kachhū na hovaī burā bhalā nahi mani vasāvai
Jaisā kari taisā lahai rikhi Kaṇādik bhākhi suṇāvai....

The whole *pauṛī* translated would read as follows:

By churning of *Atharvaveda,* the guru- oriented (Kaṇād) in his *Vaiśeṣika sūtras* recited about the *guṇas*, the qualities (of the matter). He produced the theory of sowing and reaping (giving and taking) and told that at appropriate time only, one would attain the fruits. (Says Bhāī Gurdās) Everything operates in the divine Will, *hukam* (to which by being non-theistic, Kaṇād says *apūrva* or *adṛṣṭa* and confuses others), and whosoever accepts the divine will (*hukam*) stabilizes his self in equanimity. The *Jīva* must understand that nothing happens of its own (and our ownselves are responsible for our good or bad).Commenting upon the six shāstras, Bhāī Gurdās links *Nyāya sūtras* with *Ṛgveda, Mīmāṅsā* with *Yajurveda* and *Vedānta* with *Sāmaveda.* He is conspicuous by saying that the *Sāṅkhya*, the *Vaiśeṣika*, the *Yoga* are the offshoots

2. *Guru Granth Sāhib, p. 1*
3. *1.13*

of the *Atharvaveda* which is actually accepted as *saṁhitā* quite later. Initially under the name of Veda *tryī*, the three Vedas i.e. *Ṛg*, *Yajur* and *Sāma* are counted. The *Athrvaveda* is the collection of the hymns of the local Indians who were already inhabiting India before the advent of Āryans. The three vedas are the extensions of the *Ṛg samhitā* and the *Athrva* stands apart. But later on as has been done with the *Sāṅkhya*, whose *prakṛti*, the chief ingredient of the system, has been converted into māyā and the neutral and powerless *puruṣa* into Brahman and thus accepted the *Sāṅkhya* as subservient of *Ṛgveda*, the whole of the *Athrvaveda* was also taken into 'grand' vedic fold and its tantras etc. were also made part of the main vedic stream. This laboursome work was done by Śaṅkarāchārya, Vijñanbhikṣu and many paṇḍits of their ilk.

In fact, *Sāṅkhya* and yoga systems are purely indigenous Indian systems which existed in details prior to the Āryan settlements in India. Sāṅkhya was the system which belonged to the matrilineal society in which woman was the head of the family. The goddesses known today were the mighty queens of the pre-Āryan India who though made the country progress in the form of the civilization of Mohenjodaṛo and Haṛappā, but could not withstand the onslaughts of the hoards of Āryans unaware of any such cultural refinements. Local people either got destroyed, or fled to the upper regions of mountains or the plains beyond Vindhāychal towards the south. Their cultural fabric perished and their literature and traditions were assimilated and rewritten by the wise men of the incoming people. Matrilineal society was converted to patrilineal one and whole of the social pattern underwent a sea change.

Yoga is the practical form of *Sāṅkhya*. Patañjali is the chief exponent of Yoga because in his *yoga-sūtras*, the critique of varied extant praxis of yoga has been put forth in four cantos. This yoga is known as Rājyoga also because it is liberal in many aspects and in the name of control of body mortification of body has not been recommended in it. It is the most difficult form of yoga because much stress in it has been laid on the control of mind. However, when yoga is discussed, mostly the formulations of Haṭhayoga are taken into consideration. In Haṭhayoga, of course, gross body oriented yogic practices have been invented

and through physical exercises many achievements are said to be made. Its *khaṭ-karmas* are definitely a sort of crucifixion of body, the spectacle of which may create a sense of wonder and awe in the heart and mind of people, but it has nothing to do with the spiritual progress and self–upliftment. Bhāī Gurdās was well aware of the antics of the Haṭhayogis and he mentions them in his first *Vār* where he shows Bābā Nānak having gone to participate in Śivarātri fair at Achal Baṭālā. Many Haṭhayogīs flock around the Bābā and showing their miraculous powers try to overwhelm him. But Guru Nānak as usual, remains uninfluenced and exhorts them not be parasites on the household society.

Bhāī Gurdās, leaving aside Mantra, Laya and Haṭhayoga, has commented on Pātañjal yoga also. The ideal man of Bhāī Gurdās is not yogi; his elevated person is *gurmukh*. If some yogi aspires to become sublime, he has to be a *gurmukh* first and then anything else. In fourteenth stanza of first *Vār* says Bhāī Gurdās:

Sekhnāg Pātañjal mathiā gurmukhi sāstr nāgi suṇāī.
Ved Atharavaṇ boliā jog binā nahi bharamu chukāī.
Jiu kari mailī ārasī sikal binā nahi mukhi dikhāī.
Jogu padārath nirmalā anahad dhuni andari liv lāī.
Asaṭ dasā sidhi nau nidhī gurmukhi jogī charan lagāī.
Trihu Jugāṅ kī bāsanā kalijug vichi Pātañjali pāī.
Nām dānu isanānu subhāī.[4]

English translation of the above will read as follows:

Patañjali, the (supposed) incarnation of Śeṣnāg very thoughtfully recited the *nāg-shāstra,* yoga shāstra (*Pātañjal Yoga Sūtras*). He told in consonance with *Athravaveda* that illusions cannot be erased without yoga. It is similar to the fact where we know that without cleansing of the mirror, the face cannot be seen in it. Yoga is a cleansing praxis through which, *surati,* the meditative faculty, gets absorbed into the unstruck melody. Eighteen *siddhis* and nine treasures fall at the feet of a *gurmukh* yogi. In *kaliyuga*, Patañjali talked about the fulfilment of desires that remained unfulfilled in the three ages. The complete achievement of yogic *bhakti* is, that you get every thing hand to

4. 1.14

hand. The *jīva* should cultivate the nature of remembrance of God, charity, and ablution (internal and external).

Bhāī Gurdās was not an arm chair philospher, unconcerned with the anarchical situation prevalent around. His remarks about the existential position of Hindus and Muslims are very candid. He is at pains to realize the sense of hatred between the two major communities. Bhāī Gurdās says that there are four castes of Hindus and four sects of Muslims in the world. The members of both religions are selfish, jealous, proud, bigoted and violent. The Hindus make pilgrimages to Haridvār and Banāras; the Muslims to the Kābā of Mecca. Circumcision is dear to the Muslims, sandal mark (*tilak*) and sacred thread (janeū) to the Hindus. The Hindus invoke Rām, the Muslims Rahīm; but in reality there is only one God. Since they have both forgotten the Vedas and the *katebas*, worldly greed and devil have led them astray. Truth is hidden from both; the brahmiṇs and *maulvīs* kill one another by their animosities. Neither sect shall find liberation from transmigration[5].

Sikhism, though born and brought up in India, is a distinct religion that has its own metaphysics, sociology and epistemology. Bhāī Gurdās also accepts it as a separate and original religion. It is the way of *gurmukhs* who have stablized themselves and do not mix up with others to loose their own identity – *nij ghari ṭakhatu aḍolu na ḍoli ḍolāīai; gurmukhi panth nirolu na rale ralāīai*[6]. Now what is the way of *gurmukhs* or the treaders on the Sikh pathway. Bhāī Gurdās feels that he is the real *gurmukh* who eschews highlighting his self or the ego[7]. *Gurmukh* never mixes up with any bad company. His way of life is simple and enjoyable; he does not wrap himself with the concerns of the twelve sects of yogis.

Castes and colours do not make him prejudiced. *Gurmukhs* put their faith in the Guru's school and put no faith in the six Schools of India tradition. *Gurmukhs* have steadfast wisdom and do not waste themselves in the fire of duality. Bhāī Gurdās holds that *gurmukhs* practise the Word of the Guru and never forsake the

5. *Vāran.* 1.21
6. *ibid* 3.5
7. *ibid* 5.13

exercise of touching the feet i.e. they never abandon humility. They abound in loving devotion:

> *Gurmukhi hovai sādhsaṅgu horatu saṅg kusaṅgi na rachai.*
> *Gurmukhi panthu suhelaṛā bārah panth na khechal khachai,*
> *Gurmukhi varan avarn hoi raṅg suraṅgu tambol parachai*
> *Gurmukhi darsanu dekhaṇā chhia darasan parasaṇ na sarachai.*
> *Gurmukh nihachal mati hai dūjai bhāi lubhāi na pachai.*
> *Gurmukh sabadu kamāvaṇā pairī pai rahrāsi na hachai.*
> *Gurmukh bhāi bhagati chahamachai*[8].

Sikhism is a very subtle way of life and sometimes it is like tasting of the stone (*sil chaṭaṇ phikī*). It is difficult as walking on sword's edge because in it no faith in various gods and goddesses is acceptable. Worship in it is due to the one and only one God, the supreme reality – dutīā nāsti etu *ghari hoi ikā ikī.*[9] The *Sikh* has to abide by the *hukam, bhāṇā* or *razā*[10] which according to *Japu* (*jī*) is there lodged in *jīva* since time immemorial.

Sikhism does not believe in mere postulations. The Sikh Gurus realised for the first time in Vedic India that household life is a balanced way of life and the household cart could be pulled on with the help of equally important wheels of man and woman. Ancient Āryan lore keeps woman in a lower position and the Nāth-Siddha and most of the *bhakti* literature reverberates the thinking of medieval ages about considering woman 'made for man' and useable material. It is not that only in Indian social structure the status of woman was pitiable; it is not so good in the west as well. Aristotle, Shakespeare, Milton,Tennyson, et al. do not have much soft corner for woman and that reflects the thought-frame of their respective societies. Guru Nānak took note of this lamentable situation in India and put forth his considered thought about the status of women in *Vār Āsā.* Later on Guru Gobind Singh delved

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8. *Vārāṅ* 5.1
9. *ibid* 9.2
10. *ibid* 9.3

much deeper in this problem and tried to rehabilitate the lost prestige of women, not only by giving equal place to her in Sikh society but also by bringing forth the valour of women in the form of Chaṇḍī, a non-Āryan woman deity in the *Bachitra Nāṭak* three times by penning down the same story in the *Chaṇḍīcharitr, Chaṇḍīcharitr Ukati Bilās* and *Chaṇḍī-dī-Vār*. The efforts of Sikh Gurus bore fruits and we see that Bhāī Gurdās in consonance with the Sikh tenets and the temporal and spiritual situation not only accepts woman as half the man's body but delineates her loving position in the Sikh household life. In the sixteenth *pauṛi* of the fifth *Vār*, Bhāī Gurdās says that in her mother's home the girl is fondled and dearly loved by parents. Among the brothers she is a sister and lives (joyfully) in the full-fledged family of the maternal and the paternal grandfathers. Then offering ornaments and dowry, etc. and by spending lacs of rupees she is married. In her father-in-law's house she is accepted as the married wife. She enjoys with her husband, eats variety of foods and always remains bedecked. From a temporal and spiritual point of view, woman is half the man's body and assists him to the door of deliverance. She assuredly brings happiness to the virtuous.

Pevakaṛai ghri lāḍulī māū pīū kharī piārī.
vichi bhirāvāṅ bhainaṛī nānak dādak saparavārī.
lakh kharach vīāhīai gahaṇe dāju sāju ati bhārī.
Sahuraṛai ghari manīai saṇkhatī parvār sadhārī.
Sukh māṇai piru sejaṛī chhatīh bhojan sadā sīgārī.
Lok Ved guṇu giān vichi aradh sarīrī mokh duārī.
Gurmukhi sukh phal nihachau nārī.[11]

The range of Bhāī Gurdās is wide. He simultaneously operates as a missionary, an expositer of Gurbāṇī, as a philosopher who is full of objective consciousness and as referred to in the very beginning, deals with the self-evident entities such as *haumai,* humility and *śabad* etc. Humility being the hall mark of *gurmukh*, the fourth *Vār* is replete with the examples of humility put forth by Bhāī Gurdās. The earth, feet, small finger of hand, water, grass, the cotton seed, the *svānti* drop of water, the sugarcane, etc. have been set as the outstanding examples of

11. *Vārāṅ*, 5.16

humility from whom much can be learnt. As a real preacher of his faith he first describes the worst conditions prevalent around; shows the lapses of the philosphies already extant and then describes Guru Nānak as the true saviour of mankind.

He explains *Vāhigurū* in the background of the different names of God in vogue in different *yugas* and tells about the efficacy of the four letters of *Vāhigurū* (ਵਾਹਿਗੁਰੂ)[12]. But his unfolding of the mystery of the *mūlmantr* is to the point, in consonance with the Sikh spirit and is commendable. Says Bhāī Gurdās that by writing numeral one in the beginning, it has been shown that all the forms are subsumed by one eternal power the Ekaṅkār, which becomes operative as Oaṅkar and is shown by the first letter (of Pañjābī langauge)ੳ, the controlling power for the world. That powerful Lord has been known as the Truth, the Creator and the Fearless one. Hail to that Timeless, the self created and beyond the feeling of enmity. His identification mark is Truth and He is all illumined in the far off light : *Ekā ekaṅkāru likhi dekhāliā. Uṛā Oaṅkāru pāsi bahāliā. Satināmu kartāru nirbhau bhāliā. Nirvairahu jaikāru ajūni akāliā. Sachu nīsāṇu apāru joti ujāliā...* [13]

At the end of *Japu (jī)* the epilogue, thirty eighth stanza, has caught the attention of Bhāī Gurdās. He while explaining it mixes his genius as commentator, philosopher and theologian into one. In his explanation he takes full care of establishing the ethical values lacking in the society, when he says that the father of man is water which by flowing downwards teaches humility. The earth being tolerant like mother is the Mother and is further a base of all the creatures. The day and night are the nurses who keep the people of child-wisdom busy in the plays of the world. The life of a Gurmukh is meaningful because he in the holy congregation has lost his egotism. Bhāī Gurdās feels that the *gurmukh* becoming liberated in life, behaves in the world with skill to come out of the cycle of transmigration. Mother, the basic inspiration of *gurmukhs*, is the wisdom of the Guru and father, the contentment through which they attain deliverance. Forbearance and the sense of duty are their brothers, and meditation,

12. *Vārāṅ*, 1.49
13. *Vārāṅ* 3.15

austerities and continence the sons. The Guru and the disciple are merged into one another in equanimity and both are the extensions of the complete supreme Lord. Having realized the supreme delight, the *gurmukhs* have made others also realize the same.

Pauṇu gurūgur sābadu hai vāhgurū gur sabadu suṇāiā.
Pānī pitā pavitru kari gurmukhi panthi nivāṇi chalāiā.
Dharatī māt mahatu kari oti poti sañjogu baṇāiā.
Dāī dāiā rāti dihu bāl subhāi jagatru khilāiā.
Gurmukhi janamu sakarathā sādhsaṅgati vasi āpu gavāiā.
Jammaṇ maraṇahu bāhare jīvan mukati jugati varatāiā.
Gurmati mātā mati hai pitā santokh mokh padu pāiā.
Dhīraju dharamu bhirāv dui japu tapu jatu satu put janāiā.
Gur chelā chelā guru purakhahu purakh chaḷatu vartāiā.
Gurmukhi sukh phalu alakhu lakhāiā.[14]

14. *Vārāṅ*, 6.5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਪਉੜੀ ੧ (ਮੰਗਲਾਚਰਣ)

ਨਮਸਕਾਰੁ ਗੁਰਦੇਵ ਕੋ ਸਤਿ ਨਾਮੁ ਜਿਸੁ ਮੰਤ੍ਰ ਸੁਣਾਇਆ।
ਭਵਜਲ ਵਿਚੋਂ ਕਢਿ ਕੈ ਮੁਕਤਿ ਪਦਾਰਥਿ ਮਾਹਿ ਸਮਾਇਆ।
ਜਨਮ ਮਰਣ ਭਉ ਕਟਿਆ ਸੰਸਾ ਰੋਗੁ ਵਿਯੋਗੁ ਮਿਟਾਇਆ।
ਸੰਸਾ ਇਹੁ ਸੰਸਾਰੁ ਹੈ ਜਨਮ ਮਰਨ ਵਿਚਿ ਦੁਖੁ ਸਵਾਇਆ।
ਜਮ ਦੰਡੁ ਸਿਰੌਂ ਨ ਉਤਰੈ ਸਾਕਤਿ ਦੁਰਜਨ ਜਨਮੁ ਗਵਾਇਆ।
ਚਰਨ ਗਹੇ ਗੁਰਦੇਵ ਦੇ ਸਤਿ ਸਬਦੁ ਦੇ ਮੁਕਤਿ ਕਰਾਇਆ।
ਭਾਉ ਭਗਤਿ ਗੁਰਪੁਰਬਿ ਕਰਿ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਦ੍ਰਿੜ੍ਹਾਇਆ।
ਜੇਹਾ ਬੀਉ ਤੇਹਾ ਫਲੁ ਪਾਇਆ॥੧॥

1 (Ik) Oaṅkār satigur prasādi
Pauṛī 1 (maṅgalācharaṇ)

Namaskāru gurdev ko satināmu jisu mantra suṇāiā.
Bhavajal vichoṅ kaḍhi kai mukati padārathi māhi samāiā.
Janam maraṇ bhau kaṭiā saṅsā rogu viyogu miṭāiā.
Saṅsā ihu saṅsāru hai janam maran vichi dukhu savāiā.
Jam daṇḍuirauṅ na utrai sākati durjan janamu gavāiā.
Charan gahe gurdev de sati sabadu de mukati karāiā.
Bhāu bhagati gurpurabi kari nāmu dānu isanānu driṛāiā.
Jehā bīu tehā phalu pāiā.

One Oaṅkār, the primal energy, realized through the grace of divine preceptor
***Pauṛī* 1 (Invocation)**

I bow before the Guru (Guru Nānak Dev) who recited the *sātinām* mantra (for the world). Getting (the creatures) across the world ocean he raptly merged them in liberation. He destroyed the fear of transmigration and decimated the malady of doubt and separation. The world is only illusion which carried with it much of the birth, death and sufferings. The fear of the rod of Yama is not dispelled and the *śākts*, the followers of the goddess, have lost their lives in vain. Those who have caught hold of the feet of the Guru have been liberated through the true Word. Now being full of loving devotion they celebrate the *gurupurabs* (anniversaries of the Gurus) and by their acts of remembrance of God, charity and holy ablutions, inspire others also. As someone sows, so he reaps.

ਪਉੜੀ ੨ (ਜਗਤ ਉਤਪੱਤੀ)

ਪ੍ਰਿਥਮੈ ਸਾਸਿ ਨ ਮਾਸ ਸਨਿ ਅੰਧ ਧੁੰਧ ਕਛੁ ਖਬਰਿ ਨ ਪਾਈ।
ਰਕਤਿ ਬਿੰਦ ਕੀ ਦੇਹਿ ਰਚਿ ਪੰਚਿ ਤਤ ਕੀ ਜੜਿਤ ਜੜਾਈ।
ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰੋ ਚਉਥੀ ਧਰਤੀ ਸੰਗਿ ਮਿਲਾਈ।
ਪੰਚਮਿ ਵਿਚਿ ਆਕਾਸੁ ਕਰਿ ਕਰਤਾ ਛਟਮੁ ਅਦਿਸਟੁ ਸਮਾਈ।
ਪੰਚ ਤਤ ਪੰਚੀਸਿ ਗੁਨਿ ਸਤ੍ਰੁ ਮਿਤ੍ਰ ਮਿਲਿ ਦੇਹਿ ਬਣਾਈ।
ਖਾਣੀ ਬਾਣੀ ਚਲਿਤੁ ਕਰਿ ਆਵਾ ਗਉਣੁ ਚਰਿਤ ਦਿਖਾਈ।
ਚਉਰਾਸੀਹ ਲਖ ਜੋਨਿ ਉਪਾਈ॥੨॥

Pauṛī 2 (Jagat utaptti)

Prithamai sāsi na mās sani andh dhundh kachhu khabari na pāī.
Rakati bind kī dehi rachi pañch tat kī jaṛit jaṛāī.
Pauṇ pāṇī baisantaro chauthī dharatī saṅgi milāī.
Pañchami vichi ākāsu kari karatā chhaṭamu adisaṭu samāī.
Pañch tat pañchīsi guni satru mitr mili dehi baṇāī.
Khāṇī bāṇī chalitu kari āvāgauṇu charit dikhāī.
Chaurāsīh lakh joni upāī.

***Pauṛī* 2 (Creation)**

First of all, when no breath and body was there nothing was visible in the pitch darkness. The body was created through the blood (of mother) and semen (of father) and the five elements were joined judiciously. Air, water, fire and earth were put together. The fifth element sky (void) was kept in between and creator God, the sixth one, invisibly permeated among all. To create the human body, five elements and twenty five qualities opposite to each other were joined and mixed. Four life originating mines (egg foetus sweatborn, vegetation) and four speeches (*parā, paśyanti, madhyamā, vaikharī*) were assimilated into each other and the drama of transmigration was enacted. Thus eighty four lacs of species were created.

ਪਉੜੀ ੩ (ਮਨੁਖ ਜਨਮ ਦੀ ਉੱਤਮਤਾ)

ਚਉਰਾਸੀਹ ਲਖ ਜੋਨਿ ਵਿਚਿ ਉਤਮੁ ਜਨਮੁ ਸੁ ਮਾਣਸਿ ਦੇਹੀ।
ਅਖੀ ਵੇਖਣੁ ਕਰਨਿ ਸੁਣਿ ਮੁਖਿ ਸੁਭਿ ਬੋਲਣਿ ਬਚਨ ਸਨੇਹੀ।
ਹਥੀ ਕਾਰ ਕਮਾਵਣੀ ਪੈਰੀ ਚਲਿ ਸਤਿਸੰਗਿ ਮਿਲੇਹੀ।
ਕਿਰਤਿ ਵਿਰਤਿ ਕਰਿ ਧਰਮ ਦੀ ਖਟਿ ਖਵਾਲਣੁ ਕਾਰਿ ਕਰੇਹੀ।
ਗੁਰਮੁਖਿ ਜਨਮੁ ਸਕਾਰਥਾ ਗੁਰਬਾਣੀ ਪੜ੍ਹਿ ਸਮਝਿ ਸੁਣੇਹੀ।
ਗੁਰਭਾਈ ਸੰਤੁਸਟਿ ਕਰਿ ਚਰਣਾਮ੍ਰਿਤੁ ਲੈ ਮੁਖਿ ਪਿਵੇਹੀ।
ਪੈਰੀ ਪਵਣੁ ਨ ਛੋਡੀਐ ਕਲੀ ਕਾਲਿ ਰਹਰਾਸਿ ਕਰੇਹੀ।
ਆਪਿ ਤਰੇ ਗੁਰ ਸਿਖ ਤਰੇਹੀ॥੩॥

Pauṛī 3 (Manukh janam dī utamatā)

Chaurāsīh lakh joni vich utamu janamu su māṇasi dehī.
Akhī vekhaṇu karani suṇi mukhi subhi bolaṇi bachan sanehī.
Hathī kār kamāvaṇī pairī chali satisaṅgi milehī.
Kirati virati kari dharam dī khaṭi khavālaṇu bhāi karehī.
Gurmukhi janamu sakārathā gurbāṇī paṛhi samajhi suṇehī.
Gurbhāī santusaṭi kari charaṇāmritu lai mukhi pivehī.
Pairī pavaṇu na chhoḍīai kalī kāli raharāsi karehī.
Āpi tare gur sikh tarehī.

Pauṛī 3 (Grandeur of human birth)

Of the eighty four lacs life classes, birth as a human is the best. Eyes behold, ears listen to and the mouth speaks sweet words. Hands earn livelihood and feet take towards the holy congregation. In human life alone by the rightful earning, out of one's own savings, other needy ones are fed. Man by becoming *gurmukh*- Guru oriented, makes his life meaningful; he reads Gurbāṇī and makes others understand (the real import of) *bāṇī.* He satisfies his other companions and takes the holy water touched by their feet i.e. he inculcates complete humility. Humbly touching of the feet should not be repudiated because in the dark age, this quality is the only asset (of the human personality). People of such a conduct will swim the world-ocean and also get along other disciples of the Guru.

ਪਉੜੀ ੪ (ਜਗਤ ਉਤਪੱਤੀ ਕਾਰਣ)

ਓਅੰਕਾਰੁ ਆਕਾਰੁ ਕਰਿ ਏਕ ਕਵਾਉ ਪਸਾਉ ਪਸਾਰਾ।
ਪੰਜ ਤਤ ਪਰਵਾਣੁ ਕਰਿ ਘਟਿ ਘਟਿ ਅੰਦਰਿ ਤ੍ਰਿਭਵਣੁ ਸਾਰਾ।
ਕਾਦਰੁ ਕਿਨੈ ਨ ਲਖਿਆ ਕੁਦਰਤਿ ਸਾਜਿ ਕੀਆ ਅਵਤਾਰਾ।
ਇਕ ਦੂ ਕੁਦਰਤਿ ਲਖ ਕਰਿ ਲਖ ਬਿਅੰਤ ਅਸੰਖ ਅਪਾਰਾ।
ਰੋਮਿ ਰੋਮਿ ਵਿਚਿ ਰਖਿਓਨਿ ਕਰਿ ਬ੍ਰਹਮੰਡਿ ਕਰੋੜਿ ਸੁਮਾਰਾ।
ਇਕਸਿਇਕਸਿ ਬ੍ਰਹਮੰਡਿ ਵਿਚ ਦਸਿ ਦਸਿ ਕਰਿ ਅਵਤਾਰ ਉਤਾਰਾ।
ਕੇਤੇ ਬੇਦਿ ਬਿਆਸ ਕਰਿ ਕਈ ਕਤੇਬ ਮੁਹੰਦਮ ਯਾਰਾ।
ਕੁਦਰਤਿ ਇਕੁ ਏਤਾ ਪਸਾਰਾ॥੪॥

Pauṛī 4 (Jagat utapattī kāraṇ)

Oaṅkāru ākāru kari ek kavāu pasāu pasārā.
Pañj tat paravāṇu kari ghaṭi ghaṭi andari tribhavaṇi sārā.
Kādarū kine na lakhiā kudarati sāji kīā avatārā.
Ik dū kudarati lakh kari lakh biant asaṅkh apārā.
Romi romi vichi rakhioni kari brahamaṇḍi kroṛi sumārā.
Ikasi ikasi brahamaṇḍi vichi dasi dasi kari avatār utārā.
Kete bedi biās kari kaī kateb Muhamad yārā.
Kudarati iku etā pāsārā.

Pauṛī 4 (Creation)

All pervading Oaṅkār through His one word created the whole expansive cosmos. Through the five elements, as the quintessence He permeated in the three worlds and their denominations. That creator could not be seen by anyone who to expand Himself created the infinite nature (*prakṛti*). He made myriad forms of nature. In His each one hair He has gethered up millions of worlds and then in one universe He comes in tens of forms. He has created many a dear personality such as Vedavyās and Muhammad dear to the Vedas and the Katebas respectively. How wonderfully the one nature has been expanded into many.

ਪਉੜੀ ੫ (ਜੁਗ ਆਦਿਕ)

ਚਾਰਿ ਜੁਗਿ ਕਰਿ ਥਾਪਨਾ ਸਤਿਜੁਗ ਤ੍ਰੇਤਾ ਦੁਆਪਰ ਸਾਜੇ।
ਚਉਥਾ ਕਲਿਜੁਗੁ ਥਾਪਿਆ ਚਾਰਿ ਵਰਨਿ ਚਾਰੋਂ ਕੇ ਰਾਜੇ।
ਬ੍ਰਹਮਣਿ, ਛਤ੍ਰੀ ਵੈਸਿ ਸੂਦ੍ਰਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵਰਨ ਬਿਰਾਜੇ।
ਸਤਿਜੁਗਿ ਹੰਸੁ ਅਉਤਾਰੁ ਧਰਿ ਸੋਹੰ ਬ੍ਰਹਮੁ ਨ ਦੂਜਾ ਪਾਜੇ।
ਏਕੋ ਬ੍ਰਹਮੁ ਵਖਾਣੀਐ ਮੋਹ ਮਾਇਆ ਤੇ ਬੇਮੁਹਤਾਜੇ।
ਕਰਨਿ ਤਪਸਿਆ ਬਨਿ ਵਿਖੈ ਵਖਤੁ ਗੁਜਾਰਨਿ ਪਿੰਨੀ ਸਾਗੇ।
ਲਖਿ ਵਰ੍ਹਿਆਂ ਦੀ ਆਰਜਾ ਕੋਠੇ ਕੋਟਿ ਨ ਮੰਦਰਿ ਸਾਜੇ।
ਇਕ ਬਿਨਸੈ ਇਕ ਅਸਥਿਰੁ ਗਾਜੇ॥੫॥

Pauṛī 5 (Jug ādik)

Chāri jugi kari thāpanā satijugu tretā duāpar sāje.
Chauthā kalijugu thāpiā chāri varani chāroṅ ke rāje.
Brahamaṇi chhatrī vaisi sūdri jugu jugu eko varan birāje.
Saijugi haṅsu autāru dhari soham Brahamu ña dūjā pāje.
Eko brahamu vakhāṇīai moh māiā te bemuhatāje.
Karani tapasiā bani vikhai vakhatu gujārani pinnī sāge.
Lakhi varhiāṅ dī ārajā koṭhe koṭi na mandari sāje.
Ik binasai ik asathiru gāje.

Pauṛī 5 (The *Yugs*)

The four Ages (*yugs*) were established and the first three were given names Satyug Tretā, Dvāpar. Fourth one was Kaliyug and four castes came to be known as the kings of four ages. Brahmin, kshatriya, vaishya shūdra became predominant in each age. In Satyug Viṣṇu is said to have come to earth as Haṅsāvaār and explained the problems pertaining to metaphysics (This story is there in the eleventh canto of the Bhāgvat Purāṇa), and nothing but one *soham*-Brahm was discussed and pondered upon. Getting indifferent to maya, people would praise one Lord. They would go to forests and pull on life by eating natural vegetations. Though they lived for lacs of years but they would not construct the palaces, forts and grand mansions. On the one hand the world was passing away and on the other the life current would go on stably.

ਪਉੜੀ ੬ (ਤਥਾ ਚ)

ਤ੍ਰੇਤੇ ਛਤ੍ਰੀ ਰੂਪ ਧਰਿ ਸੂਰਜ ਬੰਸੀ ਵਡਿ ਅਵਤਾਰਾ।
ਨਉ ਹਿਸੇ ਗਈ ਆਰਜਾ ਮਾਇਆ ਮੋਹੁ ਅਹੰਕਾਰੁ ਪਸਾਰਾ।
ਦੁਆਪੁਰਿ ਜਾਦਵ ਵੰਸ ਕਰਿ ਜੁਗਿ ਜੁਗਿ ਅਉਧ ਘਟੈ ਆਚਾਰਾ।
ਰਿਗ ਬੇਦ ਮਹਿ ਬ੍ਰਹਮ ਕ੍ਰਿਤਿ ਪੂਰਬ ਮੁਖਿ ਸੁਭ ਕਰਮ ਬਿਚਾਰਾ।
ਖਤ੍ਰੀ ਥਾਪੇ ਜੁਜਰੁ ਵੇਦਿ ਦਖਣ ਮੁਖਿ ਬਹੁ ਦਾਨ ਦਾਤਾਰਾ।
ਵੈਸੋਂ ਥਾਪਿਆ ਸਿਆਮ ਵੇਦਿ ਪਛਮੁ ਮੁਖਿ ਕਰਿ ਸੀਸੁ ਨਿਵਾਰਾ।
ਰਿਗਿ ਨੀਲੰਬਰਿ ਜੁਜਰਪੀਤ ਸ੍ਵੇਤੰਬਰਿ ਕਰਿ ਸਿਆਮ ਸੁਧਾਰਾ।
ਤ੍ਰਿਹੁ ਜੁਗੀ ਤ੍ਰੈ ਧਰਮ ਉਚਾਰਾ॥੬॥

Pauṛī 6 (Tathā ch)

Trete chhatrī rūp dhari sūraj bansī vaḍi avatārā.
Nau hise gaī ārajā māiā mohu ahankāru pasārā.
Duāpuri jādav vans kari jugi jugi audh ghaṭai āchārā.
Rig bed mahi braham kriti pūrab mukhi subh karam bichārā.
Khatrī thāpe jujaru vedi dakhaṇ mukhi bahu dān dātārā.
Vaison thāpiā siām vedu pachhamu mukhi kari sīsu nivārā.
Rigi nīlambari jujar pīt svetambari kari siām sudhārā.
Trihu jugī trai dharam uchārā.

Pauṛī 6 (As above)

In Tretā in the Sun-dynasty descended in the form of the kshatriya (Rām) a great incarnation. Now the nine portions of age lessened and illusion, attachment and ego inflated. In Dvāpar, Yadav-dynasty came to the forefront i.e. the incarnation of Kṛṣṇa became known to the people; but because of the lack of good conduct, Age by Age, the life span (of man) went on decreasing. In the *Ṛgveda* the conduct of the brahmin and the ideas about the actions done facing the East were discussed. Kshatriyas became related to the *Yajurveda* and started pouring charities while facing the South. The vaishyas embraced the *Sāmaveda* and bowed to the West. Blue dress for *Ṛgveda*, yellow for *Yajurveda* and for singing of the hymns of *Sāmaveda* wearing of the white dress became a tradition. Thus three duties of the three Ages were enunciated.

ਪਉੜੀ ੭ (ਤਥਾ ਚ)

ਕਲਿਜੁਗੁ ਚਉਥਾ ਥਾਪਿਆ ਸੂਦ੍ਰ ਬਿਰਤਿ ਜਗ ਮਹਿ ਵਰਤਾਈ।
ਕਰਮ ਸੁ ਰਿਗਿ ਜੁਜਰ ਸਿਆਮ ਕੇ ਕਰੇ ਜਗਤੁ ਰਿਦਿ ਬਹੁ ਸੁਕਚਾਈ।
ਮਾਇਆ ਮੋਹੀ ਮੇਦਨੀ ਕਲਿ ਕਲਿਵਾਲੀ ਸਭਿ ਭਰਮਾਈ।
ਉਠੀ ਗਿਲਾਨਿ ਜਗਤ੍ਰਿ ਵਿਚਿ ਹਉਮੈ ਅੰਦਰਿ ਜਲੈ ਲੁਕਾਈ।
ਕੋਇ ਨ ਕਿਸੈ ਪੂਜਦਾ ਊਚ ਨੀਚ ਸਭਿ ਗਤਿ ਬਿਸਰਾਈ।
ਭਏ ਬਿਅਦਲੀ ਪਾਤਸਾਹ ਕਲਿ ਕਾਤੀ ਉਮਰਾਇ ਕਸਾਈ।
ਰਹਿਆ ਤਪਾਵਸੁ ਤ੍ਰਿਹੁ ਜੁਗੀ ਚਉਥੇ ਜੁਗਿ ਜੋ ਦੇਇ ਸੁ ਪਾਈ।
ਕਰਮ ਭ੍ਰਿਸਟਿ ਸਭਿ ਭਈ ਲੋਕਾਈ॥੭॥

Pauṛī 7 (Tathā ch)

Kalijugu chauthā thāpiā sūdr birati jag mahi vartāī.
Karam su rigi jujar siām ke kare jagatu ridi bahu sukachāī.
Māiā mohī medanī kali kalivālī sabhi bharamāī.
Uṭhī gilāni jagatri vichi haumai andari jalai lukāī.
Koi na kisai pūjadā ūch nīch sabhi gati bisasrāī.
Bhae biadalī pātsāh kali kātī umarāi kasāī.
Rahiā tapāvasu trihu jugī chauthe jugi jo dei su pāī.
Karam bhrisaṭi sabhi bhaī lokāī.

Pauṛī 7 (As Above)

Kaliyug became prevalent as the fourth age in which the low instincts gripped the whole world. People became reluctant in performing of the duties enjoined in the *Ṛg*, *Yajur* and *Sāmaveda.* The entire earth got enticed by mammon and the antics of the Kaliyug put everyone into delusion. Hatred and degeneracy engrossed the people and ego burnt one and all. Nobody now worships anybody and sense of respect for the younger and the elder has vanished into thin air. In this cutter age the emperors are tyrants and their satraps butchers. The justice of three ages has become extinct and now whosoever gives something (as bribe) gets (justice?). The mankind has become wanting in dexterity of action.

ਪਉੜੀ ੮ (ਖਟ ਸਾਸਤ੍ਰ)

ਚਹੁੰ ਬੇਦਾਂ ਕੇ ਧਰਮ ਮਥਿ ਖਟਿ ਸਾਸਤ੍ਰ ਕਥਿ ਰਿਖਿ ਸੁਣਾਵੈ।
ਬ੍ਰਹਮਾਦਿਕ ਸਨਕਾਦਿਕਾ ਜਿਉ ਤਿਹਿ ਕਹਾ ਤਿਵੈ ਜਗੁ ਗਾਵੈ।
ਗਾਵਨਿ ਪੜਨਿ ਬਿਚਾਰਿ ਬਹੁ ਕੋਟਿ ਮਧੇ ਵਿਰਲਾ ਗਤਿ ਪਾਵੈ।
ਇਹਿ ਅਚਰਜੁ ਮਨ ਆਵਦੀ ਪੜਤਿ ਗੁਣਤਿ ਕਛੁ ਭੇਦੁ ਨਾ ਪਾਵੈ।
ਜੁਗ ਜੁਗ ਏਕੋ ਵਰਨ ਹੈ ਕਲਿਜੁਗਿ ਕਿਉ ਬਹੁਤੇ ਦਿਖਲਾਵੈ।
ਜੰਦ੍ਰੇ ਵਜੇ ਤ੍ਰਿਹੁ ਜੁਗੀ ਕਥਿ ਪੜ੍ਹਿ ਰਹੈ ਭਰਮੁ ਨਹਿ ਜਾਵੈ।
ਜਿਉ ਕਰਿ ਕਥਿਆ ਚਾਰਿ ਬੇਦਿ ਖਟਿ ਸਾਸਤ੍ਰਿ ਸੰਗਿ ਸਾਖਿ ਸੁਣਾਵੈ।
ਆਪੋ ਆਪਣੇ ਮਤਿ ਸਭਿ ਗਾਵੈ॥੮॥

Pauṛī 8 (Khaṭ sāsatr)

Chahuṅ bedāṅ ke dharam mathi khaṭi sāsatr kathi rikhi suṇāvai .
Brahmādik sanakādikā jiu tihi kahā tivai jagu gāvai.
Gāvani paṛani bichāri bahu koṭi madhe viralā gati pāvai.
Ihi acharaju man āvadī paṛati guṇati kachhu bhedu na pāvai.
Jug jug eko varan hai kalijugi kiu bahute dikhalāvai.
Jandre vaje trihu jugī kathi paṛhi rahai bharamu nahi jāvai.
Jiu kari kathiā chāri bedi khaṭ sāsatri saṅgi sākhi suṇāvai.
Āpo āpaṇe mati sabhi gāvai.

Pauṛī 8 (Six philosophies)

Having churned the duties enjoined in the four Vedas, the seers have delineated the six Shastras. What ever was described by Brahmā and Sanak, people recited and followed. Many think over while reading and singing, but only one among millions understands and reads between the lines. It is surprising that every age had dominance of one colour (caste) but how in Kaliyug myriads of castes are there. That the duties of all the three Yugas have been abandoned is known to everybody but the confusion persists. As the four Vedas have been defined, the description of the six philosophies (Shastras) also complements them. They all eulogise their own view point.

ਪਉੜੀ ੯ (ਨਯਾਯ)

ਗੋਤਮਿ ਤਪੇ ਬਿਚਾਰਿ ਕੈ ਰਿਗਿ ਵੇਦ ਕੀ ਕਥਾ ਸੁਣਾਈ।
ਨਿਆਇ ਸਾਸਤ੍ਰਿ ਕੌ ਮਥਿ ਕਰਿ ਸਭਿ ਬਿਧਿ ਕਰਤੇ ਹਥਿ ਜਣਾਈ।
ਸਭ ਕਛੁ ਕਰਤੇ ਵਸਿ ਹੈ ਹੋਰਿ ਬਾਤਿ ਵਿਚਿ ਚਲੇ ਨ ਕਾਈ।
ਦੁਹੀ ਸਿਰੀ ਕਰਤਾਰੁ ਹੈ ਆਪਿ ਨਿਆਰਾ ਕਰਿ ਦਿਖਲਾਈ।
ਕਰਤਾ ਕਿਨੈ ਨ ਦੇਖਿਆ ਕੁਦਰਿਤ ਅੰਦਰਿ ਭਰਮਿ ਭੁਲਾਈ।
ਸੋਹੰ ਬ੍ਰਹਮੁ ਛਪਾਇ ਕੈ ਪੜਦਾ ਭਰਮੁ ਕਰਤਾਰੁ ਸੁਣਾਈ।
ਰਿਗਿ ਕਹੇ ਸੁਣਿ ਗੁਰਮੁਖਹੁ ਆਪੇ ਆਪਿ ਨ ਦੂਜੀ ਰਾਈ।
ਸਤਿਗੁਰ ਬਿਨਾ ਨ ਸੋਝੀ ਪਾਈ ॥੯॥

Pauṛī 9 (Nyāya)

Gotami tape bichāri kai rigi ved kī kathā suṇāī.
Niāi sāsatri kau mathi kari sabhi bidhi karate hathi jaṇāī.
Sabh kachhu karate vasi hai hori bāti vichi chale na kāī.
Duhī sirī karatāru hai āpi niārā kari dikhalāī.
Karatā kinai na dekhiā kudarati andari bharami bhulāī.
Soham brahamu chhapāi kai paṛadā bharamu kartāru suṇāī.
Rigi kahai suṇi gurmukhahu āpe āpi na dūjī rāī.
Satigur binā na sojhī pāī.

***Pauṛī* 9 (Nyāya)**

Speculating seriously, seer Gotama has put forth the story of the *Ṛgveda.* After churning the thoughts, in the Nyāya school, God has been defined as the efficient cause of all the causes. Everything is under His control and in His order, no order whatsoever of anybody else is acceptable. He is in the beginning and at the end of this creation yet in this Shastra he is shown as separate from this creation. No one has seen or known this creator, and rather people have remained indulged in the expansive delusions of *prakṛti* (nature). Not realising that *soham parbrahm,* the *jīv* is mistaken in understanding Him as a man (full of fallacies). The *Ṛgveda* exhorts the knowledgeable people that supreme Lord is everything and none else can be compared with Him. Without true Guru this understanding cannot be attained.

ਪਉੜੀ ੧੦ (ਮੀਮਾਂਸਾ)

ਫਿਰਿ ਜੈਮਨਿ ਰਿਖੁ ਬੋਲਿਆ ਜੁਜਰਿ ਵੇਦਿ ਮਥਿ ਕਥਾ ਸੁਣਾਵੈ।
ਕਰਮਾ ਉਤੇ ਨਿਬੜੈ ਦੇਹੀ ਮਧਿ ਕਰੇ ਸੋ ਪਾਵੈ।
ਥਾਪਸਿ ਕਰਮ ਸੰਸਾਰ ਵਿਚਿ ਕਰਮ ਵਾਸ ਕਰਿ ਆਵੈ ਜਾਵੈ।
ਸਹਸਾ ਮਨਹੁ ਨ ਚੁਕਈ ਕਰਮਾਂ ਅੰਦਰਿ ਭਰਮਿ ਭੁਲਾਵੈ।
ਕਰਮਿ ਵਰਤਣਿ ਜਗਤਿ ਕੀ ਇਕੋ ਮਾਇਆ ਬ੍ਰਹਮ ਕਹਾਵੈ।
ਜੁਜਰਿ ਵੇਦਿ ਕੋ ਮਥਨਿ ਕਰਿ ਤਤ ਬ੍ਰਹਮੁ ਵਿਚਿ ਭਰਮੁ ਮਿਟਾਵੈ।
ਕਰਮ ਦ੍ਰਿੜਾਇ ਜਗਤ ਵਿਚਿ ਕਰਮ ਬੰਧਿ ਕਰਿ ਆਵੈ ਜਾਵੈ।
ਸਤਿਗੁਰ ਬਿਨਾ ਨ ਸਹਸਾ ਜਾਵੈ॥੧੦॥

Pauṛī 10 (Mīmāṅsā)

Phiri Jaimini rikhu boliā jujari vedi mathi kathā suṇāvai.
Karamā ute nibaṛai dehī madhi kare so pāvai.
Thāpasi karam saṅsār vichi karam vās kari āvai jāvai.
Sahasā manahu na chukaī karamāṅ andari bharami bhulāvai.
Karami varataṇi jagati kī iko māiā braham kahāvai.
Jujari vedi ko mathani kari tat brahamu vichi bharamu miṭāvai.
Karam driṛāi jagat vichi karam bandhi kari āvai jāvai.
Satgur binā na sahasā jāvai.

Pauṛī 10 (Mīmāṅsā)

Pondering deeply over the *Yajurveda*, rishi Jaiminī putforth his postulates. Ultimate decision will be arrived at according to the actions performed through the body which will reap whatever it has sowed. He established the theory of karma and explained transmigration as controlled by karma. Because of its fallacy of *ad-infinitum*, the doubts are not cleared and the *jīv* goes on wandering in the labyrinth of karmas. Karma is a practical aspect of the world and the maya and the Brahm are identical. This school of thought (Shastra) while stirring the ingredients of *Yajurveda*, mixes delusions with the supreme reality the Brahm, and establishes strongly the ritualism which further accepts coming in and going from the world as the result of the karma bondage. Without the true Guru, the doubts cannot be dispelled away.

ਪਉੜੀ ੧੧ (ਵੇਦਾਂਤ)

ਸਿਆਮ ਵੇਦ ਕਉ ਸੋਧਿ ਕਰਿ ਮਥਿ ਵੇਦਾਂਤੁ ਬਿਆਸਿ ਸੁਣਾਇਆ।
ਕਥਨੀ ਬਦਨੀ ਬਾਹਰਾ ਆਪੇ ਅਪਣਾ ਬ੍ਰਹਮੁ ਜਣਾਇਆ।
ਨਦਰੀ ਕਿਸੈ ਨ ਲਿਆਵਈ ਹਉਮੈ ਅੰਦਰਿ ਭਰਮਿ ਭੁਲਾਇਆ।
ਆਪੁ ਪੁਜਾਇ ਜਗਤ ਵਿਚਿ ਭਾਉ ਭਗਤਿ ਦਾ ਮਰਮੁ ਨ ਪਾਇਆ।
ਤ੍ਰਿਪਤਿ ਨ ਆਵੀ ਵੇਦਿ ਮਥਿ ਅਗਨੀ ਅੰਦਰਿ ਤਪਤਿ ਤਪਾਇਆ।
ਮਾਇਆ ਡੰਡ ਨ ਉਤਰੇ ਜਮ ਡੰਡੈ ਬਹੁ ਦੁਖਿ ਰੁਆਇਆ।
ਨਾਰਦਿ ਮੁਨਿ ਉਪਦੇਸਿਆ ਮਥਿ ਭਾਗਵਤ ਗੁਨਿ ਗੀਤ ਕਰਾਇਆ।
ਬਿਨ ਸਰਨੀ ਨਹਿ ਕੋਇ ਤਰਾਇਆ॥੧੧॥

Pauṛī 11 (Vedānta)

Siām ved kau sodhi kari mathi vedāntu Biāsi suṇāiā.
Kathanī badanī bāharā āpe apaṇā brahamu jaṇāiā.
Nadarī kisai na liāvaī haumai andari bharami bhulāiā.
Āpu pujāi jagat vichi bhāu bhagati dā maramu na pāiā.
Tripati na āvī vedi mathi aganī andari tapati tapāiā.
Māiā ḍanḍ na utare jam ḍanḍai bahu dukhi rūāiā.
Nāradi muni upadesiā mathi bhāgavat guni gīt karāiā.
Binu saranī nahi koi trāiā.

Pauṛī 11 (Vedānta)

Vyās (Bādarāyaṇ) recited *Vedānta* (*sūtras*) after churning and researching the thought frame of the *Sāmaveda*. He put up before the people the self (*ātman*) as identical to indescribable Brahm. He is invisible and the *jīv* wanders hither and thither in its delusions of self conceit. By establishing the self as the Brahm he in fact established one's own self as worthy of worship and therefore remained unknown to the mysteries of loving devotion. Churning of the Vedas could not obtain peace for him and he started scorching one and all in the heat of his ego. The rod of maya always hung over his head and he suffered extremely because of the constant fear of the Yama, the god of death. Having obtained knowledge from Nārad, he recited *Bhāgvat* and thus eulogised God. Without surrender before the Guru none could get across (the world ocean).

ਪਉੜੀ ੧੨ (ਸਾਂਖਿ)

ਦੁਆਪਰਿ ਜੁਗਿ ਬੀਤਤ ਭਏ ਕਲਜੁਗਿ ਕੇ ਸਿਰਿ ਛਤ੍ਰ ਫਿਰਾਈ।
ਵੇਦ ਅਥਰਵਣਿ ਥਾਪਿਆ ਉਤਰਿ ਮੁਖਿ ਗੁਰਮੁਖਿ ਗੁਨ ਗਾਈ।
ਕਪਲ ਰਿਖੀਸੁਰਿ ਸਾਂਖਿ ਮਥਿ ਅਥਰਵਣਿ ਵੇਦ ਕੀ ਰਿਚਾ ਸੁਣਾਈ।
ਗਿਆਨ ਮਹਾ ਰਸ ਪੀਅ ਕੈ ਸਿਮਰੇ ਨਿਤ ਅਨਿਤ ਨਿਆਈ।
ਗਿਆਨ ਬਿਨਾ ਨਹਿ ਪਾਈਐ ਜੋ ਕੋਈ ਕੋਟਿ ਜਤਨਿ ਕਰਿ ਧਾਈ।
ਕਰਮਿ ਜੋਗ ਦੇਹੀ ਕਰੇ ਸੋ ਅਨਿਤ ਖਿਨ ਟਿਕੇ ਨ ਰਾਈ।
ਗਿਆਨ ਮਤੇ ਸੁਖੁ ਊਪਜੈ ਜਨਮ ਮਰਨ ਕਾ ਭਰਮੁ ਚੁਕਾਈ।
ਗੁਰਮੁਖਿ ਗਿਆਨੀ ਸਹਜਿ ਸਮਾਈ ॥੧੨॥

Pauṛī 12 (Sāṅkhi)

Duāpari jugi bītat bhae kalajugi ke siri chhatr phirāī.
Ved atharavaṇi thāpiā utari mukhi gurmukhi gun gāī.
Kapal rikhīsur sāṅkhi mathi atharavaṇi ved kī richā suṇāī.
Giān mahā ras pīa kai simare nit anit niāī.
Giān binā nahi pāīai jo koī koṭi jatani kari dhāī.
Karami jog dehī kare so anit khin ṭike na rāī.
Giānu mate sukhu ūpajai janam maran kā bharamu chukāī.
Gurmukhi giānī sahaji samāī.

Pauṛī 12 (Sāṅkhya)

he passing away of Dvāpar, the canopy of kingdom now came over ad of *kaliyuga. Atharvaveda* got established and people now would eulogising, facing the north direction. As a substance of the hymns *vaveda,* the *Sāṅkhya-sūtras* were recited by sage Kapil. Get imbued ie great knowledge and go on pondering over the stable and the ory. Despite millions of efforts, without knowledge nothing can be d. Karma and yoga are the activities of the body and both these are itry and perishable. Analytical wisdom creates the supreme delight e illusions of birth and death come to an end. The Guru-oriented *kh*) get merged in the real self.

ਪਉੜੀ ੧੩ (ਵੈਸੇਖਕ)

ਬੇਦ ਅਥਰਬਨੁ ਮਥਨਿ ਕਰਿ ਗੁਰਮੁਖਿ ਬਾਸੇਖਿਕ ਗੁਨ ਗਾਵੈ।
ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਸਮੇ ਬਿਨਾ ਫਲੁ ਹਥਿ ਨ ਆਵੈ।
ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਮੰਨੈ ਹੁਕਮੁ ਸੋ ਸਹਜਿ ਸਮਾਵੈ।
ਆਪੋ ਕਛੂ ਨ ਹੋਵਈ ਬੁਰਾ ਭਲਾ ਨਹਿ ਮੰਨਿ ਵਸਾਵੈ।
ਜੈਸਾ ਕਰਿ ਤੈਸਾ ਲਹੈ ਰਿਖਿ ਕਣਾਦਿਕ ਭਾਖਿ ਸੁਣਾਵੈ।
ਸਤਿਜੁਗਿ ਕਾ ਅਨਿਆਇ ਸੁਣਿ ਇਕ ਫੇੜੇ ਸਭੁ ਜਗਤ ਮਰਾਵੈ।
ਤ੍ਰੇਤੇ ਨਗਰੀ ਪੀੜੀਐ ਦੁਆਪਰਿ ਵੰਸੁ ਕੁਵੰਸ ਕੁਹਾਵੈ।
ਕਲਿਜੁਗ ਜੋ ਫੇੜੇ ਸੋ ਪਾਵੈ ॥੧੩॥

Pauṛī 13 (Vaisekhak)

Bed atharabanu mathani kari gurmukhi bāsekhik gun gāvai.
Jehā bījai so luṇai same binā phalu hathi na āvai.
Hukamai andari sabhu ko mannai hukamu so sahaji samāvai.
Āpo kachhū na hovaī burā bhalā nahi manni vasāvai.
Jaisā kari taisā lahai rikhi Kaṇādik bhākhi suṇāvai.
Satijugi kā aniāi suṇi ik pheṛe sabhu jagat marāvai.
Trete nagarī pīṛīai duāpari vansu kuvans kuhāvai.
Kalijug jo pheṛe so pāvai.

Pauṛī 13 (Vaiśeṣik)

By churning of the *Atharvaveda*, the guru- oriented (Kaṇād) in h Vaiṣeśik recited about the *guṇas*, the qualities (of the matter). H produced the theory of sowing and reaping (giving and taking) and to that at appropriate time only, one would attain the fruit. Everythi operates in His divine will, *hukam* (to which he calls *apūrva*) and wh soever accepts the divine-will stablizes his self in equanimity. The *jī* must understand that nothing happens of its own (and our ownselves a responsible for our good or bad actions) and hence nobody as good or ba should be lodged in mind. Rishi Kaṇād has said that as you sow, so sha you reap. Listen to the injustice of the *satyug* that only because of a sing evil-doer the whole world would suffer. In the *tretā*, the whole cit suffered because of one evil-doer and in *dvāpar* this suffering was limite to the one family and the family only underwent the ignominy. But in th *kaliyug* only he suffers who commits evil deed.

ਪਉੜੀ ੧੪ (ਨਾਗ-ਸ਼ੇਸ਼ਨਾਗ.ਪਾਤੰਜਲ)

ਸੇਖਨਾਗ ਪਾਤੰਜਲ ਮਥਿਆ ਗੁਰਮੁਖਿ ਸਾਸਤ੍ਰ ਨਾਗਿ ਸੁਣਾਈ।
ਵੇਦ ਅਥਰਵਣ ਬੋਲਿਆ ਜੋਗ ਬਿਨਾ ਨਹਿ ਭਰਮੁ ਚੁਕਾਈ।
ਜਿਉ ਕਰਿ ਮੈਲੀ ਆਰਸੀ ਸਿਕਲ ਬਿਨਾ ਨਹਿ ਮੁਖਿ ਦਿਖਾਈ।
ਜੋਗ ਪਦਾਰਥ ਨਿਰਮਲਾ ਅਨਹਦ ਧੁਨਿ ਅੰਦਰਿ ਲਿਵ ਲਾਈ।
ਅਸਟ ਦਸਾ ਸਿਧਿ ਨਉ ਨਿਧੀ ਗੁਰਮੁਖਿ ਜੋਗੀ ਚਰਨ ਲਗਾਈ।
ਤ੍ਰਿਹੁ ਜੁਗਾਂ ਕੀ ਬਾਸਨਾ ਕਲਿਜੁਗ ਵਿਚਿ ਪਾਤੰਜਲਿ ਪਾਈ।
ਹਥੋ ਹਥੀ ਪਾਈਐ ਭਗਤਿ ਜੋਗ ਕੀ ਪੂਰ ਕਮਾਈ।
ਨਾਮ ਦਾਨੁ ਇਸਨਾਨੁ ਸੁਭਾਈ॥੧੪॥

Pauṛī 14 (Nāg-Śeṣanāg Pātañjal)

Sekhnāg Pātañjal mathiā gurmukhi sāsatr nāgi suṇāī.
Ved atharavaṇ boliā jog binā nahi bharam chukāī.
Jiu kari mailī ārasī sikal binā nahi mukhi dikhāī.
Jogu padārath niramalā anahad dhuni andari liv lāī.
Asaṭ dasā sidhi nau nidhī gurmukhi jogī charan lagāī.
Trihu jugāṅ kī bāsanā kalijug vichi Pātañjali pāī.
Hatho hathī pāīai bhagati jog kī pūr kamāī.
Nām dānu isanānu subhāī.

Pauṛī 14 (Śeṣanāg Patañjali)

Gurmukh Patañjali the (supposed) incarnation of the Śeṣnāga, very thoughtfully recited, the *Nāga-Shastra, Yoga Shastra* (Pātañjal-*Yogasūtras*). He told in consonance with *Atharvaveda* that illusion cannot be erased without yoga. It is similar to the fact where we know that without cleansing of the mirror, the face cannot be seen in it. Yoga is cleansing praxis through which the *surati* gets absorbed into the unstruck melody. Eighteen *siddhis* and nine treasures fall at the feet of a *gurmukh* yogi. In *kaliyug,* Patañjali talked about the fulfilment of desires that remained unfulfilled in the three ages. The complete achievement of yogic *bhakti* is that you get every thing hand to hand. The *jīv* should cultivate the nature of remembrance of God, charity and ablution (internal and external).

ਪਉੜੀ ੧੫ (ਜੁਗਾਂ ਬਾਬਤ ਪ੍ਰਚਲਿਤ ਖਿਆਲ)

ਜੁਗਿ ਜੁਗਿ ਮੇਰੁ ਸਰੀਰ ਕਾ ਬਾਸਨਾ ਬਧਾ ਆਵੈ ਜਾਵੈ।
ਫਿਰਿ ਫਿਰਿ ਫੇਰਿ ਵਟਾਈਐ ਗਿਆਨੀ ਹੋਇ ਮਰਮੁ ਕਉ ਪਾਵੈ।
ਸਤਿਜੁਗਿ ਦੂਜਾ ਭਰਮ ਕਰਿ ਤ੍ਰੇਤੇ ਵਿਚਿ ਜੋਨੀ ਫਿਰਿ ਆਵੈ।
ਤ੍ਰੇਤੇ ਕਰਮਾਂ ਬਾਂਧਤੇ ਦੁਆਪਰਿ ਫਿਰਿ ਅਵਤਾਰ ਕਰਾਵੈ।
ਦੁਆਪਰਿ ਮਮਤਾ ਅਹੰ ਕਰਿ ਹਉਮੈ ਅੰਦਰਿ ਗਰਬਿ ਗਲਾਵੈ।
ਤ੍ਰਿਹੁ ਜੁਗਾਂ ਕੇ ਕਰਮ ਕਰਿ ਜਨਮ ਮਰਨ ਸੰਸਾ ਨ ਚੁਕਾਵੈ।
ਫਿਰਿ ਕਲਿਜੁਗ ਅੰਦਰਿ ਦੇਹਿ ਧਰਿ ਕਰਮਾਂ ਅੰਦਰਿ ਫੇਰਿ ਫਸਾਵੈ।
ਅਉਸਰੁ ਚੁਕਾ ਹਥ ਨ ਆਵੈ॥੧੫॥

Pauṛī 15 (Jugāṅ bābat prachalit khiāl)

Jugi jugi meru sarīr ka bāsanā badhā āvai jāvai.
Phiri phiri pheri vaṭāīai giānī hoi maram kau pāvai.
Satijugi dūjā bharamu kari trete vichi jonī phiri āvai.
Trete karamāṅ bāndhate duāpari phiri avatār karāvai.
Duāpari mamatā aham kari haumai andari garabi galāvai.
Trihu jugāṅ ke karam kari janam maran saṅsā na chukāvai.
Phiri kalijug andari dehi dhari karamāṅ andari pheri phasāvai.
Ausaru chukā hath na āvai.

Pauṛī 15 (Ideas in vogue about the *Yugs*)

Since time immemorial, on account of the bondage of unfulfilled desires, the *jīv* has been suffering transmigration. Time and again, the body is changed, but the mystery of this change can be understood by becoming knowledgeable. Engrossed in duality in *satyug*, the *jīv* entered into body in *tretā*. Getting caught in karma-bondage in *tretā* he was born in *dvāpar* and remained writhing and wriggling. Even the performance of the duties of the three ages does not dispel the fear of birth and death. The *jīv* reincarnates in *kaliyug* and gets entangled in the karmas. Lost opportunity comes not again.

ਪਉੜੀ ੧੬ (ਕਲਿਜੁਗ ਕੇ ਕਰਮ)

ਕਲਿਜੁਗ ਕੀ ਸੁਣ ਸਾਧਨਾ ਕਰਮ ਕਿਰਤਿ ਕੀ ਚਲੈ ਨ ਕਾਈ।
ਬਿਨਾ ਭਜਨ ਭਗਵਾਨ ਕੇ ਭਾਉ ਭਗਤਿ ਬਿਨੁ ਠਉੜਿ ਨ ਪਾਈ।
ਲਹੇ ਕਮਾਣਾ ਏਤ ਜੁਗਿ ਪਿਛਲੀ ਜੁਗੀਂ ਕਰੀ ਕਮਾਈ।
ਪਾਇਆ ਮਾਨਸ ਦੇਹਿ ਕਉ ਐਥੋ ਚੁਕਿਆ ਠੌਰ ਨ ਠਾਈ।
ਕਲਿਜੁਗਿ ਕੇ ਉਪਕਾਰਿ ਸੁਣਿ ਜੈਸੇ ਬੇਦ ਅਥਰਵਣ ਗਾਈ।
ਭਾਉ ਭਗਤਿ ਪਰਵਾਨ ਹੈ ਜਗ ਹੋਮ ਗੁਰਪੁਰਬਿ ਕਮਾਈ।
ਕਰਿ ਕੇ ਨੀਚ ਸਦਾਵਣਾ ਤਾਂ ਪ੍ਰਭੁ ਲੇਖੈ ਅੰਦਰਿ ਪਾਈ।
ਕਲਿਜੁਗਿ ਨਾਵੈ ਕੀ ਵਡਿਆਈ॥੧੬॥

Pauṛī 16 (Kalijug ke karam)

Kalijug kī suṇ sādhanā karam kirati kī chalai na kāī.
Binā bhajan bhagvān ke bhāu bhagati binu ṭhauṛi na pāī.
Lahe kamāṇā et jugi pichhalī jugīṅ karī kamāī.
Pāiā mānas dehi kau aitho chukiā ṭhaur na ṭhāī.
Kalijugi ke upkāri suṇi jaise bed atharavaṇ gāī.
Bhāu bhagati parvān hai jag hom gurpurabi kamāī
Kari ke nīch sadāvaṇā tāṅ prabhu lekhai andari pāī.
Kalijugi nāvai kī vaḍiāī.

Pauṛī 16 (Activities in Kaliyug)

Now listen to the discipline of *kaliyug* wherein nobody cares for the rituals. Without loving devotion none will get any place anywhere. Because of the disciplined life in the previous ages, the human form has been obtained in *kaliyug* . Now if this opportunity slipped, no occasion and place would be made available. As has been said in the *Atharvaveda,* listen to the redeeming features of *kaliyug*. Now feelingful devotion only is acceptable; *yajña*, burnt offering and worship of the human guru was the discipline of the earlier ages. If somebody now, in spite of being a doer, erases from his self this sense and prefers to be called lowly, only then he can remain in the good books of the Lord. In *kaliyug*, only repeating the name of Lord is considered grand.

ਪਉੜੀ ੧੭ (ਜੁਗ ਗਰਦੀ)

ਜੁਗਿ ਗਰਦੀ ਜਬ ਹੋਵਹੇ ਉਲਟੇ ਜੁਗੁ ਕਿਆ ਹੋਇ ਵਰਤਾਰਾ।
ਉਠੇ ਗਿਲਾਨਿ ਜਗਤਿ ਵਿਚਿ ਵਰਤੇ ਪਾਪ ਭ੍ਰਿਸਟਿ ਸੰਸਾਰਾ।
ਵਰਨਾਵਰਨ ਨ ਭਾਵਨੀ ਖਹਿ ਖਹਿ ਜਲਨ ਬਾਂਸ ਅੰਗਿਆਰਾ।
ਨਿੰਦਿਆ ਚਲੇ ਵੇਦ ਕੀ ਸਮਝਨਿ ਨਹਿ ਅਗਿਆਨਿ ਗੁਬਾਰਾ।
ਬੇਦ ਗਰੰਥ ਗੁਰ ਹਟਿ ਹੈਜਿਸੁ ਲਗਿ ਭਵਜਲ ਪਾਰਿ ਉਤਾਰਾ।
ਸਤਿਗੁਰ ਬਾਝੁ ਨ ਬੁਝੀਐ ਜਿਚਰੁ ਧਰੇ ਨ ਪ੍ਰਭੁ ਅਵਤਾਰਾ
ਗੁਰ ਪਰਮੇਸਰੁ ਇਕੁ ਹੈ ਸਚਾ ਸਾਹੁ ਜਗਤੁ ਬਣਜਾਰਾ।
ਚੜੇ ਸੂਰ ਮਿਟਿ ਜਾਇ ਅੰਧਾਰਾ ॥੧੭॥

Pauṛī 17 (Jug garadī)

Jugi garadī jab hovahe ulaṭe jugu kiā hoi varatārā.
Uṭhe gilāni jagati vichi varate pāp bhrisaṭi sansārā.
Varnāvaran na bhāvanī khahi khahi jalan bāns angiārā.
Nindiā chale ved kī samajhani nahi agiāni gubārā.
Bed giranth gur haṭi hai jisu lagi bhavajal pāri utārā.
Satigur bājhu na bujhīai jicharu dhare na prabhu avatārā.
Gur Parmesaru iku hai sachā sāhu jagatu baṇajārā.
Chaṛe sūr miṭi jāi andhārā.

Pauṛī 17 (Anarchy of the ages)

During the down fall of an age, people setting aside the duties of the age behave contrary to their nature. The world gets engrossed in remorseful activities and sin and corruption prevail. Different sections (castes) of society develop hatred for one another and finish themselves through squabbles as the bamboos, due to their mutual friction, producing fire burn themselves as well as others. Condemnation of the knowledge starts and in the darkness of ignorance nothing remains visible. From that knowledge of the Vedas which gets man across the world ocean even the knowledgeable people get away. So long God does not descend on earth in the form of true Guru, no mystery can be understood. The Guru and God are one; He is the true master and the whole world craves for Him. He rises like sun and the darkness is dispelled.

ਪਉੜੀ ੧੮ (ਬੋਧ ਮੱਤ)

ਕਲਿਜੁਗਿ ਬੋਧੁ ਅਉਤਾਰੁ ਹੈ ਬੋਧੁ ਅਬੋਧੁ ਨ ਦ੍ਰਿਸਟੀ ਆਵੈ।
ਕੋਇ ਨ ਕਿਸੈ ਵਰਜਈ ਸੋਈ ਕਰੇ ਜੋਈ ਮਨਿ ਭਾਵੈ।
ਕਿਸੇ ਪੁਜਾਈ ਸਿਲਾ ਸੁੰਨਿ ਕੋਈ ਗੋਰੀ ਮੜ੍ਹੀ ਪੁਜਾਵੈ।
ਤੰਤ੍ਰ ਮੰਤ੍ਰ ਪਾਖੰਡ ਕਰਿ ਕਲਹਿ ਕ੍ਰੋਧੁ ਬਹੁ ਵਾਦਿ ਵਧਾਵੈ।
ਆਪੋ ਧਾਪੀ ਹੋਇ ਕੈ ਨਿਆਰੇ ਨਿਆਰੇ ਧਰਮ ਚਲਾਵੈ।
ਕੋਈ ਪੂਜੈ ਚੰਦੁ ਸੂਰੁ ਕੋਈ ਧਰਤਿ ਅਕਾਸੁ ਮਨਾਵੈ।
ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੋ ਧਰਮ ਰਾਜ ਕੋਈ ਤ੍ਰਿਪਤਾਵੈ।
ਫੋਕਟਿ ਧਰਮੀ ਭਰਮਿ ਭੁਲਾਵੈ॥੧੮॥

Pauṛī 18 (Bodh mat)

Kalijugi bodhu autāru hai bodhu abodhu na drisaṭī āvai.
Koi na kisai varajaī soī kare joī mani bhāvai.
Kise pujāī silā sunni koī gorī maṛhī pujāvai.
Tantr mantr pākhaṇḍ kari kalahi krodhu bahu vādi vadhāvai.
Āpo dhāpī hoi kai niāre niāre dharam chalāvai.
Koī pūjai chandu sūru koī dharati akāsu manāvai.
Pauṇu pāṇī baisantro dharamrāj koī tripatāvai.
Phokaṭi dharamī bharami bhulāvai.

Pauṛī 18 (Intellectualism)

In *kaliyug* one finds intellectualism incarnate, but discrimination between knowledge and ignorance is nowhere. Nobody interdicts anybody and everyone is behaving according to his whims. Someone instructs for the worship of the inert rocks and someone guides people to worship cemetries. Due to the tantra mantra and such hypocricies, the tensions anger and quarrels have much increased. In the rat-race for selfish ends, different religions have been promulgated. Someone is worshipping moon, someone sun and someone is worshipping earth and sky. Someone is propitiating air, water, fire and *yama* the god of death. These all are religious hypocrites and are tossing in delusions.



ਪਉੜੀ ੧੯ (ਭੇਖ-ਨਿਰਣਯ)

ਭਈ ਗਿਲਾਨਿ ਜਗਤ੍ਰਿ ਵਿਚਿ ਚਾਰਿ ਵਰਨਿ ਆਸ੍ਰਮ ਉਪਾਏ।
ਦਸਿ ਨਾਮਿ ਸੰਨਿਆਸੀਆ ਜੋਗੀ ਬਾਰਹ ਪੰਥਿ ਚਲਾਏ।
ਜੰਗਮ ਅਤੇ ਸਰੇਵੜੇ ਦਗੇ ਦਿਗੰਬਰਿ ਵਾਦਿ ਕਰਾਏ।
ਬ੍ਰਹਮਣਿ ਬਹੁ ਪਰਕਾਰਿ ਕਰਿ ਸਾਸਤ੍ਰਿ ਵੇਦ ਪੁਰਾਣਿ ਲੜਾਏ
ਖਟੁ ਦਰਸਨ ਬਹੁ ਵੈਰਿ ਕਰਿ ਨਾਲਿ ਛਤੀਸਿ ਪਖੰਡ ਰਲਾਏ।
ਤੰਤ ਮੰਤ ਰਾਸਾਇਣਾ ਕਰਾਮਾਤਿ ਕਾਲਖਿ ਲਪਟਾਏ।
ਇਕਸਿ ਤੇ ਬਹੁ ਰੂਪਿ ਕਰਿ ਰੂਪਿ ਕੁਰੂਪੀ ਘਣੇ ਦਿਖਾਏ।
ਕਲਿਜੁਗਿ ਅੰਦਰਿ ਭਰਮਿ ਭੁਲਾਏ ॥੧੯॥

Pauṛī 19 (Bhekh- niraṇay)

Bhaī gilāni jagatri vichi chār varani āsram upāe.
Dasi nāmi sanniāsīa jogī bārah panthi chalāe.
Jaṅgam ate sarevaṛe dage digambari vādi karāe.
Brahmaṇi bahu parkāri kari sāsatri ved purāṇi laṛāe.
Khaṭ darasan bahu vairi kari nāli chhatīsi pakhaṇḍ ralāe.
Tant mant rāsāiṇā karāmāti kālakhi lapṭāe.
Ikasi te bahu rūpi kari rupi kurūpī ghaṇe dikhāe.
Kalijugi andari bharami bhulāe.

Pauṛī 19 (Of garbs and guises)

In view of the prevailing lassitude in the world, four varnas and four ashrams were established. Then ten orders of ascetics and twelve orders of yogis came into being. Further *jaṅgams*, the wanderers, *śramaṇs* and *digambrs*, naked jain ascetics also started their disputations. Many categories of brahmins came into being who propounded Shastras, Vedas and Purāṇas contradicting one another. The mutual irreconcilability of the six Indian philosophies further added many hypocrisies. Alchemy, tantra, mantra and miracles became everything for people. By getting divided into myriad sects (and castes) they produced a horrible look. They all were deluded by *kaliyug*.

ਪਉੜੀ ੨੦ (ਮੁਸਲਮਾਨੀ ਮਤ)

ਬਹੁ ਵਾਟੀ ਜਗਿ ਚਲੀਆ ਤਬ ਹੀ ਭਏ ਮੁਹੰਮਦਿ ਯਾਰਾ।
ਕਉਮਿ ਬਹਤਰਿ ਸੰਗਿ ਕਰਿ ਬਹੁ ਬਿਧਿ ਵੈਰੁ ਵਿਰੋਧੁ ਪਸਾਰਾ।
ਰੋਜੇ ਈਦ ਨਿਮਾਜਿ ਕਰਿ ਕਰਮੀ ਬੰਦਿ ਕੀਆ ਸੰਸਾਰਾ।
ਪੀਰ ਪੈਕੰਬਰਿ ਅਉਲੀਏ ਗਉਸਿ ਕੁਤਬ ਬਹੁ ਭੇਖ ਸਵਾਰਾ।
ਠਾਕੁਰ ਦੁਆਰੇ ਢਾਹਿ ਕੈ ਤਿਹਿ ਠਉੜੀ ਮਾਸੀਤਿ ਉਸਾਰਾ।
ਮਾਰਨਿ ਗਊ ਗਰੀਬ ਨੋ ਧਰਤੀ ਉਪਰਿ ਪਾਪੁ ਬਿਥਾਰਾ।
ਕਾਫਰਿ ਮੁਲਹਦਿ ਇਰਮਨੀ ਰੂਮੀ ਜੰਗੀ ਦੁਸਮਣਿ ਦਾਰਾ।
ਪਾਪੇ ਦਾ ਵਰਤਿਆ ਵਰਤਾਰਾ ।।੨੦।।

Pauṛī 20 (Musalamānī mat)

Bahu vāṭī jagi chalīā tab hī bhae Muhammadi yārā.
Kaumi bahatari sangi kari bahu bidhi vairu virodhu pasārā.
Roje īd nimāji kari karamī bandi kīā sansārā.
Pīr paikambari aulīe gausi kutab bahu bhekh savārā.
Ṭhākur duāre ḍhāhi kai tih ṭhauṛī māsīt usārā.
Mārani gaū garīb no dharatī upari pāpu bithārā.
Kāphari mulahadi iramanī rūmī jangī dusamaṇi dārā.
Pāpe da varatiā varatārā.

Pauṛī 20 (Islām)

When varied sects got prevalent, then Muhammad, the beloved of God was born. The nation got divided into seventy two divisions and many types of enmity and opposition erupted. The world was bound to *rozā,īd, namāz*, etc. *Pīrs, paigambars auliās*, *gaus* and *qutabs* came into being in many countries. The temples were replaced by mosques. Less powerful were killed and thus the earth became replete with sin. Armenians and Rūmīs were declared apostates (Kāfirs) and they were decimated in the battle fields. The sin became ubiquitous all around.

ਪਉੜੀ ੨੧ (ਹਿੰਦੂ-ਮੁਸਲਮਾਨ ਦਾ ਟਾਕਰਾ)

ਚਾਰਿ ਵਰਨਿ ਚਾਰਿ ਮਜਹਬਾਂ ਜਗਿ ਵਿਚਿ ਹਿੰਦੂ ਮੁਸਲਮਾਣੇ।
ਖੁਦੀ ਬਖੀਲਿ ਤਕਬਰੀ ਖਿੰਚੋਤਾਣਿ ਕਰੇਨਿ ਧਿਙਾਣੇ।
ਗੰਗ ਬਨਾਰਸਿ ਹਿੰਦੂਆਂ ਮਕਾ ਕਾਬਾ ਮੁਸਲਮਾਣੇ।
ਸੁੰਨਤਿ ਮੁਸਲਮਾਣ ਦੀ ਤਿਲਕ ਜੰਞੂ ਹਿੰਦੂ ਲੋਭਾਣੇ।
ਰਾਮ ਰਹੀਮ ਕਹਾਇਦੇ ਇਕੁ ਨਾਮੁ ਦੁਇ ਰਾਹ ਭੁਲਾਣੇ।
ਬੇਦ ਕਤੇਬ ਭੁਲਾਇਕੈ ਮੋਹੇ ਲਾਲਚ ਦੁਨੀ ਸੈਤਾਣੇ।
ਸਚੁ ਕਿਨਾਰੇ ਰਹਿ ਗਿਆ ਖਹਿ ਮਰਦੇ ਬਾਮ੍ਹਣਿ ਮਉਲਾਣੇ।
ਸਿਰੋ ਨ ਮਿਟੇ ਆਵਣਿ ਜਾਣੇ॥੨੧॥

Pauṛī 21 (Hindu Musalmān dā ṭākarā)

Chāri varani chāri majahabāṅ jagi vichi Hindu Musalmāṇe.
Khudī bakhīli takabarī khiñchotāṇi kareni dhiṅāṇe
Gaṅg Banārasi Hinduāṅ Makā Kābā Musalmāṇe.
Sunnati Musalmāṇ dī tilak jañjū Hindū lobhāṇe.
Rām Rahīm kahāide iku nāmu dui rāh bhulāṇe.
Bed kateb bhulāi kai mohe lālach dunī saitāṇe
Sachu kināre rahi giā khahi marade bāmhaṇi maulāṇe.
Siro na miṭe āvaṇi jāṇe.

Pauṛī 21 (Clash between Hindu and Muslim)

There are four castes of Hindus and four sects of Muslims in the world. The members of both religions are selfish, jealous, proud, bigoted and violent. The Hindus make pilgrimages to Haridvār and Banāras, the Muslims to the Kābā of Mecca. Circumcision is dear to the Muslims, sandal mark (*tilak*) and sacred thread to the Hindus. The Hindus invoke Rām, the Muslims, *Rahīm,* but in reality there is only one God. Since they have both forgotten the Vedas and the Katebas, worldly greed and devil have led them astray. Truth is hidden from both; the brahmins and *maulvīs* kill one another by their animosities. Neither sect shall find liberation from transmigration.

ਪਉੜੀ ੨੨ (ਵਾਹਿਗੁਰੂ ਜੀ ਦਾ ਨਿਆਉ)

ਚਾਰੇ ਜਾਗੇ ਚਹੁ ਜੁਗੀ ਪੰਚਾਇਣੁ ਪ੍ਰਭੁ ਆਪੇ ਹੋਆ।
ਆਪੇ ਪਟੀ ਕਲਮਿ ਆਪਿ ਆਪੇ ਲਿਖਣਿਹਾਰਾ ਹੋਆ।
ਬਾਝੁ ਗੁਰੂ ਅੰਧੇਰੁ ਹੈ ਖਹਿ ਖਹਿ ਮਰਦੇ ਬਹੁ ਬਿਧਿ ਲੋਆ।
ਵਰਤਿਆ ਪਾਪੁ ਜਗਤ੍ਰਿ ਤੇ ਧਉਲੁ ਉਡੀਣਾ ਨਿਸਿਦਿਨਿ ਰੋਆ।
ਬਾਝੁ ਦਇਆ ਬਲਹੀਣ ਹੋਉ ਨਿਘਰੁ ਚਲੌ ਰਸਾਤਲਿ ਟੋਆ।
ਖੜਾ ਇਕਤੇ ਪੈਰਿ ਤੇ ਪਾਪ ਸੰਗਿ ਬਹੁ ਭਾਰਾ ਹੋਆ।
ਥੰਮੇ ਕੋਇ ਨ ਸਾਧ ਬਿਨੁ ਸਾਧੁ ਨ ਦਿਸੈ ਜਗਿ ਵਿਚ ਕੋਆ।
ਧਰਮ ਧਉਲੁ ਪੁਕਾਰੈ ਤਲੈ ਖੜੋਆ ॥੨੨॥

Pauṛī 22 (Vāhguru jī dā niāuṅ)

Chāre jāge chahu jugī pañchāiṇu prabhu āpe hoā.
Āpe paṭī kalami āpi āpe likhaṇihārā hoā.
Bājhu gurū andheru hai khahi khahi marade bahu bidhi loā.
Varatiā pāpu jagatri te dhaulu uḍīṇā nisidini roā.
Bājhu daiā balahīṇ hou nigharu chalau rasātali ṭoā.
Khaṛā ikate pairi te pāp saṅgi bahu bhārā hoā.
Thamme koi na sādhu binu sādhu na disaī jagi vich koā.
Dharam dhaulu pukārai talai khaṛoā.

***Pauṛī* 22 (Justice of Vāhigurū, God)**

God himself is the justice for the disputes about the duties of the four ages. He himself is the paper, the pen and the scribe. Without Guru is all darkness and people are killing one another. The sin pervades all around and the (mythological) ox supporting the earth is weeping and wailing day and night. Without compassion, getting unnerved, it is descending towards nether world to get lost. Standing on one foot, it is feeling the load of sins. Now this earth cannot be upheld without the saints and no saint is available in the world. Religion in the form of ox is crying beneath.

ਪਉੜੀ ੨੩ (ਗੁਰੁ ਅਵਤਾਰ)

ਸੁਣੀ ਪੁਕਾਰਿ ਦਾਤਾਰ ਪ੍ਰਭੁ ਗੁਰੁ ਨਾਨਕ ਜਗ ਮਾਹਿ ਪਠਾਇਆ।
ਚਰਨ ਧੋਇ ਰਹਰਾਸਿ ਕਰਿ ਚਰਣਾਮ੍ਰਿਤੁ ਸਿਖਾਂ ਪੀਲਾਇਆ।
ਪਾਰਬ੍ਰਹਮੁ ਪੂਰਨ ਬ੍ਰਹਮੁ ਕਲਿਜੁਗਿ ਅੰਦਰਿ ਇਕੁ ਦਿਖਾਇਆ।
ਚਾਰੇ ਪੈਰ ਧਰਮ ਦੇ ਚਾਰਿ ਵਰਨਿ ਇਕੁ ਵਰਨੁ ਕਰਾਇਆ।
ਰਾਣਾ ਰੰਕੁ ਬਰਾਬਰੀ ਪੈਰੀ ਪਾਵਣਾ ਜਗਿ ਵਰਤਾਇਆ।
ਉਲਟਾ ਖੇਲੁਪਿਰੰਮ ਦਾ ਪੈਰਾ ਉਪਰਿ ਸੀਸੁ ਨਿਵਾਇਆ।
ਕਲਿਜੁਗ ਬਾਬੇ ਤਾਰਿਆ ਸਤਿਨਾਮੁ ਪੜ੍ਹਿ ਮੰਤ੍ਰ ਸੁਣਾਇਆ।
ਕਲਿ ਤਾਰਣਿ ਗੁਰੁ ਨਾਨਕੁ ਆਇਆ॥੨੩॥

Pauṛī 23 (Gur avatār)

Suṇī pukāri dātār prabhu Guru Nānak jag māhi paṭhāiā.
Charan dhoi raharāsi kari charaṇāmritu sikhāṅ pīlāiā.
Pārbraham pūran braham kalijug andari ik dikhāiā.
Chāre pair dharam de chāri varan iku varanu karāiā.
Rāṇā raṅk barābarī pāirī pāvaṇā jagi varatāiā.
Ulaṭā khelu piramm dā pairā upāri sīsu nivāiā.
Kalijugu babe tāriā satināmu paṛi mantru suṇāiā.
Kali tāraṇ Guru Nānak āiā.

Pauṛī 23 (Coming of the Guru)

The benefactor Lord listened to the cries (of humanity) and sent Guru Nānak to this world. He washed His feet, eulogised God and got his disciples drink the ambrosia of His feet. He preached in this darkage (*kaliyug*) that, *saraguṇ* (Brahm) and *nirguṇ* (Parbrahm) are the same and identical. Dharma was now established on its four feet and all the four castes (through fraternal feeling) were converted into one caste (of humanity). Equating the poor with the prince, he spread the etiquette of humbly touching the feet. Inverse is the game of the beloved; he got the egotist high heads bowed to feet. Bābā Nānak rescued this dark age (*kaliyug*) and recited '*satinām*' mantra for one and all. Guru Nānak came to redeem the *kaliyug*.

ਪਉੜੀ ੨੪ (ਗੁਰੁ ਨਾਨਕ ਦੇਵ ਜੀ ਦਾ ਪ੍ਰਥਮ ਪ੍ਰਸੰਗ)

ਪਹਿਲਾ ਬਾਬੇ ਪਾਯਾ ਬਖਸੁ ਦਰਿ ਪਿਛੋ ਦੇ ਫਿਰਿ ਘਾਲਿ ਕਮਾਈ।
ਰੇਤੁ ਅਕੁ ਆਹਾਰੁ ਕਰਿ ਰੋੜਾ ਕੀ ਗੁਰ ਕੀਅ ਵਿਛਾਈ।
ਭਾਰੀ ਕਰੀ ਤਪਸਿਆ ਵਡੇ ਭਾਗਿ ਹਰਿ ਸਿਉ ਬਣਿ ਆਈ।
ਬਾਬਾ ਪੈਧਾ ਸਚਿ ਖੰਡਿ ਨਉ ਨਿਧਿ ਨਾਮ ਗਰੀਬੀ ਪਾਈ।
ਬਾਬਾ ਦੇਖੈ ਧਿਆਨੁ ਧਰਿ ਜਲਤੀ ਸਭਿ ਪ੍ਰਿਥਵੀ ਦਿਸਿ ਆਈ।
ਬਾਝੁ ਗੁਰੂ ਗੁਬਾਰੁ ਹੈ ਹੈ ਹੈ ਕਰਦੀ ਸੁਣੀ ਲੁਕਾਈ।
ਬਾਬੇ ਭੇਖ ਬਣਾਇਆ ਉਦਾਸੀ ਕੀ ਰੀਤਿ ਚਲਾਈ।
ਚੜ੍ਹਿਆ ਸੋਧਣਿ ਧਰਤਿ ਲੁਕਾਈ ॥੨੪॥

Paurī 24 (Gur Nānak Dev jī dā pahilā prasang)

Pahilā bābe pāyā bakhasu dari pichode phiri ghāli kamāī.
Retu aku āhāru kari rorā kī gur kīa vichhāī.
Bhārī karī tapasiā vaḍe bhāgu hari siu baṇi āī.
Bābā paidhā sach khaṇḍ nau nidhi nāmu garībī pāī.
Bābā dekhai dhiān dhari jalatī sabhi prithavī disi āī.
Bājh gurū gubāri hai hai hai karadī suṇī lukāī.
Bābe bhekh baṇāiā udāsī kī rīti chalāī.
Chaṛhiā sodhaṇi dharati lukāī.

Paurī 24 (First episode of Guru Nānak Dev Ji)

First of all Bābā Nānak obtained the gate of the grace (of Lord) and then he underwent and earned the rigorous discipline (of heart and mind). He fed himself with sand and swallow-wort and made stones his bedding i.e. he enjoyed poverty too. He offered his full devotion and then he was fortunate to have proximity to God. Bābā reached the region of truth wherefrom he received Nām, the storehouse of nine treasures and humility. In his meditation, Bābā found the whole earth burning (with the fire of lust and anger). Without Guru there is utter darkness and he heard the cries of the common men. To further understand the people, Guru Nānak donned robes in their manner and preached them to be detached (from the pleasure and pain). Thus he went out to depurate humanity on earth.

ਪਉੜੀ ੨੫ (ਤੀਰਥਾਂ ਪਰ ਪ੍ਰੇਮ-ਭਾਵ ਦੀ ਘਾਟ)
ਬਾਬਾ ਆਇਆ ਤੀਰਥੈ ਤੀਰਥਿ ਪੁਰਬਿ ਸਭੇ ਫਿਰਿ ਦੇਖੈ।
ਪੁਰਬ ਧਰਮਿ ਬਹੁ ਕਰਮਿ ਕਰਿ ਭਾਉ ਭਗਤਿ ਬਿਨੁ ਕਿਤੈ ਨ ਲੇਖੈ।
ਭਾਉ ਨ ਬ੍ਰਹਮੈ ਲਿਖਿਆ ਚਾਰਿ ਬੇਦ ਸਿੰਮ੍ਰਿਤਿ ਪੜ੍ਹਿ ਪੇਖੈ।
ਢੂੰਡੀ ਸਗਲੀ ਪ੍ਰਿਥਵੀ ਸਤਿਜੁਗਿ ਆਦਿ ਦੁਆਪਰਿ ਤ੍ਰੇਤੈ।
ਕਲਿਜੁਗਿ ਧੁੰਧੂਕਾਰੁ ਹੈ ਭਰਮਿ ਭੁਲਾਈ ਬਹੁ ਬਿਧਿ ਭੇਖੈ।
ਭੇਖੀ ਪ੍ਰਭੂ ਨ ਪਾਈਐ ਆਪੁ ਗਵਾਏ ਰੂਪ ਨ ਰੇਖੈ।
ਗੁਰਮੁਖਿ ਵਰਨੁ ਅਵਰਨੁ ਹੋਇ ਨਿਵਿ ਚਲਣਾ ਗੁਰਸਿਖਿ ਵਿਸੇਖੈ।
ਤਾਂ ਕਿਛੁ ਘਾਲਿ ਪਵੈ ਦਰਿ ਲੇਖੈ ॥੨੫॥

Pauṛī 25 (Tīrathāṅ par prem bhāv dī ghāṭ)
Bābā āiā tīrathai tīrathi purabi sabhe phiri dekhai.
Purab dharam bahu karam kari bhāu bhagati binu kitai na lekhai.
Bhāu na brahame likhiā chāri bedi simmriti paṛi pekhai.
Dhūṇḍī sagalī prithavī satijugi ādi duāpari tretai.
Kalijug dhundūkār hai bharami bhulāī bahu bidhi bhekhai.
Bhekhī prabhū na pāīai āpu gavāe rūp na rekhai.
Gurmukhi varanu avaranu hoi nivi chalaṇā gursikhi visekhai.
Tā kichhu ghāli pavai dari lekhai.

***Pauṛī* 25 (Lack of love and affection at pilgrim centres)**

Bābā (Nānak) came to the pilgrimage centres and by participating in the ceremonies there he observed them minutely. People were busy in performing the rituals of the ceremonies but since being bereft of loving devotion, they were of no avail. Having gone through the four Vedas and smritis one finds that Brhamā also has nowhere written about the Sentiment of love. To find out the same, the *satyug*, *tretā dvāpar* etc. have been screened. In *kaliyug*, the pitch darkness prevails in which many guises and hypocritical ways have been started. Through garbs and guises one cannot reach the Lord; He can be reached through self-effacement. The special feature of the Sikh of the Guru is that he goes beyond the framework of caste-classification and moves in humility. Then his toilsome labour becomes acceptable at the door (of the Lord).

ਪਉੜੀ ੨੬ (ਉਸ ਸਮੇਂ ਦੀ ਹਾਲਤ)

ਜਤੀ ਸਤੀ ਚਿਰੁਜੀਵਣੇ ਸਾਧਿਕ ਸਿਧ ਨਾਥ ਗੁਰੁ ਚੇਲੇ।
ਦੇਵੀ ਦੇਵ ਰਿਖੀਸੁਰਾ ਭੈਰਉ ਖੇਤ੍ਰਪਾਲਿ ਬਹੁ ਮੇਲੇ।
ਗਣ ਗੰਧਰਬ ਅਪਸਰਾ ਕਿੰਨਰ ਜਖ ਚਲਿਤਿ ਬਹੁ ਖੇਲੇ।
ਰਾਕਸਿ ਦਾਨੋ ਦੈਤ ਲਖਿ ਅੰਦਰਿ ਦੂਜਾ ਭਾਉ ਦੁਹੇਲੇ।
ਹਉਮੈ ਅੰਦਰਿ ਸਭਿ ਕੋ ਡੁਬੇ ਗੁਰੂ ਸਣੇ ਬਹੁ ਚੇਲੇ।
ਗੁਰਮੁਖਿ ਕੋਇ ਨਾ ਦਿਸਈ ਢੂੰਡੇ ਤੀਰਥਿ ਜਾਤ੍ਰੀ ਮੇਲੇ।
ਡਿਠੇ ਹਿੰਦੂ ਤੁਰਕਿ ਸਭਿ ਪੀਰ ਪੈਕੰਬਰਿ ਕਉਮਿ ਕਤੇਲੇ।
ਅੰਧੀ ਅੰਧੇ ਖੂਹੇ ਠੇਲੇ॥੨੬॥

Pauṛī 26 (Us same dī hālat)

Jatī satī chirujīvaṇe sādhik sidh nāth guru chele.
Devī dev rikhīsurā bhairau khetrapāli bahu mele.
Gaṇ gandharab apasarā kinnar jakh chaliti bahu khele.
Rākasi dāno dait lakhi andari dūjā bhāu duhele.
Haumai andari sabhi ko ḍube gurū saṇe bahu chele.
Gurmukhi koi na disaī ḍhūṇḍe tīrathi jātrī mele.
Ḍiṭhe hindu turaki sabhi pīr paikambari kaumi katele.
Andhī andhe khūhe ṭhele.

Pauṛī 26 (Erstwhile condition)

Celebates, ascetics, immortal anchorites, the *siddhs, nāths* and teacher-taughts were available in abundance. Many varieties of gods, goddesses, *munis, bhairavs* and other protectors were there. In the name of *gaṇas, gandharvs,* fairies, *kinnars* and *yakṣas*, many dragnets and dramas were enacted. Seeing *rākṣasas,* demons, *daitys* in their imagination, people were totally in the clutches of duality. All were engrossed with ego and the taughts were getting drowned alongwith their teachers. Even after minute research, the guru-oriented were nowhere to be found. All the sects, *pīrs, paigambars* of the Hindus and Muslims were seen (by Bābā Nānak). Blinds were pushing the blinds into well.

ਪਉੜੀ ੨੭ (ਗੁਰੂ ਨਾਨਕ ਸੂਰਯੋਦਯ)

ਸਤਿਗੁਰੁ ਨਾਨਕੁ ਪ੍ਰਗਟਿਆ ਮਿਟੀ ਧੁੰਧੁ ਜਗਿ ਚਾਨਣੁ ਹੋਆ।
ਜਿਉ ਕਰਿ ਸੂਰਜੁ ਨਿਕਲਿਆ ਤਾਰੇ ਛਪਿ ਅੰਧੇਰੁ ਪਲੋਆ।
ਸਿੰਘੁ ਬੁਕੇ ਮਿਰਗਾਵਲੀ ਭੰਨੀ ਜਾਇ ਨ ਧੀਰਿ ਧਰੋਆ।
ਜਿਥੇ ਬਾਬਾ ਪੈਰੁ ਧਰਿ ਪੂਜਾ ਆਸਣੁ ਥਾਪਣਿ ਸੋਆ।
ਸਿਧਾਸਣਿ ਸਭਿ ਜਗਤਿ ਦੇ ਨਾਨਕ ਆਦਿ ਮਤੇ ਜੇ ਕੋਆ।
ਘਰਿ ਘਰਿ ਅੰਦਰਿ ਧਰਮਸਾਲ ਹੋਵੈ ਕੀਰਤਨੁ ਸਦਾ ਵਿਸੋਆ।
ਬਾਬੇ ਤਾਰੇ ਚਾਰਿ ਚਕਿ ਨਉ ਖੰਡਿ ਪ੍ਰਿਥਵੀ ਸਚਾ ਢੋਆ।
ਗੁਰਮੁਖਿ ਕਲਿ ਵਿਚਿ ਪਰਗਟੁ ਹੋਆ॥੨੭॥

Pauṛī 27 (Guru Nānak sūryoday)

Satguru Nānak pragaṭiā miṭī dhundhu jagi chānaṇu hoā.
Jiu kari sūraju nikaliā tāre chhapi andheru paloā.
Siṅgh buke miragāvlī bhannī jāi na dhīr dharoā.
Jithe bābā pair dhari pūjā āsaṇu thāpaṇi soā.
Sidhāsaṇi sabhi jagati de Nānak ādi mate je koā.
Ghari ghari andari dharamsāl hovai kīrtan sadā visoā.
Bābe tāre chāri chaki nau khaṇḍi prithavī sachā ḍhoā.
Gurmukhi kali vichi paragaṭu hoā.

Pauṛī 27 (Rise of Guru Nānak)

With the emergence of the true Guru Nānak, the mist cleared and the light scattered all around. As if at the sun rise the stars disappeared and the darkness dispelled. With the roar of the lion in the forest the flocks of escaping deer now cannot have endurance. Wherever Bābā put his feet, a religious place was erected and established. All the *siddh*-places now have been renamed on the name of Nānak. Everyhome has become a place of dharma where singing of hymns has become a daily liturgy. Bābā Nānak gave deliverance to all the four directions and the nine divisions of earth. *Gurumukh* (Guru Nānak) has emerged in this *kaliyug,* the dark age.

ਪਉੜੀ ੨੮ (ਸੁਮੇਰੁ ਪਰਬਤ ਪਰ ਜਾਣਾ)

ਬਾਬੇ ਡਿਠੀ ਪਿਰਥਮੀ ਨਵੈ ਖੰਡਿ ਜਿਥੈ ਤਕਿ ਆਹੀ।
ਫਿਰ ਜਾਇ ਚੜ੍ਹਿਆ ਸੁਮੇਰ ਪਰਿ ਸਿਧਿ ਮੰਡਲੀ ਦ੍ਰਿਸਟੀ ਆਈ।
ਚਉਰਾਸੀਹ ਸਿਧਿ ਗੋਰਖਾਦਿ ਮਨ ਅੰਦਰਿ ਗਣਤੀ ਵਰਤਾਈ।
ਸਿਧਿ ਪੁਛਣਿ ਸੁਣਿ ਬਾਲਿਆ ਕਉਣੁ ਸਕਤਿ ਤੁਹਿ ਏਥੇ ਲਿਆਈ।
ਹਉ ਜਪਿਆ ਪਰਮੇਸਰੋ ਭਾਉ ਭਗਤਿ ਸੰਗਿ ਤਾੜੀ ਲਾਈ।
ਆਖਨਿ ਸਿਧਿ ਸੁਣਿ ਬਾਲਿਆ ਅਪਨਾ ਨਾਉ ਤੁਮ ਦੇਹੁ ਬਤਾਈ।
ਬਾਬਾ ਆਖੇ ਨਾਥ ਜੀ ਨਾਨਕ ਨਾਮ ਜਪੇ ਗਤਿ ਪਾਈ।
ਨੀਚ ਕਹਾਇ ਉਚ ਘਰਿ ਆਈ ॥੨੮॥

Pauṛī 28 (Sumeru parbat par jāṇā)

Bābe ḍiṭhī pirathamī navai khanḍi jithe taki āhī.
Phiri jāi charhiā sumer par sidh manḍalī drisaṭī āī.
Chaurāsīh sidh gorakhādi man andari gaṇatī varatāī.
Sidh puchhaṇi suṇi bāliā kauṇu sakati tuhi ethe liāī.
Hau japiā paramesaro bhāu bhagati saṅgu tāṛī lāī.
Ākhani sidh suṇi bāliā apanā nāu tum dehu batāī.
Bābā ākhe nāthjī Nānak nām jape gati pāī.
Nīchu kahāi ūch ghari āī.

Pauṛī 28 (Journey to Sumer mountain)

Bābā Nānak visualized all the expansive nine divisions of the earth. Then he climbed up to the Sumer mountain where he came across a group of *siddhs*. The mind of the eighty four *siddhs* and Gorakh et al. filled with surprise and doubts. *Siddhas* asked (Guru Nānak), "O young boy! which power brought you here?" (Guru Nānak replied that for coming to this place) I have remembered the Lord with loving devotion and meditated upon Him deeply. *Siddhs* said, "O young man, tell us your name." *Bābā* replied, "O respected Nāth! This Nānak has attained this position through remembrance of the name of the Lord. By calling himself lowly, one attains the high position.

ਪਉੜੀ ੨੯ (ਸਿੱਧਾਂ ਨਾਲ ਪ੍ਰਸ਼ਨੋਤਰ)

ਫਿਰਿ ਪੁਛਣਿ ਸਿਧ ਨਾਨਕਾ ਮਾਤ ਲੋਕ ਵਿਚਿ ਕਿਆ ਵਰਤਾਰਾ।
ਸਭ ਸਿਧੀ ਇਹ ਬੁਝਿਆ ਕਲਿ ਤਾਰਣਿ ਨਾਨਕ ਅਵਤਾਰਾ।
ਬਾਬੇ ਆਖਿਆ ਨਾਥ ਜੀ ਸਚੁ ਚੰਦ੍ਰਮਾ ਕੂੜੁ ਅੰਧਾਰਾ।
ਕੂੜੁ ਅਮਾਵਸਿ ਵਰਤਿਆ ਹਉ ਭਾਲਣਿ ਚੜ੍ਹਿਆ ਸੰਸਾਰਾ।
ਪਾਪਿ ਗਿਰਾਸੀ ਪਿਰਥਮੀ ਧਉਲੁ ਖੜਾ ਧਰਿ ਹੇਠ ਪੁਕਾਰਾ।
ਸਿਧ ਛਪਿ ਬੈਠੇ ਪਰਬਤੀ ਕਉਣੁ ਜਗਤਿ ਕਉ ਪਾਰਿ ਉਤਾਰਾ।
ਜੋਗੀ ਗਿਆਨ ਵਿਹੂਣਿਆ ਨਿਸਦਿਨਿ ਅੰਗਿ ਲਗਾਏ ਛਾਰਾ।
ਬਾਝੁ ਗੁਰੂ ਡੁਬਾ ਜਗੁ ਸਾਰਾ ॥੨੯॥

Pauṛī 29 (Sidhāṅ nāl praśnotar)

Phiri puchhaṇi sidh Nānakā mātlok vichi kiā varatārā.
Sabh sidhī ih bujhiā kali tāraṇi Nānak avatārā.
Bābe ākhiā nāth jī sachu chandramā kūṛu andhārā.
Kūṛu amāvasi varatiā hau bhālaṇi chaṛhiā saṅsārā.
Pāpi girāsī pirathamī dhaulu khaṛā dhari heṭh pukārā.
Sidh chhapi baiṭhe parabatī kauṇu jagat kau pār utārā.
Jogī giān vihūṇiā nis dini aṅgi lagāini chhārā.
Bājhu Gurū ḍubā jagu sārā.

Pauṛī 29 (Discussion with the Siddhs)

Siddhs again asked, "O Nanak! How the dealings are there on the mother earth?" By this time all the *siddhs* understood that Nānak has come to earth to deliver it from the (sins of) *kaliyug*. Bābā replied, "O respected Nāth, The truth is (dim) like moon and the falsehood like deep darkness. The darkness of the moonless night of the falsehood has spread around and I, in order to search for the (truthful) world, have undertaken this journey. The earth is engrossed with sin and its support, the dharma in the form of ox is crying and wailing (for rescue). In such circumstances, when *siddhs,* the adepts, (by becoming repudiators) have taken refuge in the mountains, how the world could get redeemed. Yogis also bereft of knowledge and simply applying ashes to their bodies are lying down unconcerned. Without Guru the world is getting drowned.

ਪਉੜੀ ੩੦ (ਭਾਰਤ ਦੀ ਦੁਰਦਸ਼ਾ)

ਕਲਿ ਆਈ ਕੁਤੇ ਮੁਹੀ ਖਾਜੁ ਹੋਇਆ ਮੁਰਦਾਰ ਗੁਸਾਈ।
ਰਾਜੇ ਪਾਪੁ ਕਮਾਂਵਦੇ ਉਲਟੀ ਵਾੜ ਖੇਤ ਕਉ ਖਾਈ।
ਪਰਜਾ ਅੰਧੀ ਗਿਆਨ ਬਿਨੁ ਕੂੜ ਕੁਸਤੁ ਮੁਖਹੁ ਆਲਾਈ।
ਚੇਲੇ ਸਾਜ ਵਜਾਇਦੇ ਨਚਨਿ ਗੁਰੂ ਬਹੁਤ ਬਿਧਿ ਭਾਈ।
ਚੇਲੇ ਬੈਠਨਿ ਘਰਾਂ ਵਿਚਿ ਗੁਰਿ ਉਠਿ ਘਰੀਂ ਤਿਨਾੜੇ ਜਾਈ।
ਕਾਜੀ ਹੋਏ ਰਿਸਵਤੀ ਵਢੀ ਲੈ ਕੇ ਹਕੁ ਗਵਾਈ।
ਇਸਤ੍ਰੀ ਪੁਰਖੈ ਦਾਮਿ ਹਿਤੁ ਭਾਵੈ ਆਇ ਕਿਥਾਊਂ ਜਾਈ।
ਵਰਤਿਆ ਪਾਪੁ ਸਭਸਿ ਜਗਿ ਮਾਂਹੀ ॥੩੦॥

Pauṛī 30 (Bhārat dī duradaśā)

Kali āī kute muhī khāju hoiā murdār gusāī.
Rāje pāpu kamāvande ulaṭī vāṛ khet kau khāī.
Parajā andhī giān binu kūṛu kusatu mukhahu ālāī.
Chele sāj vajāide nachani gurū bahutu bidhi bhāī
Chele baiṭhani gharā vichi guri uṭhi gharī tināṛe jāī.
Qājī hoe risvatī vaḍhī lai ke haku gavāī.
Isatrī purakhai dām hitu bhāvai āi kithaūṅ jāī.
Varatiā pāp sabhas jag māṅhī.

***Pauṛī* 30 (Miserable plight of India)**

O God! in *kaliyug*, the mentality of the *jīv* has become like the mouth of dog which always seeks the dead to eat. The kings are sinning as if the protective fence were itself devouring the (crop in the) field. Bereft of knowledge, the blind people are uttering falsehood. Now the gurus are dancing variously to the tunes played by the disciples. The taughts now sit at home and the teachers go to their abodes. *Qāzīs* enjoy bribes and getting the same they have lost their high regards and position. Man and woman love each other for riches, may they come from anywhere. The sin has become ubiquitous in the whole world.

ਪਉੜੀ ੩੧ (ਗੁਰੂ ਪਰੀਖਿਆ)

ਸਿਧੀ ਮਨੇ ਬੀਚਾਰਿਆ ਕਿਵੈ ਦਰਸਨੁ ਏ ਲੇਵੈ ਬਾਲਾ।
ਐਸਾ ਜੋਗੀ ਕਲੀ ਮਹਿ ਹਮਰੇ ਪੰਥੁ ਕਰੇ ਉਜਿਆਲਾ।
ਖਪਰੁ ਦਿਤਾ ਨਾਥ ਜੀ ਪਾਣੀ ਭਰਿ ਲੈਵਣਿ ਉਠਿ ਚਾਲਾ।
ਬਾਬਾ ਆਇਆ ਪਾਣੀਐ ਡਿਠੇ ਰਤਨ ਜਵਾਹਰ ਲਾਲਾ।
ਸਤਿਗੁਰ ਅਗਮ ਅਗਾਧਿ ਪੁਰਖੁ ਕੇਹੜਾ ਝਲੇ ਗੁਰੂ ਦੀ ਝਾਲਾ।
ਫਿਰ ਆਇਆ ਗੁਰ ਨਾਥ ਜੀ ਪਾਣੀ ਠਉੜ ਨਾਹੀ ਉਸਿ ਤਾਲਾ।
ਸਬਦਿ ਜਿਤੀ ਸਿਧਿ ਮੰਡਲੀ ਕੀਤੋਸੁ ਅਪਣਾ ਪੰਥ ਨਿਰਾਲਾ।
ਕਲਿਜੁਗਿ ਨਾਨਕ ਨਾਮੁ ਸੁਖਾਲਾ ॥੩੧॥

Pauṛī 31 (Gurū prīkhiā)

Sidhī mane bīchāriā kivai darasanu e (h) levai bālā.
Aisā jogī kalī mahi hamare panthu kare ujiālā.
Khapar ditā nāth jī pāṇī bhari laivaṇi uṭhi chālā.
Bābā āiā pāṇīai ḍiṭhe ratan javāhar lālā.
Satigur agam agādhi purakhu keharā jhale Gurū dī jhālā.
Phiri āiā gur nāth jī pāṇī ṭhauṛ nahī usi tālā.
Sabadi jitī sidhi manḍalī kītosu apaṇā panthu nirālā.
Kalijugi Nānak nāmu sukhālā.

Pauṛī 31 (Testing the Guru)

The *siddhs* thought in their mind that this boy should in all circumstances adopt philosophy of yoga. Such a yogi in *kaliyug*, will brighten the name of our sect. One of the Nāths, gave him a begging bowl to fetch water. When Bābā came to the stream for water, he saw rubies and jewels in it. This true Guru (Nānak) was unfathomable supreme *puruṣa* and who could bear with his effulgence. He (remaining uninfluenced) returned to the group and said, O Nāth, in that stream there is no water. Through (the power of the word) *śabad* he conquered the *siddhs* and propounded his altogether new way of life. In *kaliyug*, instead of yogic excercises the name of the Lord who is beyond all sufferings (Nānak) is the only source of delight.

ਪਉੜੀ ੩੨ (ਮੱਕੇ ਜਾਣਾ)

ਬਾਬਾ ਫਿਰਿ ਮਕੇ ਗਇਆ ਨੀਲ ਬਸਤ੍ਰ ਧਾਰੇ ਬਨਵਾਰੀ।
ਆਸਾ ਹਥਿ ਕਿਤਾਬ ਕਛਿ ਕੂਜਾ ਬਾਂਗ ਮੁਸਲਾ ਧਾਰੀ।
ਬੈਠਾ ਜਾਇ ਮਸੀਤ ਵਿਚਿ ਜਿਥੈ ਹਾਜੀ ਹਜਿ ਗੁਜਾਰੀ।
ਜਾ ਬਾਬਾ ਸੁਤਾ ਰਾਤਿ ਨੋ ਵਲਿ ਮਹਰਾਬੇ ਪਾਇ ਪਸਾਰੀ।
ਜੀਵਣਿ ਮਾਰੀ ਲਤਿ ਦੀ ਕੇਹੜਾ ਸੁਤਾ ਕੁਫਰ ਕੁਫਾਰੀ।
ਲਤਾ ਵਲਿ ਖੁਦਾਇ ਦੇ ਕਿਉ ਕਰਿ ਪਇਆ ਹੋਇ ਬਜਿਗਾਰੀ।
ਟੰਗੋਂ ਪਕੜਿ ਘਸੀਟਿਆ ਫਿਰਿਆ ਮਕਾ ਕਲਾ ਦਿਖਾਰੀ।
ਹੋਇ ਹੈਰਾਨੁ ਕਰੇਨਿ ਜੁਹਾਰੀ ॥੩੨॥

Pauṛī 32 (Makke jāṇā)

Bābā phiri Make gaiā nīl basatr dhāre banavārī.
Āsā hathi kitāb kachhi kūjā bāṅg musalā dhārī.
Baiṭhā jāi masīt vichi jithai hājī haji gujārī.
Jā bābā sutā rāti no vali maharābe pāi pasārī.
Jīvaṇi mārī lati dī keharā sutā kuphar kuphārī.
Latā vali khudāi de kiu kari paiā hoi bajigārī.
Ṭaṅgoṅ pakaṛi ghasīṭiā phiriā Makā kalā dikhārī.
Hoi hairānu kareni juhārī.

Pauṛī 32 (At Mecca)

Donning blue attire then Bābā Nānak went to Mecca. He held staff in his hand, pressed a book under his armpit, caught hold of a metal pot and mattress. Now he sat in a mosque where the pilgrims (*hājīs*) had gathered. When Bābā (Nānak) selpt in the night spreading his legs towards the alcove of mosque at Kābā, the *qāzī* named Jīvaṇ kicked him and asked who was this infidel enacting blasphemy. Why this sinner is sleeping his legs spread towards God, Khudā. Catching hold of the legs he lynched (Bābā Nānak) and lo and behold the miracle, the whole of Mecca seemed to be revolving. All got surprised and they all bowed.

ਪਉੜੀ ੩੩ (ਕਾਜ਼ੀਆਂ-ਮੁੱਲਾਂ ਨਾਲ ਪ੍ਰਸ਼ਨੋਤਰ)

ਪੁਛਨਿ ਗਲ ਈਮਾਨ ਦੀ ਕਾਜੀ ਮੁਲਾਂ ਇਕਠੇ ਹੋਈ।
ਵਡਾ ਸਾਂਗ ਵਰਤਾਇਆ ਲਖਿ ਨ ਸਕੈ ਕੁਦਰਤਿ ਕੋਈ।
ਪੁਛਨਿ ਫੋਲਿ ਕਿਤਾਬ ਨੋ ਹਿੰਦੂ ਵਡਾ ਕਿ ਮੁਸਲਮਾਨੋਈ?
ਬਾਬਾ ਆਖੇ ਹਾਜੀਆ ਸੁਭਿ ਅਮਲਾ ਬਾਝਹੁ ਦੋਨੋ ਰੋਈ।
ਹਿੰਦੂ ਮੁਸਲਮਾਨ ਦੁਇ ਦਰਗਹ ਅੰਦਰਿ ਲਹਨਿ ਨ ਢੋਈ।
ਕਚਾ ਰੰਗੁ ਕੁਸੰਭ ਦਾ ਪਾਣੀ ਧੋਤੈ ਥਿਰੁ ਨ ਰਹੋਈ।
ਕਰਨਿ ਬਖੀਲੀ ਆਪਿ ਵਿਚਿ ਰਾਮ ਰਹੀਮ ਕੁਥਾਇ ਖਲੋਈ।
ਰਾਹਿ ਸੈਤਾਨੀ ਦੁਨੀਆ ਗੋਈ ॥੩੩॥

Pauṛī 33 (Qazīāṅ mullāṅ nāl praśnotar)

Puchhani gal īmān dī qājī mulāṅ ikaṭhe hoī.
Vaḍā sāṅg varatāiā lakhi na sakai kudarati koī.
Puchhani pholi kitāb no Hindū vaḍā ki Musalmānoī.
Bābā ākhe hājīā subhi amalā bājhahu dono roī.
Hindu Musalmān dui daragah andari lahani na ḍhoī.
Kachā raṅg kusambh dā pāṇī dhotai thiru na rahoī.
Karani bakhīlī āpi vichi Rām Rahīm kuthāi khaloī.
Rāhi saitānī dunīā goī.

Pauṛī 33 (Discussion with the Qāzīs)

Qāzī and *maulvīs* got together and began discussing religion. A great fantasy has been created and no one could understood its mystery. They asked Bābā Nānak to open and search in his book whether Hindu is great or the Muslim. Bābā replied to the pilgrim *hājīs*, that, without good deeds both will have to weep and wail. Only by being a Hindu or a Muslim one can not get accepted in the court of the Lord. As the colour of safflower is impermanent and is washed away in water, likewise the colours of religiosity are also temporary. (followers of both the religions) In their expositions, denounce Rām and Rahīm. The whole of the world is following the ways of Satan.

ਪਉੜੀ ੩੪ (ਮੱਕੇ ਦੀ ਬਿਜਯ)

ਧਰੀ ਨੀਸਾਨੀ ਕਉਸਿ ਦੀ ਮਕੇ ਅੰਦਰਿ ਪੂਜ ਕਰਾਈ।
ਜਿਥੇ ਜਾਇ ਜਗਤਿ ਵਿਚਿ ਬਾਬੇ ਬਾਝੁ ਨ ਖਾਲੀ ਜਾਈ।
ਘਰਿ ਘਰਿ ਬਾਬਾ ਪੂਜੀਐ ਹਿੰਦੂ ਮੁਸਲਮਾਨ ਗੁਆਈ।
ਛਪੇ ਨਾਹਿ ਛਪਾਇਆ ਚੜ੍ਹਿਆ ਸੂਰਜੁ ਜਗੁ ਰੁਸਨਾਈ।
ਬੁਕਿਆ ਸਿੰਘ ਉਜਾੜ ਵਿਚਿ ਸਭਿ ਮਿਰਗਾਵਲਿ ਭੰਨੀ ਜਾਈ।
ਚੜ੍ਹਿਆ ਚੰਦੁ ਨ ਲੁਕਈ ਕਢਿ ਕੁਨਾਲੀ ਜੋਤਿ ਛਪਾਈ।
ਉਗਵਣਹੁ ਤੇ ਆਥਵਣੋ ਨਉ ਖੰਡ ਪ੍ਰਿਥਮੀ ਸਭ ਝੁਕਾਈ।
ਜਗਿ ਅੰਦਰਿ ਕੁਦਰਤਿ ਵਰਤਾਈ ॥੩੪॥

Pauṛī 34 (Makke dī bijay)

Dharī nīsānī kaus dī Make andari pūj karāī.
Jithai jāi jagat vichi bābe bājhu na khālī jāī.
Ghari ghari bābā pujīai hindū musalmān guāī.
Chhape nāhi chhapāiā chaṛiā sūraj jagu rusanāī.
Bukiā siṅgh ujāṛ vichi sabhi miragāvali bhannī jāī.
Chaṛiā chandu na lukaī kaḍhi kunālī joti chhapāī.
Ugavaṇahu te āthavaṇo naukhaṇḍ prithamī sabh jhukāī.
Jag andari kudarati varatāī.

Pauṛī 34 (Victory at Mecca)

Wooden sandal (of Bābā Nānak) was kept as a memory and he was worshipped in Mecca. Go anywhere in the world, you would not find a place bereft of the name of Bābā Nānak. Without discrimination of Hindu or Muslim, in every house, the Bābā is revered. When the sun rises it cannot be covered and it lightens the whole world. When the lion roared in the jungle the flocks of deer ran away. If someone wants to conceal moon by putting before it a platter, it cannot hide. From rising to setting directions i.e. from east to west, all the nine divisions of earth bowed before Bābā Nānak. He diffused his power in whole of the world.

ਪਉੜੀ ੩੫ (ਬਗਦਾਦ-ਗਮਨ)

ਫਿਰਿ ਬਾਬਾ ਗਇਆ ਬਗਦਾਦਿ ਨੋ ਬਾਹਰਿ ਜਾਇ ਕੀਆ ਅਸਥਾਨਾ।
ਇਕੁ ਬਾਬਾ ਅਕਾਲ ਰੂਪੁ ਦੂਜਾ ਰਬਾਬੀ ਮਰਦਾਨਾ।
ਦਿਤੀ ਬਾਂਗਿ ਨਿਵਾਜਿ ਕਰ ਸੁੰਨਿ ਸਮਾਨਿ ਹੋਆ ਜਹਾਨਾ।
ਸੁੰਨ ਮੁੰਨਿ ਨਗਰੀ ਭਈ ਦੇਖਿ ਪੀਰ ਭਇਆ ਹੈਰਾਨਾ।
ਵੇਖੈ ਧਿਆਨੁ ਲਗਾਇ ਕਰਿ ਇਕੁ ਫਕੀਰ ਵਡਾ ਮਸਤਾਨਾ।
ਪੁਛਿਆ ਫਿਰਿਕੈ ਦਸਤਗੀਰ ਕਉਣ ਫਕੀਰੁ ਕਿਸਕਾ ਘਰਿਆਨਾ।
ਨਾਨਕ ਕਲਿ ਵਿਚਿ ਆਇਆ ਰਬੁ ਫਕੀਰੁ ਇਕੋ ਪਹਿਚਾਨਾ।
ਧਰਤਿ ਆਕਾਸ ਚਹੂ ਦਿਸਿ ਜਾਨਾ ॥੩੪॥

Pauṛī 35 (Baghdād gaman)

Phiri bābā gaiā bagdād no bāhari jāi kīā asthānā.
Ik bābā akāl rūpu dūjā rabābī Mardānā.
Ditī bāṅg nivāji kari sunni samāni hoā jahānā.
Sunn munni nagarī bhaī dekhi pīr bhaiā hairānā.
Vekhai dhiānu lagāi kari iku phakīru vaḍā mastānā.
Puchhiā phirikai dasatgīr kauṇ phakīru kis kā ghariānā.
Nānak kali vichi āiā rabu phakīru iko pahichāṅā.
Dharati ākās chahūdisi jānā.

Pauṛī 35 (Going to Baghdād)

From Mecca Bābā went to Baghdād and stayed outside the city. Firstly, Bābā himself was in the form of Timeless and secondly, he had his companion Mardānā, the rebeck player. For *namāz* (in his own style), Bābā gave call, listening to which the whole world went into absolute silence. The whole city became quiet and lo! to behold it, the *pīr* (of the town) also got wonderstruck. Observing minutely he found (in the form of Bābā Nānak) an exhilerated faquir. *Pīr* Dasatgīr asked him, which category of faquir you belong to and what is your parentage. (Mardānā told) He is Nānak, who has come into *kaliyug*, and, he recognises God and His faquirs as one. He is known in all the directions besides earth and sky.

ਪਉੜੀ ੩੬ (ਜਾਹਰੀ ਕਲਾ)

ਪੁਛੇ ਪੀਰ ਤਕਰਾਰ ਕਰਿ ਏਹੁ ਫਕੀਰ ਵਡਾ ਅਤਾਈ।
ਏਥੇ ਵਿਚਿ ਬਗਦਾਦ ਦੇ ਵਡੀ ਕਰਾਮਾਤਿ ਦਿਖਲਾਈ।
ਪਾਤਾਲਾ ਆਕਾਸ ਲਖਿ ਓੜਕਿ ਭਾਲੀ ਖਬਰਿ ਸੁਣਾਈ।
ਫੇਰਿ ਦੁਰਾਇਨ ਦਸਤਗੀਰ ਅਸੀ ਭਿ ਵੇਖਾ ਜੋ ਤੁਹਿ ਪਾਈ।
ਨਾਲਿ ਲੀਤਾ ਬੇਟਾ ਪੀਰ ਦਾ ਅਖੀ ਮੀਟਿ ਗਇਆ ਹਵਾਈ।
ਲਖ ਆਕਾਸ ਪਤਾਲ ਲਖ ਅਖਿ ਫੁਰਕ ਵਿਚਿ ਸਭਿ ਦਿਖਲਾਈ।
ਭਰਿ ਕਚਕੋਲ ਪ੍ਰਸਾਦਿ ਦਾ ਧੁਰੋ ਪਤਾਲੋ ਲਈ ਕੜਾਹੀ।
ਜਾਹਰ ਕਲਾ ਨ ਛਪੈ ਛਪਾਈ ॥੩੬॥

Pauṛī 36 (Jāharī kalā)

Puchhe pīr takarār kari ehu phakīr vaḍā atāī.
Ethe vichi Bagdād de vaḍī karāmāti dikhlāī.
Pātālā ākās lakhi oṛaki bhālī khabaru suṇāī.
Pheri durāin dasatgīr asī bhi vekhā jo tuhi pāī.
Nāli lītā beṭā pīr dā akhī mīṭi gaiā havāī.
Lakh ākās patāl lakh akhi phurak vichi sabhi dikhalāī.
Bhari kachakaul prasādi dā dhuro patālo laī karāhī.
Jāhar kalā na chhapai chhapāī.

Pauṛī 36 (Manifest power)

The *pīr* dabated and came to know that this faquir is much more powerful. Here in Baghdād he has shown a great miracle. Meanwhile he (Bābā Nānak) talked about myriads of netherworlds and skies. *Pīr* Dasatgīr asked (the Bābā) to show him whatever he had seen. Guru Nānak Dev taking along with him the son of the *pīr*, melted into thin air and in a wink of eye visualized him the upper and lower worlds. From the nether world he brought a bowl full of sacred food and handed it over to *pīr*. This manifest power (of the Guru) cannot be made to hide.

ਪਉੜੀ ੩੭ (ਸਤਿ ਨਾਮੁ ਚੱਕਰ)

ਗੜ ਬਗਦਾਦੁ ਨਿਵਾਇ ਕੈ ਮਕਾ ਮਦੀਨਾ ਸਭੇ ਨਿਵਾਇਆ।
ਸਿਧ ਚਉਰਾਸੀਹ ਮੰਡਲੀ ਖਟਿ ਦਰਸਨਿ ਪਾਖੰਡਿ ਜਿਣਾਇਆ।
ਪਾਤਾਲਾ ਆਕਾਸ ਲਖ ਜੀਤੀ ਧਰਤੀ ਜਗਤ ਸਬਾਇਆ।
ਜੀਤੇ ਨਵ ਖੰਡ ਮੇਦਨੀ ਸਤਿ ਨਾਮੁ ਦਾ ਚਕ੍ਰ ਫਿਰਾਇਆ।
ਦੇਵ ਦਾਨੋ ਰਾਕਸਿ ਦੈਤ ਸਭ ਚਿਤਿ ਗੁਪਤਿ ਸਭਿ ਚਰਨੀ ਲਾਇਆ।
ਇੰਦ੍ਰਾਸਣਿ ਅਪਛਰਾ ਰਾਗ ਰਾਗਨੀ ਮੰਗਲੁ ਗਾਇਆ।
ਭਇਆ ਅਨੰਦ ਜਗਤੁ ਵਿਚਿ ਕਲਿ ਤਾਰਨ ਗੁਰੁ ਨਾਨਕ ਆਇਆ।
ਹਿੰਦੂ ਮੁਸਲਮਾਣਿ ਨਿਵਾਇਆ। ॥੩੭॥

Pauṛī 37 (Satināmu chakar)

Gaṛ Bagdād nivāikai Makā Madīnā sabhe nivāiā.
Sidh chaurāsīh maṇḍalī khaṭi darasani pākhaṇḍi jiṇāiā.
Pātālā ākās lakh jītī dharatī jagat sabāiā.
Jīte navkhaṇḍ medanī satināmu dā chakr phirāiā.
Dev dāno rākasi dait sabh chiti gupati sabhi charanī lāiā.
Indrāsaṇi apachharā rāg rāganī mangalu gāiā.
Bhaiā anand jagatu vichi kali tāran Guru Nānak āiā.
Hindū Musalmāṇi nivāiā.

Pauṛī 37 (Cycle of the true Name)

After making Baghdād, the citadel (of *pīrs*) bow, Mecca, Madīnā and, all were humbled. He (Bābā Nānak) subjugated the eighty four *siddhs* and the hypocrisies of the six schools of Indian philosophy. Lacs of underworlds, the skies, earths and the whole world were conquered. Subjugating all the nine divisions of earth he established the cycle of *satinām,* the true *name.* All the gods, demons, *rākṣasas, daitys, Chitragupt et al.* bowed at his feet. Indra and his nymphs sang auspicious songs. The world filled with joy because Guru Nānak came to give deliverance to the *kaliyug*. He made Hindu-Muslim humble and suppliant.

ਪਉੜੀ ੩੮ (ਕਰਤਾਰਪੁਰ ਆਗਮਨ)

ਫਿਰਿ ਬਾਬਾ ਆਇਆ ਕਰਤਾਰਪੁਰਿ ਭੇਖੁ ਉਦਾਸੀ ਸਗਲ ਉਤਾਰਾ।
ਪਹਿਰਿ ਸੰਸਾਰੀ ਕਪੜੇ ਮੰਜੀ ਬੈਠਿ ਕੀਆ ਅਵਤਾਰਾ।
ਉਲਟੀ ਗੰਗ ਵਹਾਈਓਨਿ ਗੁਰ ਅੰਗਦੁ ਸਿਰਿ ਉਪਰਿ ਧਾਰਾ।
ਪੁਤਰੀ ਕਉਲੁ ਨ ਪਾਲਿਆ ਮਨਿ ਖੋਟੇ ਆਕੀ ਨਸਿਆਰਾ।
ਬਾਣੀ ਮੁਖਹੁ ਉਚਾਰੀਐ ਹੁਇ ਰੁਸਨਾਈ ਮਿਟੈ ਅੰਧਾਰਾ।
ਗਿਆਨੁ ਗੋਸਟਿ ਚਰਚਾ ਸਦਾ ਅਨਹਦਿ ਸਬਦਿ ਉਠੇ ਧੁਨਕਾਰਾ।
ਸੋ ਦਰੁ ਆਰਤੀ ਗਾਵੀਐ ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਜਾਪੁ ਉਚਾਰਾ।
ਗੁਰਮੁਖਿ ਭਾਰਿ ਅਥਰਬਣਿ ਤਾਰਾ॥੩੮॥

Pauṛī 38 (Kartārpur āgaman)

Phiri bābā āiā Kartārpuri bhekh udāsī sagal utārā.
Pahiri sansārī kapaṛe mañjī baiṭhi kīā avatārā.
Ulaṭī Gaṅg vahāīoni Gur Aṅgadu siri upari dhārā.
Putarī kaulu na pāliā mani khoṭe ākī nasiārā.
Bāṇī mukhahu uchārīai hui rusanāī miṭai andhiārā.
Giānu gosaṭi charachā sadā anahadi sabadi uṭhe dhunakārā.
Sodar āratī gavīai amrit vele jāpu uchārā.
Gurmukhi bhār atharbaṇi tārā.

Pauṛī 38 (Reaching Kartārpur)

Then Bābā (Nānak) returned to Kartārpur where he put aside his attire of a recluse. Now putting on a householder's dress, he sat splendidly on a cot (and executed his mission). He made the Ganges flow in the opposite direction because he chose Aṅgad for heading the people (in preference to his sons). The sons did not obey the commands and their minds turned hostile and unstable. When Bābā uttered hymns, the light would spread and darkness dispell. Discussions for the sake of knowledge and the melodies of unstruck sound were ever heard there. *Sodar* and *Ārati* were sung and in the ambrosial hours *Japu* was recited. The Gurmukh (Nānak) saved the people from the clutches of tantra, mantra of *Atharvaveda.*

ਪਉੜੀ ੩੯ (ਬਟਾਲੇ ਸ਼ਿਵਰਾਤ੍ਰੀ ਦਾ ਮੇਲਾ)

ਮੇਲਾ ਸੁਣਿ ਸਿਵਰਾਤਿ ਦਾ ਬਾਬਾ ਅਚਲ ਵਟਾਲੇ ਆਈ।
ਦਰਸਨੁ ਵੇਖਣਿ ਕਾਰਨੇ ਸਗਲੀ ਉਲਟਿ ਪਈ ਲੋਕਾਈ।
ਲਗੀ ਬਰਸਣਿ ਲਛਮੀ ਰਿਧਿ ਸਿਧਿ ਨਉ ਨਿਧਿ ਸਵਾਈ।
ਜੋਗੀ ਦੇਖਿ ਚਲਿਤ੍ਰ ਨੋ ਮਨ ਵਿਚਿ ਰਿਸਕਿ ਘਨੇਰੀ ਖਾਈ।
ਭਗਤੀਆ ਪਾਈ ਭਗਤਿ ਆਣਿ ਲੋਟਾ ਜੋਗੀ ਲਇਆ ਛਪਾਈ।
ਭਗਤੀਆ ਗਈ ਭਗਤਿ ਭੁਲਿ ਲੋਟੇ ਅੰਦਰਿ ਸੁਰਤਿ ਭੁਲਾਈ।
ਬਾਬਾ ਜਾਣੀ ਜਾਣ ਪੁਰਖ ਕਢਿਆ ਲੋਟਾ ਜਹਾ ਲੁਕਾਈ।
ਵੇਖਿ ਚਲਿਤ੍ਰਿ ਜੋਗੀ ਖੁਣਿਸਾਈ ॥੩੯॥

Pauṛī 39 (Baṭāle Śivrātrī dā melā)

Melā suṇi sivarāti dā bābā achal Vaṭāle āī.
Darasanu vekhaṇi kārane sagalī ulaṭi paī lokāī.
Lagī barasaṇi lachhamī ridhi sidhi nau nidhi savāī.
Jogī dekhi chalitr no man vichi risaki ghanerī khāī.
Bhagatīā pāī bhagati āṇi loṭā jogī laiā chhapāī.
Bhagatīā gaī bhagati bhuli loṭe andari surati bhulāī.
Bābā jāṇī jāṇ purakh kaḍhiā loṭā jahā lukāī.
Vekhi chalitri jogī khuṇsāī.

Pauṛī 39 (Śivrātri fair at Baṭālā)

Hearing about the Śivrātri fair, Bābā (Nānak) came to Achal Baṭālā. To have his glimpse the whole humanity swarmed the place. More than *ṛddhis* and *siddhis*, the money started pouring in like rain. Seeing this miracle, the yogis' anger was aroused. When some of the devotees paid obeisance (before Guru Nānak), the yogis' ire deepened and they hid their metal pot. The devotees having lost their pot forgot their devotion because their attention now was in the pot. The omniscient Bābā discovered (and handed over) the pot (to devotees). Witnessing this the yogis were further enraged.

ਪਉੜੀ ੪੦ (ਸਿੱਧਾਂ ਨਾਲ ਗੋਸ਼ਟਿ)

ਖਾਧੀ ਖੁਣਸਿ ਜੋਗੀਸਰਾਂ ਗੋਸਟਿ ਕਰਨਿ ਸਭੇ ਉਠਿ ਆਈ।
ਪੁਛੇ ਜੋਗੀ ਭੰਗਰ ਨਾਥੁ ਤੁਹਿ ਦੁਧ ਵਿਚਿ ਕਿਉ ਕਾਂਜੀ ਪਾਈ।
ਫਿਟਿਆ ਚਾਟਾ ਦੁਧ ਦਾ ਰਿੜਕਿਆ ਮਖਣੁ ਹਥਿ ਨ ਆਈ।
ਭੇਖ ਉਤਾਰਿ ਉਦਾਸਿ ਦਾ ਵਤਿ ਕਿਉ ਸੰਸਾਰੀ ਰੀਤਿ ਚਲਾਈ।
ਨਾਨਕ ਆਖੇ ਭੰਗਰਿਨਾਥ ਤੇਰੀ ਮਾਉ ਕੁਚਜੀ ਆਹੀ।
ਭਾਂਡਾ ਧੋਇ ਨ ਜਾਤਿਓਨਿ ਭਾਇ ਕੁਚਜੇ ਫੁਲੁ ਸੜਾਈ।
ਹੋਇ ਅਤੀਤੁ ਗ੍ਰਿਹਸਤਿ ਤਜਿ ਫਿਰਿ ਉਨਹੁ ਕੇ ਘਰਿ ਮੰਗਣਿ ਜਾਈ।
ਬਿਨੁ ਦਿਤੇ ਕਛੁ ਹਥਿ ਨ ਆਈ ॥੪੦॥

Pauṛī 40 (Sidhhāṅ nāl gosạti)

Khādhī khuṇasi jugīsarā gosaṭi karani sabhe uṭhi āī.
Puchhe jogī Bhaṅgar nāthu tuhi dudhu vichi kiu kāñjī pāī.
Phiṭiā chāṭā dudh dā riṛakiā makhaṇu hathi na āī.
Bhekhu utāri udāsi dā vati kiu saṅsārī rīti chalāī.
Nānak ākhe Bhaṅgar nāth terī māu kuchajī āhī.
Bhāṇḍā dhoi na jātioni bhāi kuchaje phulu saṛāī.
Hoi atītu grihasati taji phiri unahu ke ghari maṅgaṇi jāī.
Binu dite kachhu hathi na āī.

Pauṛī 40 (Discussion with the siddhs)

All the yogis getting irritated grouped together and came forward to have a debate. Yogi Bhaṅgar Nāth asked, 'Why have you put vinegar in milk. The spoiled milk cannot be churned into butter. How have you put off yogic garb and attired yourself in a household way.' Said Nānak, 'O Bhaṅgar Nāth, your mother-teacher is unmannerly. She has not cleansed the innerself of your body-pot and your clumsy thoughts have burnt your flower (of knowledge which was to become fruit). You, while distancing and repudiating house hold life, go again to those householders for begging. Except their offerings you don't get anything'.

ਪਉੜੀ ੪੧ (ਸਿੱਧਾਂ ਦੀ ਕਰਾਮਾਤ)

ਇਹਿ ਸੁਣਿ ਬਚਨਿ ਜੋਗੀਸਰਾਂ ਮਾਰਿ ਕਿਲਕ ਬਹੁ ਰੂਇ ਉਠਾਈ।
ਖਟਿ ਦਰਸਨ ਕਉ ਖੇਦਿਆ ਕਲਿਜੁਗਿ ਨਾਨਕ ਬੇਦੀ ਆਈ।
ਸਿਧਿ ਬੋਲਨਿ ਸਭਿ ਅਵਖਧੀਆਂ ਤੰਤ੍ਰ ਮੰਤ੍ਰ ਕੀ ਧੁਨੋ ਚੜਾਈ
ਰੂਪ ਵਟਾਏ ਜੋਗੀਆਂ ਸਿੰਘ ਬਾਘਿ ਬਹੁ ਚਲਿਤਿ ਦਿਖਾਈ
ਇਕਿ ਪਰਿ ਕਰਿ ਕੈ ਉਡਰਨਿ ਪੰਖੀ ਜਿਵੈ ਰਹੇ ਲੀਲਾਈ।
ਇਕ ਨਾਗ ਹੋਇ ਪਉਣ ਛੋੜਿਆ ਇਕਨਾ ਵਰਖਾ ਅਗਨਿ ਵਸਾਈ।
ਤਾਰੇ ਤੋੜੇ ਭੰਗਰਿਨਾਥ ਇਕ ਚੜਿ ਮਿਰਗਾਨੀ ਜਲੁ ਤਰਿ ਜਾਈ।
ਸਿਧਾ ਅਗਨਿ ਨ ਬੁਝੈ ਬੁਝਾਈ ॥੪੧॥

Pauṛī 41 (Siddhān dī karāmāt)

Ihi suṇi bachan jogīsarā māri kilak bahu rūi uṭhāī.
Khaṭi darasan kau khediā kalijugi Nānak bedī āī.
Sidhi bolani sabhi avakhadīā tantr mantr kī dhuno chaṛāī.
Rūp vaṭāe jogīā singh bāghi bahu chaliti dikhāī.
Iki pari karikai uḍarani pankhī jivai rahai līlāī.
Ikanā nāg hoi pauṇ chhoṛiā ikanā varakhā agani vasāī.
Tāre toṛe Bhangarināth ik chaṛi mirgānī jalu tari jāī.
Sidhā agani na bujhai bujhāī.

Pauṛī 41 (Miracles by the siddhs)

Listening to this, the yogis snarled loudly and invoked many spirits. They said, 'In *kaliyug*, Bedī Nānak has trampled and driven away the six schools of Indian philosphy'. Saying thus, the Siddhs counted all sorts of medicines and started making tantric sounds of the mantras. Yogis changed themselves into the forms of lions and tigers and performed many actions. Some of them became winged and flew like birds. Some started hissing like cobra and some poured out fire. Bhangarnāth plucked the stars and many upon deer skin started floating on water. The fire (of desires) of the *siddhs* was unextinguishable.

ਪਉੜੀ ੪੨ (ਸਿੱਧਾਂ ਦੇ ਪ੍ਰਸ਼ਨੋਤੱਰ)

ਸਿਧਿ ਬੋਲਨਿ ਸੁਣਿ ਨਾਨਕਾ ਤੁਹਿ ਜਗ ਨੋ ਕਰਾਮਾਤਿ ਦਿਖਾਈ।
ਕੁਝ ਵਿਖਾਲੇਂ ਅਸਾਂ ਨੋ ਤੁਹਿ ਕਿਉਂ ਢਿਲ ਅਵੇਹੀ ਲਾਈ।
ਬਾਬਾ ਬੋਲੇ ਨਾਥ ਜੀ ਅਸਿ ਵੇਖਣਿ ਜੋਗੀ ਵਸਤੁ ਨ ਕਾਈ।
ਗੁਰੁ ਸੰਗਤਿ ਬਾਣੀ ਬਿਨਾ ਦੂਜੀ ਓਟ ਨਹੀ ਹੈ ਰਾਈ।
ਸਿਵ ਰੂਪੀ ਕਰਤਾ ਪੁਰਖੁ ਚਲੇ ਨਾਹੀ ਧਰਤਿ ਚਲਾਈ।
ਸਿਧਿ ਤੰਤ੍ਰ ਮੰਤ੍ਰਿ ਕਰਿ ਝੜਿ ਪਏ ਸਬਦਿ ਗੁਰੂ ਕੇ ਕਲਾ ਛਪਾਈ।
ਦਦੇ ਦਾਤਾ ਗੁਰੂ ਹੈ ਕਕੇ ਕੀਮਤਿ ਕਿਨੇ ਨ ਪਾਈ।
ਸੋ ਦੀਨ ਨਾਨਕ ਸਤਿਗੁਰੁ ਸਰਣਾਈ ॥੪੨॥

Pauṛī 42 (Siddhāṅ de praśanotar)

Sidhi bolani suṇi Nānakā tuhi jag no karāmāti dikhāī.
Kujh vikhāleṅ asā no tuhi kiuṅ ḍhil avehī lāī.
Bābā bole nāthj ī asī vekhaṇi jogī vasatu na kāī.
Guru saṅgati bāṇī binā dūjī oṭ nahī hai rāī.
Siv rūpī karatā purakhu chale nāhī dharati chalāī.
Sidhi tantr mantri kari jhaṛi pae sabadi gurū ke kalā chhapāī.
Dade dātā gurū hai kake kīmat kine na pāī.
So dīn Nānak satiguru saraṇāī.

Pauṛī 42 (Question of siddhs)

Siddhs spoke, 'Listen O Nānak! you have shown miracles to the world. Why are you late in showing some to us.' Bābā replied, 'O respected Nāth! I have nothing worthshowing to you. I have no support except of the Guru (God), holy congregation, and the Word (*bāṇī*). That Paramātman who is all full of benedictions (*śivam*) for all is stable and the earth (and material over it) is transitory. The *siddhs* exhausted themselves with the tantra-mantras but the word of Lord did not allow their powers to come up. The Guru is the giver and no one can guage his bounties. Ultimately, the humbled yogis submitted before the true Guru Nānak.

ਪਉੜੀ ੪੩ (ਸਤਿਨਾਮੁ ਦਾ ਪ੍ਰਤਾਪ)

ਬਾਬਾ ਬੋਲੇ ਨਾਥ ਜੀ ਸਬਦੁ ਸੁਨਹੁ ਸਚੁ ਮੁਖਹੁ ਅਲਾਈ।
ਬਾਝੋ ਸਚੇ ਨਾਮ ਦੇ ਹੋਰੁ ਕਰਾਮਾਤਿ ਅਸਾਂ ਤੇ ਨਾਹੀ।
ਬਸਤਰਿ ਪਹਿਰੌ ਅਗਨਿ ਕੈ ਬਰਫ ਹਿਮਾਲੇ ਮੰਦਰੁ ਛਾਈ।
ਕਰੌ ਰਸੋਈ ਸਾਰਿ ਦੀ ਸਗਲੀ ਧਰਤੀ ਨਥਿ ਚਲਾਈ।
ਏਵਡੁ ਕਰੀ ਵਿਥਾਰਿ ਕਉ ਸਗਲੀ ਧਰਤੀ ਹਕੀ ਜਾਈ।
ਤੋਲੀ ਧਰਤਿ ਅਕਾਸਿ ਦੁਇ ਪਿਛੇ ਛਾਬੇ ਟੰਕੁ ਚੜਾਈ।
ਇਹਿ ਬਲੁ ਰਖਾ ਆਪਿ ਵਿਚਿ ਜਿਸੁ ਆਖਾ ਤਿਸੁ ਪਾਸਿ ਕਰਾਹੀ।
ਸਤਿਨਾਮੁ ਬਿਨੁ ਬਾਦਰਿ ਛਾਈ ॥੪੩॥

Pauṛī 43 (Satināmu dā pratāp)

Bābā bole nāth jī sabadu sunahu sachu mukhahu alāī.
Bājho sache nām de horu karāmāti asāṅ te nāhī.
Basatari pahirau agani kai baraph himāle mandaru chhāī.
Karau rasoī sār dī sagalī dharatī nathi chalāī.
Evaḍu karī vithār kau sagalī dharatī hakī jāī.
Tolī dharati akāsi dui pichhe chhābe taṅku chaṛāī.
Ih balu rakhā āpi vichi jisu ākhā tisu pāsi karāī.
Satināmu binu bādari chhāī.

Pauṛī 43 (Grandeur of the true Name)

Bābā (further) said, 'O respected Nāth! Please listen to the truth that I utter. Without the true Name no else miracle I have. I may wear the clothes of fire and build my house in the Himālayas. I may eat the iron and make earth move to my orders. I may expand myself so much that I could push the earth. I may weigh the earth and the sky against few grams of weight. I may have so much of power that I push aside anybody by saying. But without the true Name, these all (powers)are momentary like the shadow of the clouds'.

ਪਉੜੀ ੪੪ (ਸਿੱਧ ਗੋਸ਼ਟਿ ਤੇ ਮੁਲਤਾਨ-ਫੇਰੀ)

ਬਾਬੇ ਕੀਤੀ ਸਿਧਿ ਗੋਸਟਿ ਸਬਦਿ ਸਾਂਤਿ ਸਿਧਾਂ ਵਿਚਿ ਆਈ।
ਜਿਣਿ ਮੇਲਾ ਸਿਵਰਾਤਿ ਦਾ ਖਟ ਦਰਸਨਿ ਆਦੇਸਿ ਕਰਾਈ।
ਸਿਧਿ ਬੋਲਨਿ ਸੁਭਿ ਬਚਨਿ ਧਨੁ ਨਾਨਕ ਤੇਰੀ ਵਡੀ ਕਮਾਈ।
ਵਡਾ ਪੁਰਖੁ ਪਰਗਟਿਆ ਕਲਿਜੁਗਿ ਅੰਦਰਿ ਜੋਤਿ ਜਗਾਈ।
ਮੇਲਿਓ ਬਾਬਾ ਉਠਿਆ ਮੁਲਤਾਨੇ ਦੀ ਜਾਰਤਿ ਜਾਈ।
ਅਗੋਂ ਪੀਰ ਮੁਲਤਾਨ ਦੇ ਦੁਧਿ ਕਟੋਰਾ ਭਰਿ ਲੈ ਆਈ।
ਬਾਬਾ ਕਢਿ ਕਰਿ ਬਗਲ ਤੇ ਚੰਬੇਲੀ ਦੁਧਿ ਵਿਚਿ ਮਿਲਾਈ।
ਜਿਉ ਸਾਗਰਿ ਵਿਚਿ ਗੰਗ ਸਮਾਈ ॥੪੪॥

Pauṛī 44 (Siddh goṣaṭi te multān- pherī)

Bābe kītī sidhi gosaṭi sabadi sānti sidhāṅ vichi āī.
Jiṇi melā sivarāti dā khaṭ darasani ādesi karāī.
Sidhi bolani subh bachani dhanu Nānak terī vaḍī kamāī.
Vaḍā purakhu paragaṭiā kalijugi andari joti jagāī.
Melio bābā uṭhiā Multāne dī jārati jāī.
Agoṅ pīr Multān de dudhi kaṭorā bhari lai āī.
Bābe kaḍhi kari bagal te chambelī dudhi vichi milāī.
Jiu sāgar vichi Gaṅg samāī.

Pauṛī 44 (Discussion with the siddhs and tour of Multān)

Bābā had discussions with the *siddhs* and because of the energy of the *śabad* those *siddhs* attained peace. Conquering the Śivrātri fair Bābā made the followers of six philosophies bow. Now, speaking benign words, the *siddhs* said, 'Nānak, your achievement is great. You, emerging like a greatman in *kaliyug* have diffused the light (of knowledge) all around.' Getting up from that fair, Bābā went to the pilgrimage of Multān. In Multān, the *pīr* presented a bowl of milk filled up to brims (which meant that faquirs here are already in plenty). Bābā took out a jasmine flower from his bag and floated it on the milk (which meant that he was not going to put anybody to trouble). It was such scene as if the Ganges were merging into the sea.

ਪਉੜੀ ੪੫ (ਗੁਰੂ ਅੰਗਦ)

ਜਾਰਤਿ ਕਰਿ ਮੁਲਤਾਨ ਦੀ ਫਿਰਿ ਕਰਤਾਰਿ ਪੁਰੇ ਨੋ ਆਇਆ।
ਚੜ੍ਹੇ ਸਵਾਈ ਦਿਹਿ ਦਿਹੀ ਕਲਿਜੁਗਿ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ।
ਵਿਣੁ ਨਾਵੈ ਹੋਰੁ ਮੰਗਣਾ ਸਿਰਿ ਦੁਖਾਂ ਦੇ ਦੁਖ ਸਬਾਇਆ।
ਮਾਰਿਆ ਸਿਕਾ ਜਗਤਿ ਵਿਚਿ ਨਾਨਕ ਨਿਰਮਲ ਪੰਥੁ ਚਲਾਇਆ।
ਥਾਪਿਆ ਲਹਿਣਾ ਜੀਂਵਦੇ ਗੁਰਿਆਈ ਸਿਰਿ ਛਤ੍ਰ ਫਿਰਾਇਆ।
ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ ਕੈ ਸਤਿਗੁਰ ਨਾਨਕਿ ਰੂਪੁ ਵਟਾਇਆ।
ਲਖਿ ਨ ਕੋਈ ਸਕਈ ਆਚਰਜੇ ਆਚਰਜ ਦਿਖਾਇਆ।
ਕਾਇਆ ਪਲਟਿ ਸਰੂਪੁ ਬਣਾਇਆ ॥੪੫॥

Pauṛī 45 (Guru Aṅgad)

Jārati kari Multān dī phiri kartārpure no āiā.
chaṛe savāī dihi dihī kalijugi Nānak nāmu dhiāiā.
Viṇu nāvai horu maṅgaṇā siri dukhāṅ de dukh sabāiā.
Māriā sikā jagati vichi Nānak niramal panth chalāiā.
Thāpiā lahiṇā jīvade guriāī siri chhatr phirāiā.
Jotī joti milāikai satigur Nānaki rūp vaṭāiā.
Lakhi na koī sakaī ācharaje ācharaj dikhāiā.
Kāiā palaṭi sarūp baṇāiā.

Pauṛī 45 (Guru Aṅgad)

After the journey of Multān Bābā Nānak again turned towards Kartārpur. His impact increased by leaps and bounds and he made people of *kaliyug* remember Nām. Desiring anything except the Nām of the Lord, is invitation to multiply the sufferings. In the world, he established the authority (of his doctrines) and started a religion, devoid of any impurity (*niramal panth*). During his life time he waved the canopy of Guru seat on the head of Lahiṇā (Guru Aṅgad) and merged his own light into him. Guru Nānak now transformed himself. This mystery is incomprehensible for anybody that awe-inspiring (Nānak) accomplished a wonderful task. He converted (his body) into new form.

ਪਉੜੀ ੪੬ (ਗੁਰੂ ਅਮਰਦਾਸ)

ਸੋ ਟਿਕਾ ਸੋ ਛਤ੍ਰ ਸਿਰਿ ਸੋਈ ਸਚਾ ਤਖਤੁ ਟਿਕਾਈ।
ਗੁਰ ਨਾਨਕ ਹੰਦੀ ਮੁਹਰਿ ਹਥਿ ਗੁਰੂ ਅੰਗਦ ਦੀ ਦੋਹੀ ਫਿਰਾਈ।
ਦਿਤਾ ਛੋੜਿ ਕਰਤਾਰ ਪੁਰੁ ਬੈਠਿ ਖਡੂਰੇ ਜੋਤਿ ਜਗਾਈ।
ਜੰਮੇ ਪੂਰਬਿ ਬੀਜਿਆ ਵਿਚਿ ਵਿਚਿ ਹੋਰ ਕੂੜੀ ਚਤੁਰਾਈ।
ਲਹਣੇ ਪਾਈ ਨਾਨਕੋ ਦੇਣੀ ਅਮਰਦਾਸਿ ਘਰਿ ਆਈ।
ਗੁਰੁ ਬੈਠਾ ਅਮਰੁ ਸਰੂਪ ਹੋਇ ਗੁਰਮੁਖਿ ਪਾਈ ਦਾਦਿ ਇਲਾਹੀ।
ਫੇਰਿ ਵਸਾਇਆ ਗੋਇੰਦਵਾਲ ਅਚਰਜੁ ਖੇਲੁ ਨ ਲਖਿਆ ਜਾਈ।
ਦਾਤਿ ਜੋਤਿ ਖਸਮੈ ਵਡਿਆਈ ॥੪੬॥

Paurī 46 (Guru Amar Dās)

So ṭikā so chhatr siri soī sachā takhatu ṭikāī.
Gur Nānak handī muhari hathi Gur Aṅgad dī dohī phirāī.
Ditā chhoṛi kartārpuru baiṭhi khaḍūre joti jagāī.
Jamme pūrabi bījiā vichi vichi horu kūṛī chaturāī.
Lahaṇe pāī Nānako deṇī Amar Dāsi ghari āī.
Guru baiṭhā Amaru sarūp hoi gurmukhi pāī dādi ilāhī.
Pheri vasāiā Goindvālu acharaju khelu na lakhiā jāī.
Dāti joti khasamai vaḍiāī.

Pauṛī 46 (Guru Amar Dās)

With the same mark (on the forehead), same canopy he radiated on the throne. The power Guru Nānak had is now with Guru Aṅgad was publically proclaimed all around. Guru Aṅgad left Kartārpur and scattered his light while sitting at Khaḍūr. Action seeds of the previous births sprout; all other ingenuinities are false. Whatever Lahiṇā got from Guru Nānak now came to the house of (Guru) Amar Dās. Having received the celestial gift from Guru Aṅgad, the Guru, in the form of AmarDās is seated. Guru Amar Dās founded Goindvāl. Gift received from the earlier Gurus further enhanced the grandeur of the Light.

ਪਉੜੀ ੪੭ (ਗੁਰੂ ਰਾਮਦਾਸ ਤੇ ਗੁਰੂ ਅਰਜਨ ਦੇਵ)

ਦਿਚੈ ਪੂਰਬਿ ਦੇਵਣਾ ਜਿਸ ਦੀ ਵਸਤੁ ਤਿਸੈ ਘਰਿ ਆਵੈ।
ਬੈਠਾ ਸੋਢੀ ਪਾਤਿਸਾਹੁ ਰਾਮਦਾਸੁ ਸਤਿਗੁਰੂ ਕਹਾਵੈ।
ਪੂਰਨੁ ਤਾਲੁ ਖਟਾਇਆ ਅੰਮ੍ਰਿਤਸਰਿ ਵਿਚਿ ਜੋਤਿ ਜਗਾਵੈ।
ਉਲਟਾ ਖੇਲੁ ਖਸੰਮ ਦਾ ਉਲਟੀ ਗੰਗ ਸਮੁੰਦ੍ਰਿ ਸਮਾਵੈ।
ਦਿਤਾ ਲਈਐ ਆਪਣਾ ਅਣਿਦਿਤਾ ਕਛੁ ਹਥਿ ਨ ਆਵੈ।
ਫਿਰਿ ਆਈ ਘਰਿ ਅਰਜਣੇ ਪੁਤੁ ਸੰਸਾਰੀ ਗੁਰੂ ਕਹਾਵੈ।
ਜਾਣਿ ਨ ਦੇਸਾਂ ਸੋਢੀਓਂ ਹੋਰਸਿ ਅਜਰੁ ਨ ਜਰਿਆ ਜਾਵੈ।
ਘਰ ਹੀ ਕੀ ਵਥੁ ਘਰੇ ਰਹਾਵੈ ॥੪੭॥

Pauṛī 47 (Guru Rām Dās te Gurū Arjan Dev)

Dichai pūrabi devaṇā jis dī vasatu tisai ghari āvai.
Baiṭhā soḍhī pātisāhu RāmDāsu satigurū kahāvai.
Pūranu tāl khaṭāiā Amritsar vichi joti jagāvai.
Ulaṭā khelu khasamm dā ulaṭī Gaṅg samundri samāvai.
Ditā laīye āpaṇā āṇiditā kachhu hathi na āvai.
Phiri āī ghari Arjaṇe putu saṅsārī Gurū kahāvai.
Jāṇi na desāṅ soḍhīoṅ horasi ajaru na jariā jāvai.
Ghar hī kī vathu ghare rahāvai.

Pauṛī 47 (Guru Rām Dās and Guru Arjan Dev)

Liabilities of the previous births have to be settled and the thing goes to the house it belongs to. Now Guru Rām Dās, as Soḍhī emperor, seated on the Guru-seat is called the true Guru. He got dug the complete holy tank and here settling down at Amritsar, he spread his light. Wondrous is the play of the Lord; He can cause the Ganges running in opposite direction merge in the ocean. You get your own; given nothing cannot bring to you anything. Now the Guruship entered the house of Arjan (Dev) who, to say was the son, but, he proved through his good deeds to be worthy of the Guru-seat. This Guruship would not go beyond Soḍhīs because none else can bear with this unbearable. The thing of the House should remain in the House.

ਪਉੜੀ ੪੮ (ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ)

ਪੰਜਿ ਪਿਆਲੇ ਪੰਜਿ ਪੀਰ ਛਠਮੁ ਪੀਰੁ ਬੈਠਾ ਗੁਰੁ ਭਾਰੀ।
ਅਰਜਨੁ ਕਾਇਆ ਪਲਟਿ ਕੈ ਮੂਰਤਿ ਹਰਿਗੋਬਿੰਦ ਸਵਾਰੀ।
ਚਲੀ ਪੀੜੀ ਸੋਢੀਆਂ ਰੂਪੁ ਦਿਖਾਵਣਿ ਵਾਰੋ ਵਾਰੀ।
ਦਲਿਭੰਜਨ ਗੁਰੁ ਸੂਰਮਾ ਵਡ ਜੋਧਾ ਬਹੁ ਪਰਉਪਕਾਰੀ।
ਪੁਛਨਿ ਸਿਖ ਅਰਦਾਸਿ ਕਰਿ ਛਿਅ ਮਹਲਾਂ ਤਕਿ ਦਰਸੁ ਨਿਹਾਰੀ।
ਅਗਮ ਅਗੋਚਰ ਸਤਿਗੁਰੂ ਬੋਲੇ ਮੁਖ ਤੇ ਸੁਣਹੁ ਸੰਸਾਰੀ।
ਕਲਿਜੁਗ ਪੀੜੀ ਸੋਢੀਆਂ ਨਿਹਚਲ ਨੀਵ ਉਸਾਰਿ ਖਲਾਰੀ।
ਜੁਗਿ ਜੁਗਿ ਸਤਿਗੁਰੁ ਧਰੇ ਅਵਤਾਰੀ ॥੪੮॥

Pauṛī 48 (Guru Harigobind)

Pañj piāle pañji pīr chhaṭhamu pīr baiṭhā guru bhārī.
Arajanu kāiā palaṭ kai mūrati Harigobind savārī.
Chalī pīṛī soḍhīāṅ rūpu dikhāvaṇi vāro vārī.
Dalibhañjan guru sūramā vaḍ jodhā bahu parupakārī.
Puchhani Sikh ardāsi kari chhia mahilāṅ taki darasu nihārī.
Agam agochar satigurū bole mukh te suṇahu saṅsārī.
Kalijugi pīṛī soḍhīāṅ nihachal nīv usāri khalārī.
Jugi jugi satiguru dhare avatārī.

Pauṛī 48 (Guru Hargobind)

(From Guru Nānak to Guru Arjan Dev) Five *pīrs* were there who drank from the five cups (of truth, contentment, compassion, dharma, discerning wisdom), and now the sixth great *pīr* is holding the Guruship. Arjan (Dev) transformed himself into Harigobind and sat majestically. Now the Soḍhī lineage has started and they all will show their selves turn by turn. This Guru, the vanquisher of armies, is very brave and benevolent. The Sikhs prayed and asked that they have seen the six Gurus (how many more are to come). The true Guru, the knower of the unknowable and seer of the invisible told the Sikhs to listen to. The lineage of the Soḍhīs have been establishment on the sound foundation and the truth loving people will go on emerging in all the Ages to see the flourishment of the truthful life.

ਪਉੜੀ ੪੯ (ਵਾਹਿਗੁਰੂ ਮੰਤ੍ਰ)

ਸਤਿਜੁਗਿ ਸਤਿਗੁਰ ਵਾਸਦੇਵ ਵਵਾ ਵਿਸਨਾ ਨਾਮੁ ਜਪਾਵੈ।
ਦੁਆਪਰਿ ਸਤਿਗੁਰ ਹਰੀ ਕ੍ਰਿਸਨ ਹਾਹਾ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਾਵੈ।
ਤੇਤੇ ਸਤਿਗੁਰ ਰਾਮ ਜੀ ਰਾਰਾ ਰਾਮ ਜਪੇ ਸੁਖੁ ਪਾਵੈ।
ਕਲਿਜੁਗ ਨਾਨਕ ਗੁਰ ਗੋਬਿੰਦ ਗਗਾ ਗੋਬਿੰਦ ਨਾਮੁ ਅਲਾਵੈ।
ਚਾਰੇ ਜਾਗੇ ਚਹੁ ਜੁਗੀ ਪੰਚਾਇਣ ਵਿਚਿ ਜਾਇ ਸਮਾਵੈ।
ਚਾਰੋ ਅਛਰ ਇਕੁ ਕਰਿ ਵਾਹਗੁਰੂ ਜਪੁ ਮੰਤ੍ਰ ਜਪਾਵੈ।
ਜਹਾ ਤੇ ਉਪਜਿਆ ਫਿਰਿ ਤਹਾ ਸਮਾਵੈ॥੪੯॥੧॥

Pauṛī 49 (Vāhigurū mantr)

Satijugi satigur Vāsdev vavā Visanā nāmu japāvai.
Duāpari satigur harī Krisan hāhā hari hari nāmu japāvai.
Tete satigur Ram jī rārā Rām jape sukhu pāvai.
Kalijugi Nānak gur Gobind gagā Gobind nāmu alāvai.
Chāre jāge chahu jugī pañchāiṅ vichi jāi samāvai.
Chāro achhar iku kari vāhigurū japu mantr japāvai.
Jahā te upajiā phiri tahā samāvai.

Pauṛī 49 (Vāhiguru mantr)

In Satyug Viṣṇu in the form of Vāsudev is said to have incarnated and 'V' of Vāhigurū reminds of Viṣṇu. The true Guru of *dvāpar* is said to be Harikṛṣṇa and 'h' of Vāhiguru reminds of Hari. In the *tretā* was Rām and 'r' of Vāhigurū tells that remembering Rām will produce joy and happiness. In *kaliyug*, Gobind is in the form of Nānak and 'g' of Vāhigurū gets Govind recited. The recitations of all the four ages subsume in Pañchāyaṇ i.e. in the soul of the common man. When joining four letters Vāhiguru is remembered, the *jīv* merges again in its origin.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਪਉੜੀ ੧ (ਵਸਤੂ ਨਿਰਦੇਸ਼ ਮੰਗਲਾਚਰਣ)
ਆਪਨੜੈ ਹਥਿ ਆਰਸੀ ਆਪੇ ਹੀ ਦੇਖੈ ।
ਆਪੇ ਦੇਖਿ ਦਿਖਾਇਦਾ ਛਿਅ ਦਰਸਨਿ ਭੇਖੈ ।
ਜੇਹਾ ਮੁਹੁ ਕਰਿ ਭਾਲਿਦਾ ਤੇਵੇਹੈ ਲੇਖੈ ।
ਹਸਦੇ ਹਸਦਾ ਦੇਖੀਐ ਸੋ ਰੂਪ ਸਰੇਖੈ ।
ਰੋਦੈ ਦਿਸੈ ਰੋਵਦਾ ਹੋਏ ਨਿਮਖ ਨਿਮੇਖੈ ।
ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਸਤਿਸੰਗਿ ਵਿਸੇਖੈ ॥ ੧ ॥

1 (Ik) Oankār satigur prasādi
Paurī 1 (Vasatū nirdeś mangalācharaṇ)
Āpanaṛe hathi ārasī āpe hī dekhai.
Āpe dekhi dikhāidā chhia darasani bhekhai.
Jehā muhu kari bhālidā tevehai lekhai.
Hasade hasadā dekhīai so rūp sarekhai.
Rodai disai rovadā hoe nimakh nimekhai.
Āpe āpi varatadā satisangi visekhai.

One Oankār, the primal energy, realized through the grace of divine preceptor
***Paurī* 1 (Invocation)**

The mirror (in the form of world) is in the hand (of the Lord) and man sees of himself in it. God visualises and makes men see the guises and philosophies of six Schools (in this mirror). Man is reflected (in the mirror) in exactly the same way as is his propensity. The laughing person finds a laughing form in it whereas the wailing person finds himself (as well as everybody) there in the weeping posture. Same is the case of a clever person. The Lord Himself is pervading this world-mirror but He is specifically perceivable in and through the holy congregation.

O

ਪਉੜੀ ੨ (ਵਜੰਤ੍ਰੀ ਦਾ ਦ੍ਰਿਸ਼ਟਾਂਤ)

ਜਿਉ ਜੰਤ੍ਰੀ ਹਥਿ ਜੰਤ੍ਰੁ ਲੈ ਸਭਿ ਰਾਗ ਵਜਾਏ।
ਆਪੇ ਸੁਣਿ ਸੁਣਿ ਮਗਨੁ ਹੋਇ ਆਪੇ ਗੁਣ ਗਾਏ।
ਸਬਦਿ ਸੁਰਤਿ ਲਿਵ ਲੀਣੁ ਹੋਇ ਆਪਿ ਰੀਝਿ ਰੀਝਾਏ।
ਕਥਤਾ ਬਕਤਾ ਆਪਿ ਹੈ ਸੁਰਤਾ ਲਿਵ ਲਾਏ।
ਆਪੇ ਹੀ ਵਿਸਮਾਦੁ ਹੋਇ ਸਰਬੰਗਿ ਸਮਾਏ।
ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਪਤੀਆਏ॥ ੨ ॥

Pauṛī 2 (Vajantrī dā drisaṭānt)

Jiu jantrī hathi jantr lai sabhi rag vajāe.
Āpe suṇi suṇi maganu hoi āpe guṇ gāe.
Sabadi surati liv līṇu hoi āpi rījhi rījhāe.
Kathatā bakatā āpi hai suratā liv lāe.
Āpe hī visamādu hoi sarabaṅgi samāe.
Āpe āpi varatadā gurmukhi patīāe.

Pauṛī 2 (Example of an instrumentalist)

The Lord resembles to an instrumentalist who holding the instrument in his hand plays all the different measures on it. Listening to the tunes played he remains immersed in them and eulogises the Supreme. Merging his consciousness in the Word he becomes elated and makes others also delighted. Lord is the speaker as well as the listener immersed in super consciousness. Himself all bliss He permeates one and all. This mystery that the Lord is ommipresent, is only understood by a *gurmukh*, the Guru oriented one.

ਪਉੜੀ ੩ (ਆਪੇ ਰਸੀਆ ਆਪਿ ਰਸੁ)

ਆਪੇ ਭੁਖਾ ਹੋਇ ਕੈ ਆਪਿ ਜਾਇ ਰਸੋਈ।
ਭੋਜਨੁ ਆਪਿ ਬਣਾਇਦਾ ਰਸ ਵਿਚਿ ਰਸ ਗੋਈ।
ਆਪੇ ਖਾਇ ਸਲਾਹਿ ਹੈ ਹੋਇ ਤ੍ਰਿਪਤਿ ਸਮੋਈ।
ਆਪੇ ਰਸੀਆ ਆਪਿ ਰਸੁ ਰਸੁ ਰਸਨਾ ਭੋਈ।
ਦਾਤਾ ਭੁਗਤਾ ਆਪਿ ਹੈ ਸਰਬੰਗੁ ਸਮੋਈ।
ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਸੁਖੁ ਹੋਈ ॥ ੩ ॥

Pauṛī 3 (Āpe rasīā āpi rasu)

Āpe bhukhā hoi kai āpi jāi rasoī.
Bhojanu āpi baṇāidā ras vichi ras goī.
Āpe khāi solāhi hai hoi tripati samoī.
Āpe rasīā āpi rasu rasu rasanā bhoī.
Dātā bhugatā āpi hai sarabaṅgu samoī.
Āpe āpi varatadā gurmukhi sukhu hoī

Pauṛī 3 (Himself the enjoyer as well as the joy)

He (the Lord) Himself posing to be hungry goes into the kitchen and cooks the food kneading in it all sorts of delights. Himself eating and getting satiated He showers praises on the dainty dishes. He Himself is the delight as well as the delighted. He is the juice as well as the tongue which relishes its taste. He permeating through all, Himself is the giver as well as receiver. Knowing the fact that He permeates among all, the Gurmukh feels immense pleasure.

ਪਉੜੀ ੪ (ਆਪੇ ਰਸੀਆ ਆਪਿ ਰਸ)

ਆਪੇ ਪਲੰਘੁ ਵਿਛਾਇ ਕੈ ਆਪਿ ਅੰਦਰਿ ਸਉਂਦਾ।
ਸੁਹਣੇ ਅੰਦਰਿ ਜਾਇ ਕੈ ਦੇਸੰਤਰਿ ਭਉਂਦਾ।
ਰੰਕੁ ਰਾਉ ਰਾਉ ਰੰਕੁ ਹੋਇ ਦੁਖ ਸੁਖ ਵਿਚਿ ਪਉਂਦਾ।
ਤਤਾ ਸੀਅਰਾ ਹੋਇ ਜਲੁ ਆਵਟਣੁ ਖਉਂਦਾ।
ਹਰਖ ਸੋਗ ਵਿਚਿ ਧਾਂਵਦਾ ਚਾਵਾਏ ਚਉਂਦਾ।
ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਸੁਖੁ ਰਉਂਦਾ ॥ ੪ ॥

Pauṛī 4 (Ape rasīā āpi rasu)

Āpe plaṅgh vichhāi kai āpi andari saundā.
Suhaṇe andari jāi kai desantari bhaundā.
Raṅku rāu rāu raṅku hoi dukh sukh vichi paundā.
Tatā sīarā hoi jalu āvaṭaṇu khaundā.
Harakh sog vichi dhāṅvadā chāvāe chaundā.
Āpe āpi varatadā gurmukhi sukhu raundā.

Pauṛī 4 (Himself the enjoyer as well as the joy)

He Himself spreads the bedstead and Himself reclines on it. Entring into the dreams He wanders through far off regions. Making the poor a king and the king a poor person He puts them in pain and pleasure. In the form of water He Himself gets hot and cold. Amidst sorrows and delights He moves around and responds to the call when called. The *gurmukh*, realising His nature of permeating through all, attains happiness.

ਪਉੜੀ ੫ (ਅਧਿਕਾਰੀ ਭੇਦ)

ਸਮਸਰਿ ਵਰਸੈ ਸਾਂਤ ਬੂੰਦ ਜਿਉ ਸਭਨੀ ਥਾਈ
ਜਲ ਅੰਦਰਿ ਜਲੁ ਹੋਇ ਮਿਲੈ ਧਰਤੀ ਬਹੁ ਭਾਈ।
ਕਿਰਖ ਬਿਰਖ ਰਸ ਕਸ ਘਣੇ ਫਲੁ ਫੁਲੁ ਸੁਹਾਈ।
ਕੇਲੇ ਵਿਚਿ ਕਪੂਰੁ ਹੋਇ ਸੀਤਲੁ ਸੁਖੁਦਾਈ।
ਮੋਤੀ ਹੋਵੈ ਸਿਪ ਮੁਹਿ ਬਹੁ ਮੋਲ ਮੁਲਾਈ
ਬਿਸੀਅਰ ਦੇ ਮੁਹਿ ਕਾਲਕੂਟ ਚਿਤਵੇ ਬੁਰਿਆਈ।
ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਸਤਿਸੰਗਿ ਸੁਭਾਈ ॥ ੫ ॥

Pauṛī 5 (Adhikārī bhed)

Samasari varasai svānt būnd jiu sabhanī thāī.
Jal andari jalu hoi milai dharatī bahu bhāī.
Kirakh birakh ras kas ghaṇe phalu phulu suhāī.
Kele vichi kapūru hoi sītal sukhudāī.
Motī hovai sip muhi bahu mol mulāī.
Bisīar de muhi kālakūṭ chitave buriāī.
Āpe āpi varatadā satisaṅgi subhāī.

Pauṛī 5 (Deserving distinctions)

As the drops of rain in the *svāti nakṣtr* (fifteenth star formation among the twenty seven star formations known in India) fall equally at all places, and falling into water they merge in water and on earth they become earth; at places it transforms into plants and vegetation, sweet and bitter; at some places they are well adorned with myriad flowers and fruits. Falling on the banana leaves they transform into cooling camphor. The same when they fall into a sea-shell become precious pearls. Gone into the mouth of a snake they turn into deadly poison and always think evil. The Lord pervades all places and sits in state in the holy congregation.

ਪਉੜੀ ੬ (ਸੰਗਤ ਦਾ ਅਸਰ)

ਸੋਈ ਤਾਂਬਾ ਰੰਗ ਸੰਗਿ ਜਿਉ ਕੈਹਾਂ ਹੋਈ।
ਸੋਈ ਤਾਂਬਾ ਜਿਸਤ ਮਿਲਿ ਪਿਤਲ ਅਵਲੋਈ।
ਸੋਈ ਸੀਸੇ ਸੰਗਤੀ ਭੰਗਾਰ ਭੁਲੋਈ।
ਤਾਂਬਾ ਪਾਰਸਿ ਪਰਸਿਆ ਹੋਇ ਕੰਚਨ ਸੋਈ।
ਸੋਈ ਤਾਂਬਾ ਭਸਮ ਹੋਇ ਅਉਖਧ ਕਰਿ ਭੋਈ।
ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਸੰਗਤਿ ਗੁਣ ਗੋਈ ॥ ੬ ॥

Pauṛī 6 (Saṅgat dā asar)

Soī tāmbā raṅg saṅgi jiu kaihāṅ hoī.
Soī tāmbā jisat mili pital avaloī.
Soī sīse saṅgatī bhaṅgār bhuloī.
Tāmbā pārasi pārasia hoi kañchan soī.
Soī tāmbā bhasam hoi aukhadh kari bhoī.
Āpe āpi varatadā saṅgati guṇ goī.

Pauṛī 6 (Effect of the company)

Mixing with tin, the copper transforms into bronze. The same copper mixed with zinc appears in the form of brass. Copper mixed with lead changes into pewter, a brittle metal called *bharath* in the Punjab. With the touch of the philosopher's stone, the same coper becomes gold. When transformed into ashes copper becomes a medicine. Likewise, though the Lord is omnipresent, yet the effects of the company of man are different over men. Knowing this much, the Lord is eulogised in the holy congregation.

ਪਉੜੀ ੭ (ਜਲ ਦਾ ਦ੍ਰਿਸ਼ਟਾਂਤ)

ਪਾਣੀ ਕਾਲੇ ਰੰਗਿ ਵਿਚਿ ਜਿਉ ਕਾਲਾ ਦਿਸੈ।
ਰਤਾ ਰਤੇ ਰੰਗਿ ਵਿਚਿ ਮਿਲਿ ਮੇਲਿ ਸਲਿਸੈ।
ਪੀਲੈ ਪੀਲਾ ਹੋਇ ਮਿਲੈ ਹਿਤੁ ਜੇਹੀ ਵਿਸੈ।
ਸਾਵਾ ਸਾਵੇ ਰੰਗਿ ਮਿਲਿ ਸਭਿ ਰੰਗ ਸਰਿਸੈ।
ਤਤਾ ਠੰਢਾ ਹੋਇ ਕੈ ਹਿਤ ਜਿਸੈ ਤਿਸੈ।
ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਸੁਖੁ ਜਿਸੈ ॥ ੭ ॥

Pauṛī 7 (Jal dā drisaṭānt)

Pānī kāle raṅgi vichi jiu kālā disai.
Ratā rate raṅgi vichi mili meli salisai.
Pīlai pīlā hoi milai hitu jehī visai.
Sāvā sāve raṅgi mili sabh raṅg sarisai.
Tatā ṭhaṇḍhā hoi kai hit jisai tisai.
Āpe āpi varatadā gurmukhi sukhu jisai.

***Pauṛī* 7 (Example of water)**

As water mixed with black dye looks black and mixed with red-water becomes red; it turns out to be yellow adding yellow dye and with the green becomes pleasure-giving green. According to the seasons it becomes hot or cold. Likewise, the Lord God operates according to the needs (of creatures). The Guru-oriented (*gurmukh*) who is full of joy understands this mystery.

ਪਉੜੀ ੮ (ਹੋਰ ਦ੍ਰਿਸ਼ਟਾਂਤ)

ਦੀਵਾ ਬਲੈ ਬੈਸੰਤਰਹੁ ਚਾਨਣੁ ਅਨ੍ਹੇਰੇ।
ਦੀਪਕ ਵਿਚਹੁੰ ਮਸੁ ਹੋਇ ਕੰਮ ਆਇ ਲਿਖੇਰੇ।
ਕਜਲੁ ਹੋਵੈ ਕਾਮਣੀ ਸੰਗਿ ਭਲੇ ਭਲੇਰੇ।
ਮਸਵਾਣੀ ਹਰਿ ਜਸੁ ਲਿਖੈ ਦਫਤਰ ਅਗਲੇਰੇ।
ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਚਉਫੇਰੇ ॥ ੮ ॥

Pauṛī 8 (Hor drisaṭānt)

Dīvā balai baisantarahu chānaṇu anhere.
Dīpak vichahun masu hoi kamm āi likhere.
Kajalu hovai kamaṇī saṅgi bhale bhalere.
Masavāṇī hari jasu likhai daphatar agalare.
Āpe āpi varatatā gurmukh chauphere.

Pauṛī 8 (Other examples)

Fire lits the lamp and light scatters in the darkness. The ink obtained from the lamp is used by the writer. From that lamp women get collyrium. Therefore by living in the company of good persons one engages himself in good deeds. With the same ink are written eulogies of the Lord and the clerk writes accounts in his office. Only *gurmukh* realises this fact, that the Lord pervades all around.

ਪਉੜੀ ੯ (ਅਨੇਕਤਾ ਵਿੱਚ ਏਕਤਾ)

ਬਿਰਖੁ ਹੋਵੈ ਬੀਉ ਬੀਜੀਐ ਕਰਦਾ ਪਾਸਾਰਾ।
ਜੜ ਅੰਦਰਿ ਪੇਡ ਬਾਹਰਾ ਬਹੁ ਡਾਲ ਬਿਸਥਾਰਾ।
ਪਤ ਫੁਲ ਫਲ ਫਲੀਦਾ ਰਸ ਰੰਗ ਸਵਾਰਾ।
ਵਾਸੁ ਨਿਵਾਸੁ ਉਲਾਸੁ ਕਰਿ ਹੋਇ ਵਡ ਪਰਵਾਰਾ।
ਫਲ ਵਿਚਿ ਬੀਉ ਸੰਜੀਉ ਹੋਇ ਫਲ ਫਲੋ ਹਜਾਰਾ।
ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਨਿਸਤਾਰਾ ॥ ੯ ॥

Pauṛī 9 (Anekatā vich ekatā)

Birakhu hovai bīu bījīai karadā pāsārā.
Jaṛ andari peḍ bāharā bahu ḍāl bisathārā.
Pat phul phal phalīdā ras raṅg savārā.
Vāsu nivāsu ulāsu kari hoi vaḍ paravārā.
Phal vichi bīu sañjīu hoi phal phalo hajārā.
Āpe āpi varatadā gurmukhi nisatārā.

Pauṛī 9 (Unity in diversity)

From seed comes up the tree and then it spreads further. Root extends in earth, the stem outside and the branches extend all around. It becomes full of flowers, fruits, and means of many colours and delightful essences. In its flowers and fruits dwell fragrance and joy and now this seed becomes a large family. Again the fruit by producing seeds becomes the source of myriad flowers and fruits. Understanding of this very fact that the Lord alone is among all makes the *gurmukhs* liberated.

ਪਉੜੀ ੧੦ (ਸੂਤ ਦਾ ਦ੍ਰਿਸ਼ਟਾਂਤ)
ਹੋਵੈ ਸੂਤੁ ਕਪਾਹ ਦਾ ਕਰਿ ਤਾਣਾ ਵਾਣਾ।
ਸੂਤਹੁ ਕਪੜੁ ਜਾਣੀਐ ਆਖਾਣ ਵਖਾਣਾ।
ਚਉਸੀ ਤੈ ਚਉਤਾਰ ਹੋਇ ਗੰਗਾ ਜਲੁ ਜਾਣਾ।
ਖਾਸਾ ਮਲਮਲ ਸਿਰੀਸਾਫੁ ਤਨ ਸੁਖ ਮਨਿ ਭਾਣਾ।
ਪਗ ਦੁਪਟਾ ਚੋਲਣਾ ਪਟੁਕਾ ਪਰਵਾਣਾ।
ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਰੰਗ ਮਾਣਾ ॥ ੧੦ ॥

Pauṛī *10 (Sūt dā drisaṭānt)*
Hove sūtu kapāh dā kari tāṇā vāṇā.
Sūtahu kapaṛu jāṇīai ākhāṇ vakhāṇā.
Chausī tai chautār hoi Gaṅgā jalu jāṇā.
Khāsā malmal sirīsāphu tan sukh mani bhāṇā.
Pag dupaṭā cholaṇā paṭukā paravāṇā.
Āpe āpi varatadā gurmukhi raṅg māṇā.

***Pauṛī* 10 (Example of thread)**

From cotton the thread and then its warp and waft is prepared. It is well known that from that very thread the cloth is made. Made of the four threads are what are known as *chausī, gaṅgājalī* etc. (in India). The superior clothes (*malmal, sirisāph*) made out of it impart comfort and pleasure to the body. By becoming turban, scarf, waist coat etc. that thread from cotton becomes acceptable to one and all. The Lord permeates among all and the *gurmukhs* enjoy His love.

ਪਉੜੀ ੧੧ (ਸੋਨੇ ਦਾ ਦ੍ਰਿਸ਼ਟਾਂਤ)
ਸੁਨਿਆਰਾ ਸੁਇਨਾ ਘੜੈ ਗਹਣੇ ਸਾਵਾਰੇ।
ਪਿਪਲ ਵਤਰੇ ਵਾਲੀਆ ਤਾਨਉੜੇ ਤਾਰੇ।
ਵੇਸਰਿ ਨਥਿ ਵਖਾਣੀਐ ਕੰਠ ਮਾਲਾ ਧਾਰੇ।
ਟੀਕਤਿ ਮਣੀਆ ਮੋਤਿਸਰ ਗਜਰੇ ਪਾਸਾਰੇ।
ਦੁਰ ਬਹੁਟਾ ਗੋਲ ਛਾਪ ਕਰਿ ਬਹੁ ਪਰਕਾਰੇ।
ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਵੀਚਾਰੇ ॥ ੧੧ ॥

Paurī 11 (Sone dā drisaṭānt)
Suniārā suinā gharai gahaṇe sāvāre.
Pipal vatare vālīā tānauṛe tāre.
Vesari nathi vakhāṇīai kanṭh mālā dhāre.
Ṭīkati maṇīā motisar gajare pāsāre.
Dur bahuṭā gol chhāp kari bahu parakāre.
Āpe āpi varatadā gurmukh vīchāre.

***Paurī* 11 (Example of gold)**
The goldsmith creates beautiful ornaments out of gold. Among them many are like pipal leaf for adornment of ears and many are made of gold wire. From gold , nose-rings and necklaces are also worked into their shape. Ornament for the forehead (*ṭikkā*), jewel studded necklace, pearl garlands are made. Variegated wrist chains and round rings are prepared from gold. The *gurmukh* feels that like gold He is the basis of each and every thing.

ਪਉੜੀ ੧੨ (ਗੰਨੇ ਦਾ ਦ੍ਰਿਸ਼ਟਾਂਤ)

ਗੰਨਾ ਕੋਲੂ ਪੀੜੀਐ ਰਸੁ ਦੇ ਦਰਹਾਲਾ।
ਕੋਈ ਕਰੇ ਗੁੜੁ ਭੇਲੀਆਂ ਕੋ ਸਕਰ ਵਾਲਾ।
ਕੋਈ ਖੰਡੁ ਸਵਾਰਦਾ ਮਖਣ ਮਸਾਲਾ।
ਹੋਵੈ ਮਿਸਰੀ ਕਲੀਕੰਦ ਮਿਠਿਆਈ ਢਾਲਾ।
ਖਾਵੈ ਰਾਜਾ ਰੰਕੁ ਕਰਿ ਰਸ ਭੋਗ ਸੁਖਾਲਾ।
ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਸੁਖਾਲਾ ॥ ੧੨ ॥

Pauṛī 12 (Ganne dā drisaṭānt)

Gannā kolū pīṛīai ras de darahālā.
Koī kare guṛu bhelīāṅ ko sakar vālā.
Koī khaṇḍ savāradā makhaṇ masālā.
Hovae misarī kalīkand miṭhiāī ḍhālā.
Khāvai rājā raṅku kari ras bhog sukhālā.
Āpe āpi varatadā gurumukhi sukhālā.

Pauṛī 12 (Example of sugarcane)

Crushed by the crushing machine sugarcane gives juice instantly. Some prepare lumps of jaggery and brown sugar out of it. Some prepare refined sugar and some adding in it sweet drops make special jaggery. It is moulded into lump sugar and variegated sweets. The poor and the wealthy both eat it with pleasure. God (similar to sugarcane juice) permeates through all; for *gurmukhs* He is the essence of all the pleasures.

ਪਉੜੀ ੧੩ (ਗਾਂ ਦੇ ਦੁੱਧ ਦਾ ਦ੍ਰਿਸ਼ਟਾਂਤ)
ਗਾਈ ਰੰਗ ਬਿਰੰਗ ਬਹੁ ਦੁਧੁ ਉਜਲੁ ਵਰਣਾ।
ਦੁਧਹੁ ਦਹੀ ਜਮਾਈਐ ਕਰਿ ਨਿਹਚਲੁ ਧਰਣਾ।
ਦਹੀ ਵਿਲੋਇ ਅਲੋਈਐ ਛਾਹਿ ਮਖਣ ਤਰਣਾ।
ਮਖਣੁ ਤਾਇ ਅਉਟਾਇ ਕੈ ਘਿਉ ਨਿਰਮਲ ਕਰਣਾ।
ਹੋਮ ਜਗ ਨਈਵੇਦ ਕਰਿ ਸਭ ਕਾਰਜ ਸਰਣਾ।
ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਹੋਇ ਜਰਣਾ ॥ ੧੩ ॥

Pauṛī 13 (Gāṅ de dudh dā drisaṭānt)
Gāī rang birang bahu dudhu ujalu varaṇā.
Dudhahu dahī jamāīai kari nihachalu dharaṇā.
Dahī viloi aloīai chhāhi makhaṇ taraṇā.
Makhaṇu tāi auṭāi kai ghiu niramal karaṇā.
Hom jag naīved kari sabh kāraj saraṇā.
Āpe āpi varatadā gurmukhi hoi jaraṇā.

Pauṛī 13 (Example of cow-milk)

Cows are of different hues but the milk of all is white. For making curd some rennet is added into it and then it is placed undisturbed. By churning curd one finds butter over the butter milk. The butter boiled properly is transformed into ghee – clarified butter. Then that ghee is used as burnt offering and *hom yajña* (rituals) and other oblation are performed. *Gurmukh* knows that the Lord is all pervading but to reach Him one has to have spiritual quest as well as the sense of contentment

ਪਉੜੀ ੧੪ (ਸੂਰਜ ਦਾ ਦ੍ਰਿਸ਼ਟਾਂਤ)

ਪਲ ਘੜੀਆ ਮੂਰਤਿ ਪਹਰਿ ਥਿਤ ਵਾਰ ਗਣਾਏ ।
ਦੁਇ ਪਖ ਬਾਰਹ ਮਾਹ ਕਰਿ ਸੰਜੋਗ ਬਣਾਏ ।
ਛਿਅ ਰੁਤੀ ਵਰਤਾਈਆਂ ਬਹੁ ਚਲਿਤ ਬਣਾਏ ।
ਸੂਰਜੁ ਇਕੁ ਵਰਤਦਾ ਲੋਕੁ ਵੇਦ ਅਲਾਏ ।
ਚਾਰਿ ਵਰਨ ਛਿਅ ਦਰਸਨਾਂ ਬਹੁ ਪੰਥਿ ਚਲਾਏ ।
ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਸਮਝਾਏ ॥ ੧੪ ॥

Pauṛī 14 (Sūraj dā drisaṭānt)

Pal ghaṛīā mūrati pahari thit vār gaṇāe.
Dui pakh bārah māh kari sañjog baṇāe.
Chhia rutī varatāīāṅ bahu chalit baṇāe.
Sūraju iku varatadā loku ved alāe.
Chāri varan chhia darasanāṅ bahu panth chalāe.
Āpe āpi varatadā gurmukhi samajhāe.

Pauṛī 14 (Example of sun)

From moments, the *ghaṛīs* (a unit of time equal to 22.5 minutes), *muhūrat* (auspicious time), the quarters of day and night (*pahar* - three hourstime) dates and days have been counted. Then joining two fortnights (dark-light) and twelve months have been made. Many inspiring visuals have been created through the six seasons. But as say the knowledgeable persons the sun remains the same among these all. Similarly, four varnas, six philosophies and many sects have been promulgated, but the *gurmukh* understands and makes people understand that the one Lord permeates among all (and hence there should be no in-fightings).

ਪਉੜੀ ੧੫ (ਉਹੀ ਭਾਵ, ਬੈਸੰਤਰ ਦਾ ਦ੍ਰਿਸ਼ਟਾਂਤ)
ਇਕੁ ਪਾਣੀ ਇਕ ਧਰਤਿ ਹੈ ਬਹੁ ਬਿਰਖ ਉਪਾਏ।
ਅਫਲ ਸਫਲ ਪਰਕਾਰ ਬਹੁ ਫਲ ਫੁਲ ਸੁਹਾਏ।
ਬਹੁ ਰਸ ਰੰਗ ਸੁਵਾਸਨਾ ਪਰਕਿਰਤਿ ਸੁਭਾਏ।
ਬੈਸੰਤਰੁ ਇਕੁ ਵਰਨ ਹੋਇ ਸਭ ਤਰਵਰ ਛਾਏ।
ਗੁਪਤਹੁ ਪਰਗਟ ਹੋਇ ਕੈ ਭਸਮੰਤ ਕਰਾਏ।
ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਸੁਖ ਪਾਏ॥ ੧੫ ॥

Pauṛī 15 (Ohī bhāv)

Iku pāṇī ik dharati hai bahu birakh upāe.
Aphal saphal parakār bahu phal phul suhāe.
Bahu ras rang suvāsanā parkirati subhāe.
Baisantaru iku varan hoi sabh taravar chhāe.
Gupatahu paragaṭ hoi kai bhasamant karāe.
Āpe āpi varatadā gurmukhi sukh pāe.

***Pauṛī* 15 (Same idea - example of fire)**

The water is one and the earth is also one but the flora is of variegated qualities. Many are devoid of fruits and many are adorned with flowers and fruits. They have diverse kinds of fragrance and by their many kinds of extracts they enhance the grandeur of Nature. The same fire is there in all trees and that unmanifest fire becoming manifest reduces all to ashes. Likewise, that (unmanifest) Lord resides in all and this very fact makes *gurmukhs* full of delight.

ਪਉੜੀ ੧੬ (ਬਿਰਦ ਪਾਲਨ)

ਚੰਦਨ ਵਾਸ ਵਣਾਸਪਤਿ ਸਭ ਚੰਦਨ ਹੋਵੈ ।
ਅਸਟ ਧਾਤੁ ਇਕ ਧਾਤੁ ਹੋਇ ਸੰਗਿ ਪਾਰਸਿ ਢੋਵੈ ।
ਨਦੀਆ ਨਾਲੇ ਵਾਹੜੇ ਮਿਲਿ ਗੰਗ ਗੰਗੋਵੈ ।
ਪਤਿਤ ਉਧਾਰਣੁ ਸਾਧਸੰਗੁ ਪਾਪਾਂ ਮਲੁ ਧੋਵੈ ।
ਨਰਕ ਨਿਵਾਰ ਅਸੰਖ ਹੋਇ ਲਖ ਪਤਿਤ ਸੰਗੋਵੈ ।
ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਅਲੋਵੈ ॥ ੧੬ ॥

Pauṛī 16 (Birad pālan)

Chandan vās vāṇasapati sabh chandan hovai.
Asaṭ dhātu ik dhātu hoi saṅg pārasi ḍhovai.
Nadīā nāle vāhaṛe mili Gaṅg gaṅgovai.
Patit udhāraṇu sādhsaṅgu pāpāṅ malu dhovai.
Narak nivār āsaṅkh hai lakh patit saṅgovai.
Āpe āpi varataḍā gurmukhi alovai.

Pauṛī 16 (Living up to one's natural repute)

The whole vegetation planted near sandal tree becomes fragrant like sandal. Being in touch with the philosopher's stone the alloy of light metals transforms into one metal (gold). Rivers, streams and brooks after joining the Ganges are known by the name of Ganges. The redeemer of the fallen ones is the holy congregation wherein the dirt of sins is cleansed. Myriads of apostates and hells have obtained redemption through and in the holy congregation. The *gurmukh* beholds and understands that God pervades one and all.

ਪਉੜੀ ੧੭ (ਪ੍ਰੇਮ)

ਦੀਪਕ ਹੇਤੁ ਪਤੰਗ ਦਾ ਜਲ ਮੀਨ ਤਰੰਦਾ।
ਮਿਰਗੁ ਨਾਦ ਵਿਸਮਾਦੁ ਹੈ ਭਵਰ ਕਵਲਿ ਵਸੰਦਾ।
ਚੰਦ ਚਕੋਰ ਪਰੀਤਿ ਹੈ ਦੇਖਿ ਧਿਆਨੁ ਧਰੰਦਾ।
ਚਕਵੀ ਸੂਰਜ ਹੇਤੁ ਹੈ ਸੰਜੋਗੁ ਬਣੰਦਾ।
ਨਾਰਿ ਭਤਾਰ ਪਿਆਰੁ ਹੈ ਮਾਂ ਪੁਤੁ ਮਿਲੰਦਾ।
ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਪਰਚੰਦਾ ॥ ੧੭ ॥

Pauṛī 17 (Prem)

Dīpak hetu pataṅg dā jal mīn tarandā.
Miragu nād visamādu hai bhavar kaval vasandā.
Chand chakor parīti hai dekhi dhiānu dharāndā.
Chakavī sūraj hetu hai sañjog baṇandā.
Nāri bhatār piāru hai māṅ putu milandā.
Āpe āpi varatadā gurmukhi parachandā.

Pauṛī 17 (Love)

Moth loves burning lamp and fish goes on swimming in water for love of it. For deer the musical sound is the source of delight, and the black bee being in love for lotus gets enveloped in it. The redlegged patridge (*chakor*) loves the moon and concentrates upon it. Female ruddy sheldrake (*chakavī*) loves the sun and only on sunrise it meets and mates with its partner. Woman loves her husband and it is love that the mother brings forth the son. Beholding Him operative in all, the *gurmukh* feels contented.

ਪਉੜੀ ੧੮ (ਅੱਖਾਂ ਦਾ ਦ੍ਰਿਸ਼ਟਾਂਤ)
ਅਖੀ ਅੰਦਰਿ ਦੇਖਦਾ ਸਭ ਚੋਜ ਵਿਡਾਣਾ।
ਕੰਨੀ ਸੁਣਦਾ ਸੁਰਤਿ ਕਰਿ ਆਖਾਣਿ ਵਖਾਣਾ।
ਜੀਭੈ ਅੰਦਰਿ ਬੋਲਦਾ ਬਹੁ ਸਾਦ ਲੁਭਾਣਾ।
ਹਥੀਂ ਕਿਰਤਿ ਕਮਾਂਵਦਾ ਪਗਿ ਚਲੈ ਸੁਜਾਣਾ।
ਦੇਹੀ ਅੰਦਰਿ ਇਕੁ ਮਨੁ ਇੰਦ੍ਰੀ ਪਰਵਾਣਾ।
ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਸੁਖੁ ਮਾਣਾ॥ ੧੮ ॥

Pauṛī 18 (Akhāṅ dā drisaṭānt)
Akhī andari dekhadā sabh choj vidāṇā.
Kannī suṇadā surati kari ākhāṇi vakhāṇā.
Jībhai andari boladā bahu sād lubhāṇā.
Hathīṅ kirati kamāṅvadā pagi chalai sujāṇā.
Dehī andari iku manu indrī paravāṇā.
Āpe āpi varatadā gurmukhi sukhu māṇā.

***Pauṛī* 18 (Example of organs – eyes etc.)**

Through the eyes (of the world) He beholds all the wondrous feats. With full consciousness He listens to the stories narrated. Through tongue He speaks and relishes all the tastes. He works with hands and He, the Omniscient One, walks on feet. In body He is the mind whose orders are obeyed by all the organs. Understanding (the fact) that He permeates through all, *gurmukhs* feel delighted.

ਪਉੜੀ ੧੯ (ਸ੍ਰਿਸ਼ਟੀ ਤੇ ਸ੍ਰਿਸ਼ਟੇ ਦਾ ਪ੍ਰਬੰਧ)
ਪਵਣ ਗੁਰੂ ਗੁਰੁ ਸਬਦੁ ਹੈ ਰਾਗ ਨਾਦ ਵੀਚਾਰਾ।
ਮਾਤ ਪਿਤਾ ਜਲੁ ਧਰਤਿ ਹੈ, ਉਤਪਤਿ ਸੰਸਾਰਾ।
ਦਾਈ ਦਾਇਆ ਰਾਤਿ ਦਿਹੁ ਵਰਤੇ ਵਰਤਾਰਾ।
ਸਿਵ ਸਕਤੀ ਦਾ ਖੇਲੁ ਮੇਲੁ ਪਰਕਿਰਤਿ ਪਸਾਰਾ।
ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਬ੍ਰਹਮੁ ਘਟਿ ਚੰਦੁ ਅਕਾਰਾ।
ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਨਿਰਧਾਰਾ ॥ ੧੯ ॥

Pauṛī 19 (Sariṣaṭī te sariṣaṭe dā prabandh)
Pavaṇ Gurū guru sabadu hai rāg nād vīchārā.
Māt pitā jalu dharati hai utapati sansārā.
Dāī dāiā rāti dihu varate varatārā.
Siv sakatī dā khelu melu parakirati pasārā.
Pārbraham pūran brahamu ghaṭi chandu akārā.
Āpe āpi varatadā gurmukhi niradhārā.

Pauṛī 19 (The relation between the creation and the creator)

The basis of the world is air (the mixture of gases) and *Śabad* (Word) is the Guru of all knowledge from which flow further all thoughts, music and attendant sounds. Mother and father are the creative forces in the form of earth and water. Night and day are the nurses who nurse for the creatures and this way the whole system goes on operating. With the combination of Śiva (the consciousness) and Śakti (the inert nature) this whole world comes into being. That transcendental perfect Lord is permeating through all as the same moon in the sky is visualised in all the pitchers of water. That Lord beyond all the sustenances is the sustenance for the *gurmukhs* and He alone operates through all.

ਪਉੜੀ ੨੦ (ਆਪ ਹੀ ਆਪ)

ਫੁਲਾਂ ਅੰਦਰਿ ਵਾਸੁ ਹੈ ਹੋਇ ਭਵਰੁ ਲੁਭਾਣਾ।
ਅੰਬਾਂ ਅੰਦਰਿ ਰਸ ਧਰੇ ਕੋਇਲ ਰਸੁ ਮਾਣਾ।
ਮੋਰ ਬਬੀਹਾ ਹੋਇ ਕੈ ਘਣ ਵਰਸ ਸਿਞਾਣਾ।
ਖੀਰ ਨੀਰ ਸੰਜੋਗ ਹੋਇ ਕਲੀਕੰਦ ਵਖਾਣਾ।
ਓਅੰਕਾਰੁ ਆਕਾਰੁ ਕਰਿ ਹੋਇ ਪਿੰਡ ਪਰਾਣਾ।
ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਪਰਵਾਣਾ ॥ ੨੦ ॥

Pauṛī 20 (Āp hī āp)

Phulāṅ andari vāsu hai hoi bhavaru lubhāṇā.
Ambāṅ andari ras dhare koil rasu māṇā.
Mor babīhā hoi kai ghaṇ varas siñāṇā.
Khir nīr sañjog hoi kalīkand vakhāṇā.
Oaṅkār ākāru kari hoi piṇḍ parāṇā.
Āpe āpi varatadā gurmukhi paravāṇā.

Pauṛī 20 (He and He alone is)

The Lord is the fragrance in flowers and becoming black bee He is attracted towards flowers. Sap in the mangoes is He and becoming nightingale He enjoys the same. Becoming peacock and the rain bird (*papīhā*) only He identifies the delight in raining of the clouds. He transforms Himself into variegated sweets by becoming milk and water. The same Formless Lord assuming different forms is residing in all the bodies. He is omnipresent in all substances and activities and *gurmukhs* bow before all His such stages.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਪਉੜੀ ੧ (ਨਮਸਕਾਰਾਤਮਕ ਮੰਗਲਾਚਰਣ)
ਆਦਿ ਪੁਰਖ ਆਦੇਸੁ ਆਦਿ ਵਖਾਣਿਆ।
ਸੋ ਸਤਿਗੁਰੁ ਸਚਾ ਵੇਸੁ ਸਬਦਿ ਸਿਞਾਣਿਆ।
ਸਬਦਿ ਸੁਰਤਿ ਉਪਦੇਸੁ ਸਚਿ ਸਮਾਣਿਆ।
ਸਾਧਸੰਗਤਿ ਸਚੁ ਦੇਸੁ ਘਰੁ ਪਰਵਾਣਿਆ।
ਪ੍ਰੇਮ ਭਗਤਿ ਆਵੇਸੁ ਸਹਜਿ ਸੁਖਾਣਿਆ।
ਭਗਤਿ ਵਛਲੁ ਪਰਵੇਸੁ ਮਾਣੁ ਨਿਮਾਣਿਆ।
ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਅੰਤੁ ਨ ਜਾਣਿਆ।
ਸਿਮਰਿ ਸਹਸਿ ਫਣ ਸੇਸੁ ਤਿਲੁ ਨ ਪਛਾਣਿਆ।
ਗੁਰਮੁਖਿ ਦਰ ਦਰਵੇਸੁ ਸਚੁ ਸੁਹਾਣਿਆ ॥ ੧ ॥

1 (Ik) Oankār satigur prasādi
Pauṛī 1 (Namasakārātamak manglācharaṇ)
Ādi purakh ādesu ādi vakhāṇiā.
So satiguru sachā vesu sabad siñāṇiā.
Sabadi surati upadesu sachi samāṇiā.
Sādh sangati sachu desu gharu paravāṇiā.
Prem bhagati āvesu sahaji sukhāṇiā.
Bhagati vachhalu paravesu māṇu nimāṇiā.
Brahamā Bisanu Mahesu antu na jaṇiā.
Simari sahasi phaṇ sesu tilu na pachhāṇiā.
Gurmukhi dar daravesu sachu suhāṇiā.

One Oankār,the primal energy, realized through the grace of divine preceptor
***Pauṛī* 1 (Invocation)**

I bow before the primeval Lord who has been told as the primordial cause of all. Truth incarnate that true Guru is realised through the Word. Only they have realised Him whose *surati* (consciousness) has merged into the truth after accepting the commands of the Word. Holy congregation is the genuine basis and authentic abode of truth wherein the individual inspired by loving devotion enjoys the innate delight. Lord, kind to the devotees and the glory of the poor, also assimilates Himself in the holy congregation. Even Brahmā, Viṣṇu and Maheśa could not know His mysteries. Śeṣanāg remembering Him with its thousand hoods could not understand Him. The truth is pleasing to those *gurmukhs* who have become dervish at the door of holy congregation

ਪਉੜੀ ੨ (ਗੁਰੁ ਚੇਲਾ)

ਗੁਰੁ ਚੇਲੇ ਰਹਰਾਸਿ ਅਲਖੁ ਅਭੇਉ ਹੈ।
ਗੁਰੁ ਚੇਲੇ ਸਾਬਾਸਿ ਨਾਨਕ ਦੇਉ ਹੈ।
ਗੁਰਮਤਿ ਸਹਜਿ ਨਿਵਾਸੁ ਸਿਫਤਿ ਸਮੇਉ ਹੈ।
ਸਬਦਿ ਸੁਰਤਿ ਪਰਗਾਸ ਅਛਲ ਅਛੇਉ ਹੈ।
ਗੁਰਮੁਖਿ ਆਸ ਨਿਰਾਸ ਮਤਿ ਅਰਖੇਉ ਹੈ।
ਕਾਮ ਕਰੋਧ ਵਿਣਾਸੁ ਸਿਫਤਿ ਸਮੇਉ ਹੈ।
ਸਤਿ ਸੰਤੋਖ ਉਲਾਸ ਸਕਤਿ ਨ ਸੇਉ ਹੈ।
ਘਰ ਹੀ ਵਿਚਿ ਉਦਾਸੁ ਸਚੁ ਸੁਚੇਉ ਹੈ।
ਵੀਹ ਇਕੀਹ ਅਭਿਆਸੁ ਗੁਰ ਸਿਖ ਦੇਉ ਹੈ ॥ ੨ ॥

Pauṛī 2 (Guru chelā)

Guru chele raharāsi alakhu abheu hai.
Guru chele sābāsi Nānak deu hai.
Gurmati sahaji nivāsu siphati sameu hai.
Sabadi surati paragās achhal achheu hai.
Gurmukhi ās nirās mati arakheu hai.
Kām karodh viṇāsu siphati sameu hai.
Sati santokh ulās sakati na seu hai
Ghari hī vichi udāsu sachu sucheu hai.
Vīh ikīh abhiāsu gur sikh deu hai.

***Pauṛī* 2 (Guru and disciple)**

The ways of the Guru and the disciple are mysterious and imperceptible. Guru (Nānak) and disciple (Aṅgad) both are blest (because both have merged into each other). Their abode is the wisdom of Guru and they both are rapt in the praises of the Lord. Enlightened with the Word their consciousness has become infinite and immutable. Transcending all hopes they have assimilated subtle wisdom in their person. Conquering the lust and anger they have absorbed themselves in the praises (of God). Beyond the abodes of Śiva and Śakti they have reached the abode of truth, contentment and bliss. Being indifferent to household (pleasures) they are truth-oriented. The Guru and the disciple have now attaind the ratio of twenty and twenty one, i.e. the disciple has gone ahead of the Guru.

ਪਉੜੀ ੩ (ਗੁਰੁ ਚੇਲਾ)

ਗੁਰ ਚੇਲਾ ਪਰਵਾਣੁ ਗੁਰਮੁਖਿ ਜਾਣੀਐ।
ਗੁਰਮੁਖਿ ਚੋਜਿ ਵਿਡਾਣੁ ਅਕਥ ਕਥਾਣੀਐ।
ਕੁਦਰਤਿ ਨੋ ਕੁਰਬਾਣੁ ਕਾਦਰੁ ਜਾਣੀਐ।
ਗੁਰਮੁਖਿ ਜਗਿ ਮਿਹਮਾਣੁ ਜਗੁ ਮਿਹਮਾਣੀਐ।
ਸਤਿਗੁਰ ਸਤਿ ਸੁਹਾਣੁ ਆਖਿ ਵਖਾਣੀਐ।
ਦਰਿ ਢਾਢੀ ਦਰਵਾਣੁ ਚਵੈ ਗੁਰਬਾਣੀਐ।
ਅੰਤਰਿਜਾਮੀ ਜਾਣੁ ਹੇਤੁ ਪਛਾਣੀਐ।
ਸਚੁ ਸਬਦੁ ਨੀਸਾਣੁ ਸੁਰਤਿ ਸਮਾਣੀਐ।
ਇਕੋ ਦਰਿ ਦੀਬਾਣੁ ਸਬਦਿ ਸਿਞਾਣੀਐ ॥ ੩ ॥

Pauṛī 3 *(Guru chelā)*

Gur chela paravāṇu gurmukhi jaṇīai.
Gurmukhi choji vidāṇu akath kathāṇīai.
Kudarati no kurabāṇu kādaru jaṇīai.
Gurmukhi jagi mihamāṇu jag mihamāṇīai.
Satigur sati suhāṇu ākhi vakhāṇīai.
Dari ḍhāḍhī daravāṇu chavai gurbāṇīai.
Antarijāmī jāṇu hetu pachhāṇīai.
Sachu sabadu nīsāṇu surati samaṇīai.
Iko dari dībāṇu sabadi siñāṇīai.

***Pauṛī* 3 (Guru and disciple)**

The disciple who obeys the commands of the Guru is called *gurmukh.* The actions of the *gurmukh* are awe-inspiring and their glory is indescribable.Considering creation as the form of the Creator he feels to be a sacrifice unto it. In the world he feels himself a guest and the world a guest house. Truth is his real Guru whom he speaks and listens to. Like a bard, at the doors of the holy congregation, he recites the hymns of the Guru (*gurbāṇī*). For him the holy congregation is the basis of his acquaintance with the omniscient Lord. His consciousness remains absorbed in the graceful true Word. True court of justice for him is the holy congregation and through Word the true identity of it he estabnlishes in his heart.

ਪਉੜੀ ੪ (ਗੁਰੂ ਚੇਲਾ)

ਸਬਦੁ ਗੁਰੂ ਗੁਰੁ ਵਾਹੁ ਗੁਰਮੁਖਿ ਪਾਇਆ।
ਚੇਲਾ ਸੁਰਤਿ ਸਮਾਹੁ ਅਲਖੁ ਲਖਾਇਆ।
ਗੁਰ ਚੇਲੇ ਵੀਵਾਹੁ ਤੁਰੀ ਚੜਾਇਆ।
ਗਹਿਰ ਗੰਭੀਰ ਅਥਾਹੁ ਅਜਰੁ ਜਰਾਇਆ।
ਸਚਾ ਬੇਪਰਵਾਹੁ ਸਚਿ ਸਮਾਇਆ।
ਪਾਤਿਸਾਹਾ ਪਾਤਿਸਾਹੁ ਹੁਕਮੁ ਚਲਾਇਆ।
ਲਉਬਾਲੀ ਦਰਗਾਹੁ ਭਾਣਾ ਭਾਇਆ।
ਸਚੀ ਸਿਫਤਿ ਸਲਾਹੁ ਅਪਿਉ ਪੀਆਇਆ।
ਸਬਦੁ ਸੁਰਤਿ ਅਸਗਾਹੁ ਅਘੜ ਘੜਾਇਆ ॥ ੪ ॥

Pauṛī 4 *(Gur chelā)*

Sabadu gurū guru vāhu gurmukhi pāiā.
Chelā surati samāhu alakhu lakhāiā.
Gur chele vīvāhu turī charāiā.
Gahir gambhīr athāhu ajaru jarāiā.
Sachā beparavāhu sachi samāiā.
Pātisāhā pātisāhu hukamu chalāiā.
Laubālī daragāhu bhāṇā bhāiā.
Sachī siphati salāhu apiu pīāiā.
Sabadu surati asagāhu aghaṛ ghaṛāiā.

***Pauṛī* 4 (Guru and disciple)**

From Guru the *gurmukh* obtains the wondrous Word and as a disciple, merging his consciousness in it, comes face to face with the imperceptible Lord. Meeting the Guru, the disciple attains *turiā*, the fourth and final stage of spiritual quietude. He holds unfathomable and serene Lord dearly in his heart. Becoming carefree that true disciple merges himself in the truth and by becoming the king of kings he makes others subservient to him. Only he loves the divine will of the Lord and only he has tasted the nectar in the form of praises of the Lord. Taking consicousness into the depth of Word he has shaped the unchiselled mind.

ਪਉੜੀ ੫ (ਗੁਰਮੁਖਿ ਪੰਥੀ)
ਮੁਲਿ ਨ ਮਿਲੈ ਅਮੋਲੁ ਨ ਕੀਮਤਿ ਪਾਈਐ।
ਪਾਇ ਤਰਾਜੂ ਤੋਲੁ ਨ ਅਤੁਲੁ ਤੁਲਾਈਐ।
ਨਿਜ ਘਰਿ ਤਖਤੁ ਅਡੋਲੁ ਨ ਡੋਲਿ ਡੋਲਾਈਐ।
ਗੁਰਮੁਖਿ ਪੰਥ ਨਿਰੋਲੁ ਨ ਰਲੇ ਰਲਾਈਐ।
ਕਥਾ ਅਕਥ ਅਬੋਲੁ ਨ ਬੋਲ ਬੁਲਾਈਐ।
ਸਦਾ ਅਭੁਲੁ ਅਭੋਲੁ ਨ ਭੋਲਿ ਭੁਲਾਈਐ।
ਗੁਰਮੁਖਿ ਪੰਥੁ ਅਲੋਲੁ ਸਹਜਿ ਸਮਾਈਐ।
ਅਮਿਉ ਸਰੋਵਰ ਝੋਲੁ ਗੁਰਮੁਖਿ ਪਾਈਐ।
ਲਖ ਟੋਲੀ ਇਕ ਟੋਲੁ ਨ ਆਪੁ ਗਣਾਈਐ ॥ ੫ ॥

Pauṛī 5 *(Gurmukhi panthī)*
Muli na milai amolu na kīmati pāīai.
Pāi tarājū tolu na atulu tulāīai.
Nij ghari takhatu aḍolu na ḍoli ḍolāīai.
Gurmukhi panth nirolu na rale ralāīai.
Kathā akath abolu na bol bulāīai.
Sadā abhulu abholu na bholi bhulāīai.
Gurmukhi panthu alolu sahaji samāīai.
Amiu sarovar jholu gurmukhi pāīai.
Lakh ṭolī ik ṭolu na āpu gaṇāīai.

***Pauṛī* 5 (The *gurmukh*-wayfarer)**
The way of life of *gurmukhs* is invaluable; it cannot be purchased; on weighing scale it cannot be weighed. Stabilizing in one's own self and not getting frivolous is his way of life. This way is distinct and does not become defiled even when joined with some one else. Its story is indescribable. This way transcends all ommisions and all anxieties. Absorbed in equipoise this *gurmukh*-way of life gives balance to life. The *gurmukh* quaffs from the tank of nectar. The end result of lacs of experiences is that the *gurmukh* never exhibits his ego.

ਪਉੜੀ ੬ (ਗੁਰਸਿੱਖੀ ਦਾ ਸੌਦਾ)

ਸਉਦਾ ਇਕਤੁ ਹਟਿ ਸਬਦਿ ਵਿਸਾਹੀਐ।
ਪੂਰਾ ਪੂਰੇ ਵਟਿ ਕਿ ਆਖਿ ਸਲਾਹੀਐ।
ਕਦੇ ਨ ਹੋਵੈ ਘਟਿ ਸਚੀ ਪਤਿਸਾਹੀਐ।
ਪੂਰੇ ਸਤਿਗੁਰ ਖਟਿ ਅਖੁਟੁ ਸਮਾਹੀਐ।
ਸਾਧਸੰਗਤਿ ਪਰਗਟਿ ਸਦਾ ਨਿਬਾਹੀਐ।
ਚਾਵਲ ਇਕਤੇ ਸਟਿ ਨ ਦੂਜੀ ਵਾਹੀਐ।
ਜਮ ਦੀ ਫਾਹੀ ਕਟਿ ਦਾਦਿ ਇਲਾਹੀਐ।
ਪੰਜੇ ਦੂਤ ਸੰਘਟਿ ਢੇਰੀ ਢਾਹੀਐ।
ਪਾਣੀ ਜਿਉ ਹਰਿਹਟਿ ਸੁ ਖੇਤਿ ਉਮਾਹੀਐ ॥ ੬ ॥

Pauṛī 6 (*Gursikhī dā saudā*)

Saudā ikatu haṭi sabadi visāhīai.
Pūrā pūre vāṭi ki ākhi salāhīai.
Kade na hovai ghaṭi sachī patisāhīai.
Pūre satigur khaṭi akhuṭu samāhīai.
Sādh-saṅgati paragaṭi sadā nibāhīai.
Chāval ikate saṭi na dūjī vahīai.
Jam dī phāhī kaṭi dādi ilāhīai.
Pañje dūt saṅghaṭi ḍherī ḍhāhīai.
pāṇī jiu harihaṭi su kheti umāhīai.

Pauṛī 6 (The merchandise of a *gursikh*)

From the shop of holy congregation, through the Word, the merchandise of God's name is procured. How to praise Him? The measuring criteria of the perfect Lord are perfect. The warehouse of the True King is never deficient. Cultivating the true Guru, those who earn through Him get merged into His inexhaustible Being. The company of the saints is manifestly great; one should always be in and with it. Husk in the form of maya should be separated from the rice of life with strokes of discipline during this very life, so that the noose of death (transmigration) is cut asunder once for all. All the five evil propensities, should be decimated. As the water of well keeps the fields green, the field of the consciousness should be kept verdant (with the help of *sabad*).

ਪਉੜੀ ੭ (ਸਤਿਗੁਰੂ)

ਪੂਰਾ ਸਤਿਗੁਰੁ ਆਪਿ ਨ ਅਲਖੁ ਲਖਾਵਈ।
ਦੇਖੈ ਥਾਪਿ ਉਥਾਪਿ ਜਿਉ ਤਿਸੁ ਭਾਵਈ।
ਲੇਪੁ ਨ ਪੁੰਨਿ ਨ ਪਾਪਿ ਉਪਾਇ ਸਮਾਵਈ।
ਲਾਗੂ ਵਰੁ ਨ ਸਰਾਪ ਨ ਆਪ ਜਣਾਵਈ।
ਗਾਵੈ ਸਬਦੁ ਅਲਾਪਿ ਅਕਥੁ ਸੁਣਾਵਈ।
ਅਕਥ ਕਥਾ ਜਪੁ ਜਾਪਿ ਨ ਜਗਤੁ ਕਮਾਵਈ।
ਪੂਰੈ ਗੁਰ ਪਰਤਾਪਿ ਆਪੁ ਗਵਾਵਈ।
ਲਾਹੇ ਤਿੰਨੇ ਤਾਪਿ ਸੰਤਾਪ ਘਟਾਵਈ।
ਗੁਰਬਾਣੀ ਮਨ ਧ੍ਰਾਪਿ ਨਿਜ ਘਰਿ ਆਵਈ ॥ ੭ ॥

Pauṛī 7 (Satigurū)

Pūrā satiguru āpi na alakhu lakhāvaī.
Dekhai thāpi uthāpi jiu tisu bhāvaī.
Lepu na punni na pāpi upāi samāvaī.
Lāgū varu na sarāp na āp jaṇāvaī.
Gāvai sabadu alāpi akathu suṇāvaī.
Akath kathā japu jāpi na jagatu kamāvaī.
Pūrai gur paratāpi āpu gavāvaī.
Lāhe tinne tāpi santāp ghaṭāvaī.
Gurbāṇī man dharāpi nij ghari āvaī.

Pauṛī 7 (The true Guru)

Lord Himself is the true Guru who is imperceptible. Of His own will He establishes or uproots. The sin and virtue of creation and destruction do not touch Him at all. He never makes anybody notice Him and boons and curses do not stick to Him. The true Guru recites the Word and unfolds the grandeur of that indescribable Lord. Eulogising the ineffable (Lord) he does not indulge in hypocrisy and guile. The effulgence of the perfect Guru finishes off the ego of the seekers of knowledge. The Guru effacing the three sufferings (god-sent, physical and spiritual) lessens the anxieties of the people. Getting satiated by the teachings of such a Guru, the individual stays in his innate nature.

ਪਉੜੀ ੮ (ਗੁਰਸਿੱਖਾਂ ਲਈ ਸਾਧਨ, ਦਸ਼ਾ ਤੇ ਵਰਤਨ)
ਪੂਰਾ ਸਤਿਗੁਰ ਸਤਿ ਗੁਰਮੁਖਿ ਭਾਲੀਐ।
ਪੂਰੀ ਸਤਿਗੁਰ ਮਤਿ ਸਬਦਿ ਸਮ੍ਹਾਲੀਐ।
ਦਰਗਹ ਧੋਈਐ ਪਤਿ ਹਉਮੈ ਜਾਲੀਐ।
ਘਰ ਹੀ ਜੋਗ ਜੁਗਤਿ ਬੈਸਣਿ ਧਰਮਸਾਲੀਐ।
ਪਾਵਣ ਮੋਖ ਮੁਕਤਿ ਗੁਰ ਸਿਖਿ ਪਾਲੀਐ।
ਅੰਤਰਿ ਪ੍ਰੇਮ ਭਗਤਿ ਨਦਰਿ ਨਿਹਾਲੀਐ।
ਪਤਿਸਾਹੀ ਇਕ ਛਤਿ ਖਰੀ ਸੁਖਾਲੀਐ।
ਪਾਣੀ ਪੀਹਣੁ ਘਤਿ ਸੇਵਾ ਘਾਲੀਐ।
ਮਸਕੀਨੀ ਵਿਚਿ ਵਤਿ ਚਾਲੇ ਚਾਲੀਐ ॥ ੮ ॥

Pauṛī 8 (Gursikhāṅ laī sādhan, daśā te varatan)
Pūrā satigur sati gurmukhi bhālīai.
Pūrī satigur mati sabadi samhālīai.
Daragah dhoīai pati haumai jālīai.
Ghar hī jog jugati baisaṇi dharamsālīai.
Pāvaṇ mokh mukati gur sikhi pālīai.
Antari prem bhagati nadari nihālīai.
Patisāhī ik chhati kharī sukhālīai.
Pāṇī pīhaṇu ghati sevā ghālīai.
Masakīnī vichi vati chāle chālīai.

***Pauṛī* 8 (Means for the Sikhs, their state and conduct)**

The perfect Guru is truth incarnate who is realised by becoming *gurmukh*. The desire of the true Guru is that the Word should be sustained so that burning the ego one could get honour in the court of Lord. One should learn the technique of merging in the Lord by considering one's home as the place for cultivating dharma. Liberation for them is certain who abide by the teaching of the Guru. They having loving devotion in their heart remain jubilant. Such people are the emperors full of delight. Becoming egoless they serve the *saṅgat*, congregation, by bringing water, grinding corn etc. for it. In humility and joy they lead altogether distinct life.

ਪਉੜੀ ੯ (ਗੁਰਮੁਖਾਂ ਦੇ ਲੱਛਣ)

ਗੁਰਮੁਖਿ ਸਚਾ ਖੇਲੁ ਗੁਰ ਉਪਦੇਸਿਆ।
ਸਾਧਸੰਗਤਿ ਦਾ ਮੇਲੁ ਸਬਦਿ ਅਵੇਸਿਆ।
ਫੁਲੀਂ ਤਿਲੀਂ ਫੁਲੇਲ ਸੰਗਿ ਸਲੇਸਿਆ।
ਗੁਰ ਸਿਖ ਨਕ ਨਕੇਲ ਮਿਟੈ ਅੰਦੇਸਿਆ।
ਨ੍ਹਾਵਣੁ ਅੰਮ੍ਰਿਤ ਵੇਲ ਵਸਣ ਸੁਦੇਸਿਆ।
ਗੁਰ ਜਪੁ ਰਿਦੈ ਸੁਹੇਲੁ ਗੁਰ ਪਰਵੇਸਿਆ।
ਭਾਉ ਭਗਤਿ ਭਉ ਭੇਲੁ ਸਾਧ ਸਰੇਸਿਆ।
ਨਿਤ ਨਿਤ ਨਵਲ ਨਵੇਲ ਗੁਰਮੁਖਿ ਭੇਸਿਆ।
ਖੈਰ ਦਲਾਲ ਦਲੇਲ ਸੇਵ ਸਹੇਸਿਆ ॥ ੯ ॥

Pauṛī 9 (Gurmukhāṅ de lachhaṇ)

Gurmukhi sachā khelu gur upadesiā.
Sādh saṅgati dā melu sabadi avesiā.
Phulīṅ tilīṅ phulel saṅgi salesiā.
Gur sikh nak nakel miṭai andesiā.
Nhāvaṇu amrit vel vasaṇ sudesiā.
Gur japu ridai suhelu gur paravesiā.
Bhāu bhagati bhau bhelu sādh saresiā.
Nit nit naval navel gurmukhi bhesiā.
Khair dalāl dalel sev sahesiā.

Pauṛī 9 (Characteristics of *gurmukhs*)

The Guru preaches to the Sikh to be pure in conduct. He (*gurmukh*) joining the congregation remains absorbed in the Word. In the company of flowers the sesame oil also becomes scented . Nose - string of God's will remains in the nose of the Sikh of the Guru i.e. he always keeps himself ready to be subservient to the Lord. Taking bath in the ambrosial hours he remains enrapt in the region of the Lord. Remembering Guru in his heart he becomes one with him. He having the fear of the Lord and a loving devotion, is known as the sadhu of high stature. The fast colour of the Lord goes on compounding on a *gurmukh*. The *gurmukh* only remains with the supreme Lord who is the giver of supreme delight and fearlessness.

ਪਉੜੀ ੧੦ (ਚਰਨ ਧੂੜਿ)
ਗੁਰ ਮੂਰਤਿ ਕਰਿ ਧਿਆਨ ਸਦਾ ਹਜੂਰ ਹੈ।
ਗੁਰਮੁਖਿ ਸਬਦੁ ਗਿਆਨੁ ਨੇੜਿ ਨ ਦੂਰ ਹੈ।
ਪੂਰਬਿ ਲਿਖਤੁ ਨੀਸਾਣੁ ਕਰਮ ਅੰਕੂਰ ਹੈ।
ਗੁਰ ਸੇਵਾ ਪਰਧਾਨੁ ਸੇਵਕ ਸੂਰ ਹੈ।
ਪੂਰਨ ਪਰਮ ਨਿਧਾਨ ਸਦ ਭਰਪੂਰ ਹੈ।
ਸਾਧਸੰਗਤਿ ਅਸਥਾਨੁ ਜਗ ਮਗ ਨੂਰ ਹੈ।
ਲਖਲਖ ਸਸੀਅਰ ਭਾਨੁ ਕਿਰਣਿ ਠਰੂਰ ਹੈ।
ਲਖ ਲਖ ਬੇਦ ਪੁਰਾਣਿ ਕੀਰਤਨ ਚੂਰ ਹੈ।
ਭਗਤਿ ਵਛਲ ਪਰਵਾਣੁ ਚਰਣਾ ਧੂਰ ਹੈ ॥ ੧੦ ॥

Pauṛī 10 (Charan dhūṛi)
Gur mūrati kari dhiān sadā hajūr hai.
Gurmukhi sabadu giānu neṛi na dūr hai.
Purabi likhatu nīsāṇu karam ãṅkūr hai.
Gur sevā paradhānu sevak sūr hai.
Pūran param nidhān sad bharapūr hai.
Sādh-saṅgati asathānu jagmag nūr hai.
Lakh lakh sasīar bhānu kiraṇi ṭharūr hai.
Lakh lakh bed purāṇi kīratan chūr hai.
Bhagati vachhal paravāṇu charaṇā dhūr hai.

***Pauṛī* 10 (The dust of the feet)**

Concentrate upon the Guru-word considering it as the figure of the Guru who is always with you. Due to the knowledge of the Word, the *gurmukh* finds the Lord always near and not far off. But the seed of karmas sprouts according to the previous karmas. The valiant servant becomes leader in doing service to the Guru. God, the supreme store house is always full and omnipresent. His glory shines forth in the holy congregation of the saints. The brightness of myriads of moons and suns is subdued before the light of the holy congregation. Millions of Vedas and Puranas are insignificant before the praises of the Lord. The dust of the feet of the beloved of the Lord is dear to the *gurmukh*.

ਪਉੜੀ ੧੧ (ਗੁਰਸਿਖ ਅਭੇਦ)

ਗੁਰ ਸਿਖੁ ਸਿਖੁ ਗੁਰ ਸੋਇ ਅਲਖੁ ਲਖਾਇਆ।
ਗੁਰ ਦੀਖਿਆ ਲੈ ਸਿਖਿ ਸਿਖੁ ਸਦਾਇਆ।
ਗੁਰ ਸਿਖ ਇਕੋ ਹੋਇ ਜੋ ਗੁਰ ਭਾਇਆ।
ਹੀਰਾ ਕਣੀ ਪਰੋਇ ਹੀਰੁ ਬਿਧਾਇਆ।
ਜਲ ਤਰੰਗੁ ਅਵਲੋਇ ਸਲਿਲ ਸਮਾਇਆ।
ਜੋਤੀ ਜੋਤਿ ਸਮੋਇ ਦੀਪੁ ਦੀਪਾਇਆ।
ਅਚਰਜ ਅਚਰਜੁ ਢੋਇ ਚਲਿਤੁ ਬਣਾਇਆ।
ਦੁਧਹੁ ਦਹੀ ਵਿਲੋਇ ਘਿਉ ਕਢਾਇਆ।
ਇਕੁ ਚਾਨਣੁ ਤ੍ਰਿਹੁ ਲੋਇ ਪ੍ਰਗਟੀਆਇਆ ॥ ੧੧ ॥

Pauṛī 11 (Gursikh abhed)

Gur sikhu sikhu gur soi aḷakhu lakhāiā.
Gur dīkhīā lai sikhi sikhu sadāiā.
Gur sikh iko hoi jo gur bhāiā.
Hirā kaṇī paroi hīru bidhāiā.
Jal tarangu avaloi salil samāiā.
Jotī joti samoi dīpu dīpāiā.
Acharaj acharaju ḍhoi chalitu baṇāiā.
Dudhahu dahī viloi ghiu kaḍāiā.
Iku chānaṇu trihu loi pragaṭīāiā.

Pauṛī 11 (Oneness of the Guru and the Sikh)

Being one with each other the Guru and the Sikh have made the Lord perceptible (in the form of Guru). Getting initiated by the Guru the disciple has become a Sikh . It was the Lord's desire that the Guru and the disciple would become one. It seems as if the diamond cutting the diamond has brought the other one in one string, or the wave of water has merged in water, or the light of one lamp has come to reside in another lamp. The wondrous deed (of the Lord) seems to have been transformed into a parable. It is as if the sacred ghee has been produced after churning the curd. The One Light has scattered in all the three worlds.

ਪਉੜੀ ੧੨ (ਉੱਪਰਲੇ ਭਾਵ ਪਰ ਹੈ)

ਸਤਿਗੁਰ ਨਾਨਕ ਦੇਉ ਗੁਰਾ ਗੁਰੁ ਹੋਇਆ।
ਅੰਗਦੁ ਅਲਖੁ ਅਭੇਉ ਸਹਜਿ ਸਮੋਇਆ।
ਅਮਰਹੁ ਅਮਰ ਸਮੇਉ ਅਲਖੁ ਅਲੋਇਆ।
ਰਾਮ ਨਾਮ ਅਰਿਖੇਉ ਅੰਮ੍ਰਿਤੁ ਚੋਇਆ।
ਗੁਰ ਅਰਜਨ ਕਰਿ ਸੇਉ ਢੋਐ ਢੋਇਆ।
ਗੁਰ ਹਰਿਗੋਬਿੰਦੁ ਅਮੇਉ ਅਮਿਉ ਵਿਲੋਇਆ।
ਸਚਾ ਸਚਿ ਸੁਚੇਉ ਸਚਿ ਖਲੋਇਆ।
ਆਤਮ ਅਗਹ ਗਹੇਉ ਸਬਦੁ ਪਰੋਇਆ।
ਗੁਰਮੁਖ ਅਭਰ ਭਰੇਉ ਭਰਮ ਭਉ ਖੋਇਆ ॥ ੧੨ ॥

Pauṛī 12 (Uparale bhāv par hai)

Satigur Nānak deu gurā guru hoiā.
Aṅgadu alakhu abheu sahaji samoiā.
Amarahu amar sameu alakhu aloiā.
Rām nām arikheu amritu choiā.
Gur Arajan kari seu ḍhoai ḍhoiā.
Gur Harigobindu ameu amiu viloiā.
Sachā sachi sucheu sachi khaloiā.
Ātam agah gaheu sabadu paroiā.
Gurmukh abhar bhareu bharam bhau khoiā.

Pauṛī 12 (Oneness of the Guru and the Sikh)

The true Guru Nānak Dev was the Guru of Gurus. He installed Guru Aṅgad Dev on the invisible and mysterious throne of equipoise. Merging Amar Dās into the eternal Lord he made him see the invisible. Guru Rām Dās was made to quaff the delight of supreme nectar. Guru Arjan Dev got the largess of service (from Guru Rām Dās). Guru Hargobind also churned the sea (of Word) and due to the grace of all these truthful personalities, the truth of the Lord has come to reside in the hearts of common people, who have fully devoted their selves to the Word. Even empty hearts of the people have been filled by *sabad*, the Word, and the *gurmukhs* have exterminated their fears and delusions.

ਪਉੜੀ ੧੩ (ਗੁਰਮੁਖ)

ਸਾਧਸੰਗਤਿ ਭਉ ਭਾਉ ਸਹਜੁ ਬੈਰਾਗੁ ਹੈ।
ਗੁਰਮੁਖਿ ਸਹਜਿ ਸੁਭਾਉ ਸੁਰਤਿ ਸੁ ਜਾਗੁ ਹੈ।
ਮਧੁਰ ਬਚਨ ਆਲਾਉ ਹਉਮੈ ਤਿਆਗੁ ਹੈ।
ਸਤਿਗੁਰ ਮਤਿ ਪਰਥਾਉ ਸਦਾ ਅਨੁਰਾਗੁ ਹੈ।
ਪਿਰਮ ਪਿਆਲੇ ਸਾਉ ਮਸਤਕਿ ਭਾਗੁ ਹੈ।
ਬ੍ਰਹਮ ਜੋਤਿ ਬ੍ਰਹਮਾਉ ਗਿਆਨੁ ਚਰਾਗੁ ਹੈ।
ਅੰਤਰਿ ਗੁਰਮਤਿ ਚਾਉ ਅਲਿਪਤੁ ਅਦਾਗੁ ਹੈ।
ਵੀਹ ਇਕੀਹ ਚੜ੍ਹਾਉ ਸਦਾ ਸੁਹਾਗੁ ਹੈ ॥ ੧੩ ॥

Pauṛī 13 (Gurmukh)

Sādhsaṅgati bhau bhāu sahaju bairāgu hai.
Gurmukhi sahaji subhāu surati su jāgu hai.
Madhur bachan ālāu haumai tiāgu hai.
Satigur mati parathāu sadā anurāgu hai.
Piram piāle sāu masataki bhāgu hai.
Braham joti brahamāu giān charāgu hai.
Antari gurmati chāu alipatu adāgu hai.
Vīh ikīh chaṛhāu sadā suhāgu hai.

***Pauṛī* 13 (Gurmukh)**

Fear (of God) and love (for mankind) being diffused in the holy congregation the sense of non-attachment always prevails. By nature, the *gurmukhs* remain alert i.e. their consciousness remains attuned to Śabad, the Word. They speak sweet words and they have already expelled ego from their selves. Conducting themselves according to the wisdom of the Guru they always remain imbued in love (of the Lord). They feeling fortunate quaff the cup of love (of the Lord). Realising the light of the Supreme in their mind they become competent to light the lamp of divine knowledge. Due to the wisdom obtained from Guru they have unlimited enthusiasm and they remain untouched by maya and the dirt of the evil propensities. In the context of worldliness, they always conduct themselves in a superior position i.e. if the world is twenty, they are twenty one.

ਪਉੜੀ ੧੪ (ਉਪਰਲੇ ਭਾਵ)

ਗੁਰਮੁਖਿ ਸਬਦ ਸਮ੍ਹਾਲ ਸੁਰਤਿ ਸਮਾਲੀਐ।
ਗੁਰਮੁਖਿ ਨਦਰਿ ਨਿਹਾਲ ਨੇਹ ਨਿਹਾਲੀਐ।
ਗੁਰਮੁਖਿ ਸੇਵਾ ਘਾਲਿ ਵਿਰਲੇ ਘਾਲੀਐ।
ਗੁਰਮੁਖਿ ਦੀਨ ਦਇਆਲ ਹੇਤੁ ਹਿਆਲੀਐ।
ਗੁਰਮੁਖਿ ਨਿਬਹੈ ਨਾਲਿ ਗੁਰ ਸਿਖ ਪਾਲੀਐ।
ਰਤਨ ਪਦਾਰਥ ਲਾਲ ਗੁਰਮੁਖਿ ਭਾਲੀਐ।
ਗੁਰਮੁਖਿ ਅਕਲ ਅਕਾਲ ਭਗਤਿ ਸੁਖਾਲੀਐ।
ਗੁਰਮੁਖਿ ਹੰਸਾ ਢਾਲਿ ਰਸਿਕ ਰਸਾਲੀਐ ॥ ੧੪ ॥

Pauṛī 14 (Uparale bhāv)

Gurmukhi sabad samhāl surati samālīai.
Gurmukhi nadari nihāl neh nihālīai.
Gurmukhi sevā ghāli virale ghālīai.
Gurmukhi dīn daiāl hetu hiālīai.
Gurmukhi nibahai nāli gursikh palīai.
Ratan padārath lāl gurmukhi bhālīai.
Gurmukhi akal akāl bhagati sukhālīai.
Gurmukhi hansā ḍhāli rasik rasālīai.

Pauṛī 14 (Gurmukh)

The words of *gurmukhs* should always be cherished in one's heart. By the benevolent glance of the *gurmukh* one becomes blest and happy. Rare are those who attain the sense of discipline and service. Gurmukhs being full of love are kind to the pocr. *Gurmukh* is ever steadfast and always adheres to the teachings of the Guru . One should seek jewels and rubies from the *gurmukhs*. *Gurmukhs* are devoid of deception; they, without becoming victim of Time, go on enjoying the delight of devotion. *Gurumukhs* have discriminatory wisdom of swans (who can separate milk from water), and they with their mind and body love their Lord.

ਪਉੜੀ ੧੫ (ਮੂਲ ਮੰਤ੍ਰ ਦਾ ਗੁੱਝਾ ਭੇਦ)

ਏਕਾ ਏਕੰਕਾਰੁ ਲਿਖਿ ਦੇਖਾਲਿਆ।
ਊੜਾ ਓਅੰਕਾਰੁ ਪਾਸਿ ਬਹਾਲਿਆ।
ਸਤਿ ਨਾਮੁ ਕਰਤਾਰੁ ਨਿਰਭਉ ਭਾਲਿਆ।
ਨਿਰਵੈਰਹੁ ਜੈਕਾਰੁ ਅਜੂਨਿ ਅਕਾਲਿਆ।
ਸਚੁ ਨੀਸਾਣੁ ਅਪਾਰੁ ਜੋਤਿ ਉਜਾਲਿਆ।
ਪੰਜ ਅਖਰ ਉਪਕਾਰ ਨਾਮੁ ਸਮਾਲਿਆ।
ਪਰਮੇਸੁਰ ਸੁਖੁ ਸਾਰੁ ਨਦਰਿ ਨਿਹਾਲਿਆ।
ਨਉ ਅੰਗਿ ਸੁੰਨ ਸੁਮਾਰੁ ਸੰਗਿ ਨਿਰਾਲਿਆ।
ਨੀਲ ਅਨੀਲ ਵੀਚਾਰਿ ਪਿਰਮ ਪਿਆਲਿਆ ॥ ੧੫ ॥

Pauṛī 15 (Mūlmantr dā gujhā bhed)

Ekā ekaṅkār likhi dekhāliā.
Ūṛā Oaṅkāru pāsi bahāliā.
Satināmu karatāru nirabhau bhāliā.
Niravairahu jaikāru ajūni akāliā.
Sachu nīsāṇu apāru joti ujāliā.
Pañj akhar upakār nāmu samāliā.
Paramesur sukhu sāru nadari nihāliā.
Nau aṅgi sunn sumāru saṅgi nirāliā.
Nīl anīl vīchāri piram piāliā.

Pauṛī 15 (Mystery of the Mūlmantr)

By writing 1 (one) in the beginning, it has been shown that Ekaṅkār, God, who subsumes all forms in Him is only one (and not two or three). Ūṛā (ੳ), the first Gurmukhi letter, in the form of Oaṅkār shows the world controlling power of that one Lord. That Lord has been understood as the True-Name, Creator and the Fearless One. He is devoid of rancour, beyond time and free from the cycle of transmigration. Hail the Lord! His mark is truth and He shines in bright effulgent flame. Five letters (1 Oaṅkār) are altruists; they have in them the power of the person of the Lord. The individual, understanding their import becomes blest with graceful glance of God who is the essence of delights. As the numerals from one to nine adding zero with them reach to the infinite count, the persons who quaff the cup of love from their beloved become master of infinite powers.

ਪਉੜੀ ੧੬ (ਚਾਰ ਵਰਨ ਦੇ ਏਕੋ ਭਾਈ)

ਚਾਰ ਵਰਨ ਸਤਿਸੰਗੁ ਗੁਰਮੁਖਿ ਮੇਲਿਆ।
ਜਾਣ ਤੰਬੋਲਹੁ ਰੰਗੁ ਗੁਰਮੁਖਿ ਚੇਲਿਆ।
ਪੰਜੇ ਸਬਦ ਅਭੰਗ ਅਨਹਦ ਕੇਲਿਆ।
ਸਤਿਗੁਰ ਸਬਦਿ ਤਰੰਗ ਸਦਾ ਸੁਹੇਲਿਆ।
ਸਬਦ ਸੁਰਤਿ ਪਰਸੰਗ ਗਿਆਨ ਸੰਗ ਮੇਲਿਆ।
ਰਾਗ ਨਾਦ ਸਰਬੰਗ ਅਹਿਨਿਸਿ ਭੇਲਿਆ।
ਸਬਦ ਅਨਾਹਦੁ ਰੰਗ ਸੁਝ ਇਕੇਲਿਆ।
ਗੁਰਮੁਖਿ ਪੰਥੁ ਨਿਪੰਗੁ ਬਾਰਹ ਖੇਲਿਆ ॥ ੧੬ ॥

Paurī 16 (Chār varan de eko bhāī)

Chār varan satisangu gurmukhi meliā.
Jān tambolahu rangu gurmukhi cheliā.
Pañje sabad abhang anahad keliā.
Satigur sabadi tarang sadā suheliā.
Sabad surati parasang giān sang meliā.
Rāg nād sarabang ahinisi bheliā.
Sabad anāhadu rang sujh ikeliā.
Gurmukhi panthu nipangu bārah keliā.

***Paurī* 16 (Unity among the four varnas)**

The people of all the four varnas sit together in the company of *gurmukhs*. All the disciples become *gurmukh* as betel leaf, lime and catechu when mixed become of one red colour. All the five sounds (produced by different instruments) keep the *gurmukhs* full of joy. In the waves of the Word of the true Guru, *gurmukhs* ever remain in delight. Joining their consciousness to the Guru's teaching, they become knowledgeable. They keep themselves absorbed day and night in the great resonance of Gurbāṇī, the holy hymns. Drowned into the infinite Word and its steadfast colour only the One (God) is realised. Out of the twelve ways (of yogis) the way of the *gurmukhs* is the correct way.

ਪਉੜੀ ੧੭ (ਗੁਰਮੁਖ ਅੰਜਨ)

ਹੋਈ ਆਗਿਆ ਆਦਿ ਆਦਿ ਨਿਰੰਜਨੋ ।
ਨਾਦੈ ਮਿਲਿਆ ਨਾਦੁ ਹਉਮੈ ਭੰਜਨੋ ।
ਬਿਸਮਾਦੈ ਬਿਸਮਾਦੁ ਗੁਰਮੁਖਿ ਅੰਜਨੋ ।
ਗੁਰਮਤਿ ਗੁਰ ਪ੍ਰਸਾਦਿ ਭਰਮੁ ਨਿਖੰਜਨੋ ।
ਆਦਿ ਪੁਰਖੁ ਪਰਮਾਦਿ ਅਕਾਲ ਅਗੰਜਨੋ ।
ਸੇਵਕ ਸਿਵ ਸਨਕਾਦਿ ਕ੍ਰਿਪਾ ਕਰੰਜਨੋ ।
ਜਪੀਐ ਜੁਗਹੁ ਜੁਗਾਦਿ ਗੁਰ ਸਿਖ ਮੰਜਨੋ ।
ਪਿਰਮ ਪਿਆਲੇ ਸਾਦੁ ਪਰਮ ਪੁਰੰਜਨੋ ।
ਆਦਿ ਜੁਗਾਦਿ ਅਨਾਦਿ ਸਰਬ ਸੁਰੰਜਨੋ ॥ ੧੭ ॥

Pauṛī 17 (Gurmukh añjan)

Hoī āgiā ādi ādi nirañjano.
Nādai miliā nādu haumai bhañjano.
Bisamādai bisamādu gurmukhi añjano.
Gurmati gur-prasādi bharam nikhañjano.
Ādi purakhu paramādi akāl agañjano.
Sevak Siv Sanakādi kripā karañjano.
Japīai jugahu jugādi gur-sikh mañjano.
Piram piāle sādu param purañjano.
Ādi jugadi anādi sarab surañjano.

***Pauṛī* 17 (Collyrium of Gurmukhs)**

In the primordial times the Lord ordained. The Word of the Guru met with the *Śabda-brahm* Word-God and the ego of creatures got erased . This very awe-inspiring word is the collyrium of *gurmukhs.* Adopting Gurmat, the wisdom of the Guru, with the grace of the Guru, the delusions are eschewed. That primordial being is beyond time and destruction. He bestows grace upon His servants like Śiva and Sanaks et al. In all the ages only He is remembered and He alone is the object of concentration of the Sikhs. Through the taste of the cup of love that supreme Lord is known. Since the primordial time He has been delighting all.

ਪਉੜੀ ੧੮ (ਮੁਰੀਦ)

ਮੁਰਦਾ ਹੋਇ ਮੁਰੀਦੁ ਨ ਗਲੀ ਹੋਵਣਾ।
ਸਾਬਰੁ ਸਿਦਕਿ ਸਹੀਦੁ ਭਰਮ ਭਉ ਖੋਵਣਾ।
ਗੋਲਾ ਮੁਲ ਖਰੀਦੁ ਕਾਰੇ ਜੋਵਣਾ।
ਨਾ ਤਿਸੁ ਭੁਖ ਨ ਨੀਦ ਨ ਖਾਣਾ ਸੋਵਣਾ।
ਪੀਹਣਿ ਹੋਇ ਜਦੀਦ ਪਾਣੀ ਢੋਵਣਾ।
ਪਖੇ ਦੀ ਤਾਗੀਦ ਪਗ ਮਲਿ ਧੋਵਣਾ।
ਸੇਵਕ ਹੋਇ ਸੰਜੀਦੁ ਨ ਹਸਣੁ ਰੋਵਣਾ।
ਦਰ ਦਰਵੇਸ ਰਸੀਦੁ ਪਿਰਮ ਰਸੁ ਭੋਵਣਾ।
ਚੰਦ ਮੁਮਾਰਖਿ ਈਦ ਪੁਗਿ ਖਲੋਵਣਾ ॥ ੧੮ ॥

Pauṛī 18 (Murīd)

Muradā hoi murīdu na galī hovaṇā.
Sābaru sidaki sahīdu bharam bhau khovaṇā.
Golā mul kharīdu kāre jovaṇā.
Nā tisu bhūkh na nīd na khāṇā sovaṇā.
Pīhaṇi hoi jadīd pāṇī ḍhovaṇā.
Pakhe dī tāgīd pag mali dhovaṇā.
Sevak hoi sañjīdu na hasaṇu rovaṇā.
Dar daravēs rasidu piram rasu bhovaṇā.
Chand mumārakhi īd pugi khalovaṇā.

Pauṛī 18 (The true disciple)

Only by becoming dead in life, i.e. totally detached, and not through mere verbal jargon one can become a true disciple. One could be such a person only after getting sacrificed for truth and contentment and by eschewing delusions and fears. The true disciple is a boughten slave who is ever busy in the service of the Master. He forgets hunger, sleep, food and rest. He grinds fresh flour (for free kitchen) and serves by fetching water. He fans (the congregation) and washes nicely the feet of the Guru. The servant always remains disciplined and has nothing to do with wailing and laughing. This way he becomes dervish at the door of the Lord and gets drenched in the delights of the rains of love. He will be seen as the first moon of Īd day (which the Muslims eagerly wait for in order to break their long fasts), and only he will come out as a perfect man.

ਪਉੜੀ ੧੯ (ਮੁਰੀਦ ਕੀ ਕਰੇ)
ਪੈਰੀ ਪੈ ਪਾ ਖਾਕੁ ਮੁਰੀਦੈ ਥੀਵਣਾ।
ਗੁਰ ਮੂਰਤਿ ਮੁਸਤਾਕੁ ਮਰਿ ਮਰਿ ਜੀਵਣਾ।
ਪਰਹਰਿ ਸਭੇ ਸਾਕ ਸੁਰੰਗ ਰੰਗੀਵਣਾ।
ਹੋਰ ਨ ਝਖਣੁ ਝਾਕ ਸਰਣਿ ਮਨੁ ਸੀਵਣਾ।
ਪਿਰਮ ਪਿਆਲਾ ਪਾਕ ਅਮਿਅ ਰਸੁ ਪੀਵਣਾ।
ਮਸਕੀਨੀ ਅਉਤਾਕ ਅਸਥਿਰੁ ਥੀਵਣਾ।
ਦਸ ਅਉਰਾਤਿ ਤਲਾਕ ਸਹਜਿ ਅਲੀਵਣਾ।
ਸਾਵਧਾਨ ਗੁਰ ਵਾਕ ਨ ਮਨ ਭਰਮੀਵਣਾ।
ਸਬਦ ਸੁਰਤਿ ਹੁਸਨਾਕ ਪਾਰਿ ਪਰੀਵਣਾ ॥ ੧੯ ॥

Pauṛī 19 (murīd kī kare)
Pairī pai pā khāku murīdai thīvaṇā.
Gur mūrati musatāku mari mari jīvaṇā.
parahari sabhai sāk suraṅg raṅgīvaṇā.
Hor na jhakhaṇu jhāk saraṇi manu sīvaṇā.
Piram piālā pāk amia rasu pīvaṇā.
Masakīnī autāk asathiru thīvaṇā.
Das aurāti talāk sahaj alīvaṇā.
Sāvadhān gur vāk na man bharamīvaṇā.
Sabad surati husanāk pāri parīvaṇā.

***Pauṛī* 19 (What is demanded of a disciple)**

By becoming the dust of the feet the disciple is required to be near the feet of the Guru. Becoming an avid suiter of the form (word) of the Guru and being dead to greed, infatuation and other relational propensities, he should remain alive in the world.Repudiating all worldly connections he must remain dyed in the colour of the Lord. Seeking no shelter elsewhere he should keep his mind absorbed in the shelter of God, the Guru. Sacred is the cup of the love of the beloved; he should quaff that only. Making humility his abode he should get poised in it. Divorcing the (tastes of) ten organs i.e. not being caught in their dragnet, he should attain equipoise. He must be fully conscious about the word of Guru and should not allow the mind to be entrapped in delusions. Absorption of consciousness in the Word makes him alert and this way one gets across the World - ocean.

ਪਉੜੀ ੨੦ (ਸਫਲ ਸਿੱਖ ਕੌਣ ਹੈ)

ਸਤਿਗੁਰ ਸਰਣੀ ਜਾਇ ਸੀਸੁ ਨਿਵਾਇਆ।
ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਇ ਮਥਾ ਲਾਇਆ।
ਗੁਰਮਤਿ ਰਿਦੈ ਵਸਾਇ ਆਪੁ ਗਵਾਇਆ।
ਗੁਰਮੁਖਿ ਸਹਜਿ ਸੁਭਾਇ ਭਾਣਾ ਭਾਇਆ।
ਸਬਦਿ ਸੁਰਤਿ ਲਿਵ ਲਾਇ ਹੁਕਮੁ ਕਮਾਇਆ।
ਸਾਧਸੰਗਤਿ ਭੈ ਭਾਇ ਨਿਜ ਘਰੁ ਪਾਇਆ।
ਚਰਣ ਕਵਲ ਪਤੀਆਇ ਭਵਰੁ ਲੁਭਾਇਆ।
ਸੁਖ ਸੰਪਟ ਪਰਚਾਇ ਅਪਿਓ ਪੀਆਇਆ।
ਧੰਨੁ ਜਣੇਦੀ ਮਾਇ ਸਹਿਲਾ ਆਇਆ ॥ ੨੦ ॥

Pauṛī 20 (Saphal Sikh kauṇ hai)

Satigur saraṇī jāi sīsu nivāiā.
Gur charaṇī chitu lāi mathā lāiā.
Gurmati ridāi vasāi āpu gavāiā.
Gurmukhi sahaj subhāi bhāṇā bhāiā.
Sabadi surati liv lāi hukamu kamāiā.
Sādhsaṅgati bhai bhāi nij gharu pāiā.
Charaṇ kaval patīāi bhavaru lubhāiā.
Sukh sampaṭ parachāi apio pīāiā.
Dhanu jaṇedī māi sahilā āiā.

Pauṛī 20 (Who is the acknowledged Sikh)

He is a true Sikh who surrenders before the Guru and bows his head; who puts his mind and forehead on the feet of Guru; who holding dear to his heart the teachings of the Guru expels ego from his self; who loves the will of Lord and has attained equipoise by becoming Guru-oriented, *gurmukh*; who by merging his consciousness in the Word has acted according to the divine Will (*hukam*). He (the true Sikh) as the result of his love and fear of the holy congregation attains his own self (*ātman*). He remains stuck to the lotus feet of the Guru like the black bee. Getting enevloped in this delight he goes on quaffing the nectar. Blest is the mother of such a person. Only his coming to this world is fruitful.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

ਪਉੜੀ ੧ (ਵਸਤੂ ਨ੍ਰਿਦੇਸ਼ ਮੰਗਲ - ਮਨੁੱਖਾ ਦੇਹ ਸਫਲ ਕਿਵੇਂ ਹੋਵੇ)
ਓਅੰਕਾਰਿ ਅਕਾਰੁ ਕਰਿ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਧਾਰੇ।
ਧਰਤਿ ਅਕਾਸ ਵਿਛੋੜਿਅਨੁ ਚੰਦੁ ਸੂਰੁ ਦੇ ਜੋਤਿ ਸਵਾਰੇ।
ਖਾਣੀ ਚਾਰਿ ਬੰਧਾਨ ਕਰਿ ਲਖ ਚਉਰਾਸੀਹ ਜੂਨਿ ਦੁਆਰੇ।
ਇਕਸ ਇਕਸ ਜੂਨਿ ਵਿਚਿ ਜੀਅ ਜੰਤੁ ਅਣਗਣਤ ਅਪਾਰੇ।
ਮਾਣਸ ਜਨਮੁ ਦੁਲੰਭੁ ਹੈ ਸਫਲ ਜਨਮੁ ਗੁਰ ਸਰਣਿ ਉਧਾਰੇ।
ਸਾਧਸੰਗਤਿ ਗੁਰ ਸਬਦਿ ਲਿਵ ਭਾਇ ਭਗਤਿ ਗੁਰ ਗਿਆਨ ਵੀਚਾਰੇ।
ਪਰਉਪਕਾਰੀ ਗੁਰੂ ਪਿਆਰੇ ॥ ੧ ॥

1 (Ik) Oaṅkār satitur prasādi
Pauṛī 1 (Vasatū nirdeś maṅgal -
Manukhā deh saphal kiveṅ hove)
Oaṅkār akāru kari pauṇu pāṇī baisāntaru dhāre.
Dharati akās vichhoṛiaṇu chandu sūru de joti savāre.
Khāṇī chāri bandhān kari lakh chaurāsīh jūni duāre.
Ikas ikas jūne vichi jīa jantu aṇagaṇat apāre.
Māṇas janamu dulambhu hai saphal janamu gur saraṇi udhāre.
Sādhsaṅgati gur sabadi liv bhāī bhagati gur giān vīchāre.
Paraupakārī gurū piāre.

One Oaṅkār,the primal energy, realized through the grace of divine preceptor

***Pauṛī* 1 (How could human body become efficacious)**

Oaṅkār transforming into forms created air, water and fire. Then separating earth and sky He threw two flames of sun and moon in between them. Further creating the four mines of life He created eighty four lacs of species and their animalcules. In each species further are born myriads of creatures. Among them all, the human birth is the rare one. One should, in this very birth, liberate himself by surrendering before the Guru. One must go to holy congregation; the consciousness should be merged in the word of the Guru and cultivating only a loving devotion, one should undertake to follow the path shown by the Guru. The man by becoming altruist becomes beloved of the Guru.

ਪਉੜੀ ੨ (ਨਿੰਮ੍ਰਤਾ)

ਸਭ ਦੂੰ ਨੀਵੀ ਧਰਤਿ ਹੈ ਆਪੁ ਗਵਾਇ ਹੋਈ ਓੜੀਣੀ।
ਧੀਰਜੁ ਧਰਮੁ ਸੰਤੋਖੁ ਦ੍ਰਿੜੁ ਪੈਰਾ ਹੇਠਿ ਰਹੈ ਲਿਵ ਲੀਣੀ।
ਸਾਧ ਜਨਾਂ ਦੇ ਚਰਣ ਛੁਹਿ ਆਢੀਣੀ ਹੋਈ ਲਾਖੀਣੀ।
ਅੰਮ੍ਰਿਤ ਬੂੰਦ ਸੁਹਾਵਣੀ ਛਹਬਰ ਛਲਕ ਰੇਣੁ ਹੋਇ ਰੀਣੀ।
ਮਿਲਿਆ ਮਾਣੁ ਨਿਮਾਣੀਐ ਪਿਰਮ ਪਿਆਲਾ ਪੀਇ ਪਤੀਣੀ।
ਜੋ ਬੀਜੈ ਸੋਈ ਲੁਣੈ ਸਭ ਰਸ ਕਸ ਬਹੁ ਰੰਗ ਰੰਗੀਣੀ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਹੈ ਮਸਕੀਣੀ ॥ ੨ ॥

Pauṛī 2 (Nimmratā)

Sabh dūn nīvī dharati hai āpu gavāi hoī oḍīṇī.
Dhīraju dharamu santokhu driṛu pairā heṭhi rahāi liv līṇī.
Sādh janāṅ de charaṇ chhuhi āḍhīṇī hoī lākhīṇī.
Amrit būnd suhāvaṇī chhahabar chhalak reṇu hoi rīṇī.
Miliā māṇu nimāṇīai piram piālā pīī patīṇī.
Jo bījai soī luṇai sabh ras kas bahu raṅg raṅgīṇī.
Gurmukh sukh phalu hai masakīṇī.

Pauṛī 2 (Humility)

The earth is most humble which eschewing ego is firm and steady. Deeply rooted in fortitude, dharma and contentment it remains tranquil under feet. Touching the holy feet of the saints, it earlier being worth half a penny now becomes worth lacs. In the rain of love the earth gets satiated with delight. Only the humble get adorned with glory and the earth, quaffing the cup of the love of the Lord gets satiated. Amongst variegated flora, sweet and bitter tastes, and colours on earth, one reaps whatever one sows. *Gurmukhs* (in their humility like the earth) get the fruit of delight.

ਪਉੜੀ ੩ (ਚਰਨਾਂ ਦਾ ਦ੍ਰਿਸ਼ਟਾਂਤ)

ਮਾਣਸ ਦੇਹ ਸੁ ਖੇਹ ਹੈ ਤਿਸੁ ਵਿਚਿ ਜੀਭੈ ਲਈ ਨਕੀਬੀ।
ਅਖੀ ਦੇਖਨਿ ਰੂਪ ਰੰਗ ਰਾਗ ਨਾਦ ਕੰਨ ਕਰਨਿ ਰਕੀਬੀ
ਨਕਿ ਸੁਵਾਸੁ ਨਿਵਾਸੁ ਹੈ ਪੰਜੇ ਦੂਤ ਬੁਰੀ ਤਰਤੀਬੀ।
ਸਭ ਦੂੰ ਨੀਵੇ ਚਰਣ ਹੋਇ ਆਪੁ ਗਵਾਇ ਨਸੀਬੁ ਨਸੀਬੀ।
ਹਉਮੈ ਰੋਗੁ ਮਿਟਾਇਦਾ ਸਤਿਗੁਰ ਪੂਰਾ ਕਰੈ ਤਬੀਬੀ।
ਪੈਰੀ ਪੈ ਰਹਰਾਸਿ ਕਰਿ ਗੁਰ ਸਿਖ ਸੁਣਿ ਗੁਰ ਸਿਖ ਮਨੀਬੀ
ਮੁਰਦਾ ਹੋਇ ਮਰੀਦੁ ਗਰੀਬੀ ॥ ੩ ॥

Pauṛī 3 (Charanāṅ dā drisaṭānt)

Mānas deh su kheh hai tisu vichi jībhai laī nakībī.
Akhī dekhani rūp raṅg rāg nād kann karani rakībī.
Naki suvāsu nivāsu hai pañje dūt burī taratībī.
Haumai rogu miṭāidā satigur pūrā karai tabībī.
Pairī pai raharāsi kari gur sikh suṇi gur sikh manībī.
Muradā hoi marīd garībī.

***Pauṛī* 3 (Example of feet)**

Human body is like ashes but in it the tongue is admirable (for its benefits). The eyes behold forms and colours and the ears take care of the sounds - musical and otherwise. Nose is the abode of smell and thus all these five couriers (of body) remain indulged in these pleasures (and become futile). Among these all, the feet are placed at the lowest level and they repudiating ego are fortunate. The true Guru by giving treatment removes the malady of ego. The true disciples of the Guru touch the feet and bow and abide by the instructions of the Guru. He who becomes humble and dead to all desires is the true disciple .

ਪਉੜੀ ੪ (ਚੀਚੀ ਅੰਗੁਲੀ ਆਦਿ ਦਾ ਦ੍ਰਿਸ਼ਟਾਂਤ)

ਲਹੁੜੀ ਹੋਇ ਚੀਚੁੰਗਲੀ ਪੈਧੀ ਛਾਪਿ ਮਿਲੀ ਵਡਿਆਈ।
ਲਹੁੜੀ ਘਨਹਰ ਬੂੰਦ ਹੁਇ ਪਰਗਟੁ ਮੋਤੀ ਸਿਪ ਸਮਾਈ।
ਲਹੁੜੀ ਬੂਟੀ ਕੇਸਰੈ ਮਥੈ ਟਿਕਾ ਸੋਭਾ ਪਾਈ।
ਲਹੁੜੀ ਪਾਰਸ ਪਥਰੀ ਅਸਟ ਧਾਤੁ ਕੰਚਨੁ ਕਰਵਾਈ।
ਜਿਉ ਮਣਿ ਲਹੁੜੇ ਸਪ ਸਿਰਿ ਦੇਖੈ ਲੁਕਿ ਲੁਕਿ ਲੋਕ ਲੁਕਾਈ।
ਜਾਣਿ ਰਸਾਇਣੁ ਪਾਰਿਅਹੁ ਰਤੀ ਮੁਲਿ ਨ ਜਾਇ ਮੁਲਾਈ।
ਆਪੁ ਗਵਾਇ ਨ ਆਪੁ ਗਣਾਈ ॥ ੪ ॥

Pauṛī 4 (Chīchī aṅgulī dā drisaṭānt)

Lahuṛī hoi chīchuṅgalī paidhī chhāpi milī vaḍiāī.
Lahuṛī ghanahar būnd hui paragaṭu motī sip samāī.
Lahuṛī būṭī kesarai mathai ṭikā sobhā pāī.
Lahuṛī pāras patharī asaṭ dhātu kañchanu karavāī.
Jiu maṇi lohuṛe sap siri dekhai luki luki lok lukāī.
Jaṇi rasāiṇu pāriahu ratī muli na jāi mulāī.
Āpu gavāi na āpu gaṇāī.

Pauṛī 4 (Example of the little finger)

The smallest finger is respected and adorned by making it wear the ring. The drop from the cloud is small but the same getting into the mouth of shell becomes pearl. The plant of saffron (*Messua ferria*) is small one but the same adorns the forehead in the form of consecratory mark. The philosopher's stone is small but transforms alloy of eight metals into gold. In the head of small snake remains the jewel which people behold in wonder. From mercury is prepared elixir which is invaluable. Those who eschew ego never allow themselves to be noticed.

ਪਉੜੀ ੫ (ਅੱਗ ਅਤੇ ਜਲ ਤੋਂ ਨਿੰਮ੍ਰਤਾ)

ਅਗਿ ਤਤੀ ਜਲੁ ਸੀਅਰਾ ਕਿਤੁ ਅਵਗੁਣਿ ਕਿਤੁ ਗੁਣ ਵੀਚਾਰਾ।
ਅਗੀ ਧੂਆ ਧਉਲਹਰੁ ਜਲੁ ਨਿਰਮਲ ਗੁਰ ਗਿਆਨ ਸੁਚਾਰਾ।
ਕੁਲ ਦੀਪਕੁ ਬੈਸੰਤਰਹੁ ਜਲ ਕੁਲ ਕਵਲੁ ਵਡੇ ਪਰਵਾਰਾ।
ਦੀਪਕ ਹੇਤੁ ਪਤੰਗ ਦਾ ਕਵਲ ਭਵਰ ਪਰਗਟੁ ਪਾਹਾਰਾ।
ਅਗੀ ਲਾਟ ਉਚਾਟ ਹੈ ਸਿਰੁ ਉਚਾ ਕਰਿ ਕਰੈ ਕੁਚਾਰਾ।
ਸਿਰੁ ਨੀਵਾ ਨੀਵਾਣਿ ਵਾਸੁ ਪਾਣੀ ਅੰਦਰਿ ਪਰਉਪਕਾਰਾ।
ਨਿਵ ਚਲੈ ਸੋ ਗੁਰੂ ਪਿਆਰਾ ॥ ੫ ॥

Pauṛī 5 (Agg ate jal toṅ nimmratā)

Agi tatī jalu sīarā kitu avaguṇi kitu guṇ vīchārā.
Agī dhūā dhaulaharu jalu niramal gur giān suchārā.
Kul dīpaku baisantarahu jal kul kavalu vaḍe paravārā.
Dīpak hetu pataṅg dā kaval bhavar paragaṭ pāhārā.
Agī lāṭ uchāṭ hai siru uchā kari karai kuchārā.
Siru nīvā nīvāṇi vāsu pāṇī andari paraupakārā.
Niv chalai so gurū piārā.

***Pauṛī* 5 (Humility from fire and water)**

It is a matter worth pondering as to how fire is hot and water cold. The fire soiles the building by its smoke and water cleanses it. This fact requires the guidance of Guru. In The family and dynasty of fire is lamp, and to water belongs a bigger family of lotus. This is well known all over the world that moth loves fire (and gets burnt) and black bee loves lotus (and rests in it). The flame of fire goes up and like an egotist behaves viciously. Water goes towards low level and has qualities of altruism. The Guru loves him who remains humble by nature.

ਪਉੜੀ ੬ (ਮਜੀਠ-ਕਸੁੰਭੇ ਤੋਂ ਉਪਦੇਸ਼)

ਰੰਗੁ ਮਜੀਠ ਕਸੁੰਭ ਦਾ ਕਚਾ ਪਕਾ ਕਿਤੁ ਵੀਚਾਰੇ।
ਧਰਤੀ ਉਖਣਿ ਕਢੀਐ ਮੂਲ ਮਜੀਠ ਜੜੀ ਜੜਤਾਰੇ।
ਉਖਲ ਮੁਹਲੇ ਕੁਟੀਐ ਪੀਹਣਿ ਪੀਸੈ ਚਕੀ ਭਾਰੇ।
ਸਹੈ ਅਵਟਣੁ ਅਗਿ ਦਾ ਹੋਇ ਪਿਆਰੀ ਮਿਲੈ ਪਿਆਰੇ।
ਪੋਹਲੀਅਹੁ ਸਿਰੁ ਕਢਿ ਕੈ ਫੁਲੁ ਕਸੁੰਭ ਚਲੁੰਭ ਖਿਲਾਰੇ।
ਖਟ ਤੁਰਸੀ ਦੇ ਰੰਗੀਐ ਕਪਟ ਸਨੇਹੁ ਰਹੈ ਦਿਹ ਚਾਰੇ।।
ਨੀਵਾ ਜਿਣੈ ਉਚੇਰਾ ਹਾਰੇ ॥ ੬ ॥

Pauṛī 6 (Majīṭh kasumbhe toṅ upadeś)

Raṅgu majīṭh kasumbh dā kachā pakā kitu vīchāre.
Dharatī ukhaṇi kaḍhīai mūl majīṭh jaṛī jaṛatāre.
Ukhal muhale kuṭīai pīhaṇi pīsai chakī bhāre.
Sahai avaṭaṇ agi dā hoi piārī milai piāre.
Pohalīahu siru kaḍhi kai phul kasumbh chalumbh khilāre.
Khaṭ turasī de raṅgīai kapaṭ sanehu rahai dih chāre.
Nīvā jiṇai ucherā hāre.

Pauṛī 6 (Teaching from madder, *Rubia munjista* and safflower)

Why madder is the fast colour and safflower temporary. The roots of madder spread in earth, it is first brought out and put into the pit and is pounded with wooden pestles. Then it is crushed into a heavy mill. It further suffers the pain of getting boiled and decocted in water and then only it adorns (with fast colour) the clothes of the beloved. The safflower comes up from the upper portion of the thorny weed *Carthamus tinctoria* and yields its deep colour. Adding tart in it, the clothes are dyed and they remain dyed only for a few days. The lowly born ultimately wins and the so-called high up gets defeated.

ਪਉੜੀ ੭ (ਕੀੜੀ-ਮੱਕੜੀ ਆਦਿ)

ਕੀੜੀ ਨਿਕੜੀ ਚਲਿਤ ਕਰਿ ਭ੍ਰਿੰਗੀ ਨੋ ਮਿਲਿ ਭ੍ਰਿੰਗੀ ਹੋਵੈ।
ਨਿਕੜੀ ਦਿਸੈ ਮਕੜੀ ਸੂਤੁ ਮੁਹਹੁ ਕਢਿ ਫਿਰਿ ਸੰਗੋਵੈ।
ਨਿਕੜੀ ਮਖਿ ਵਖਾਣੀਐ ਮਾਖਿਓ ਮਿਠਾ ਭਾਗਠੁ ਹੋਵੈ।
ਨਿਕੜਾ ਕੀੜਾ ਆਖੀਐ ਪਟ ਪਟੋਲੇ ਕਰਿ ਢੰਗ ਢੋਵੈ।
ਗੁਟਕਾ ਮੁਹ ਵਿਚਿ ਪਾਇ ਕੈ ਦੇਸ ਦਿਸੰਤਰਿ ਜਾਇ ਖੜੋਵੈ।
ਮੋਤੀ ਮਾਣਕ ਹੀਰਿਆ ਪਾਤਿਸਾਹੁ ਲੈ ਹਾਰੁ ਪਰੋਵੈ।
ਪਾਇ ਸਮਾਇਣੁ ਦਹੀ ਬਿਲੋਵੈ ॥ ੭ ॥

Pauṛī 7 (Kīṛī, makaṛī ādi)

Kīṛī nikaṛī chalit kari bhriṅgī no mili bhriṅgī hovai.
Nikaṛī disai makaṛī sūtu muhahu kaḍhi phiri saṅgovai.
Nikaṛī makhi vakhāṇīai mākhio miṭhā bhāgaṭhu hovai.
Nikaṛā kīṛā ākhīai paṭ paṭole kari ḍhaṅg ḍhovai.
Gutakā muh vichi pāi kai des disantari jāi khaṛovai.
Motī māṇak hīriā pātisāhu lai hāru parovai.
Pāi samāiṇu dahī bilovai.

Pauṛī 7 (Ant, spider etc.)

Small ant becomes *bhriṅgi* (a kind of buzzing bee) by keeping company with it. Apparently, the spider looks to be small but it brings out and swallows (hundred metres of) yarn. Honey-bee is small one but its sweet honey is sold by merchants. Silk worm is little one but the clothes made by its fibre are worn and offered on the occassions of marriage and other ceremonies. Yogis putting the small magic ball in their mouth become invisible and go in the far off places undetected. Strings of small pearls and gems are worn by kings and emperors. Further, the curd is made by mixing a small quantity of rennet into milk (and thus butter is obtained).

ਪਉੜੀ ੮ (ਘਾਹ)

ਲਤਾਂ ਹੇਠਿ ਲਤਾੜੀਐ ਘਾਹੁ ਨ ਕਢੈ ਸਾਹੁ ਵਿਚਾਰਾ।
ਗੋਰਸੁ ਦੇ ਖੜੁ ਖਾਇ ਕੈ ਗਾਇ ਗਰੀਬੀ ਪਰਉਪਕਾਰਾ।
ਦੁਧਹੁ ਦਹੀ ਜਮਾਈਐ ਦਈਅਹੁ ਮਖਣੁ ਛਾਹਿ ਪਿਆਰਾ।
ਘਿਅ ਤੇ ਹੋਵਨਿ ਹੋਮ ਜਗ ਢੰਗ ਸੁਆਰਥ ਚਜ ਅਚਾਰਾ।
ਧਰਮ ਧਉਲੁ ਪਰਗਟੁ ਹੋਇ ਧੀਰਜਿ ਵਹੈ ਸਹੈ ਸਿਰਿ ਭਾਰਾ।
ਇਕੁ ਇਕੁ ਜਾਉ ਜਣੇਦਿਆਂ ਚਹੁ ਚਕਾ ਵਿਚਿ ਵਗ ਹਜਾਰਾ।
ਤ੍ਰਿਣ ਅੰਦਰਿ ਵਡਾ ਪਾਸਾਰਾ ॥ ੮ ॥

Pauṛī 8 (Ghāh)

Latāṅ heṭhi latāṛīai ghāh na kaḍhai sāhu vichārā.
Goras de khaṛu khāi kai gāi garībī paraupakārā.
Dudahu dahī jamāīai daīāhu makhaṇu chhāhi piārā.
Ghia te hovani hom jag ḍhang suārath chaj achārā.
Dharam dhaul paragaṭu hoi dhīraj vahai sahai siri bhārā.
Iku iku jāu jaṇediāṅ chahu chakā vichi vag hajārā.
Triṇ andari vaḍā pāsārā.

Pauṛī 8 (Grass)

Grass is trampled under feet yet the poor thing never complains. The cow while eating grass remains altruist and gives milk to the poor. From milk is made curd and then from curd butter and delicious butter- milk etc. are prepared. With that butter (ghee) *homs, yajñas* and other social and religious rituals are performed. Dharma in the form of mythological bull patiently bears the burden of the earth. Each calf produces thousands of calves in all lands. One blade of grass has infinite extension i.e. the humility becomes base of the whole world.

ਪਉੜੀ ੯ (ਤਿਲ)

ਲਹੁੜਾ ਤਿਲੁ ਹੋਇ ਜੰਮਿਆ ਨੀਚਹੁ ਨੀਚੁ ਨ ਆਪੁ ਗਣਾਇਆ।
ਫੁਲਾ ਸੰਗਤਿ ਵਸਿਆ ਹੋਇ ਨਿਰਗੰਧੁ ਸੁਗੰਧੁ ਸੁਹਾਇਆ।
ਕੋਲੂ ਪਾਇ ਪੀੜਾਇਆ ਹੋਇ ਫੁਲੇਲੁ ਖੇਲੁ ਵਰਤਾਇਆ।
ਪਤਿਤੁ ਪਵਿਤ੍ਰ ਚਲਿਤ੍ਰ ਕਰਿ ਪਤਿਸਾਹ ਸਿਰਿ ਧਰਿ ਸੁਖੁ ਪਾਇਆ।
ਦੀਵੈ ਪਾਇ ਜਲਾਇਆ ਕੁਲ ਦੀਪਕੁ ਜਗਿ ਬਿਰਦੁ ਸਦਾਇਆ।
ਕਜਲੁ ਹੋਆ ਦੀਵਿਅਹੁ ਅਖੀ ਅੰਦਰਿ ਜਾਇ ਸਮਾਇਆ।
ਬਾਲਾ ਹੋਇ ਨ ਵਡਾ ਕਹਾਇਆ ॥ ੯ ॥

Pauṛī 9 (Til)

Lahuṛā tilu hoi jammiā nīchahu nīchu na āpu gaṇāiā.
Phulā saṅgati vasiā hoi niragandhu sugandhu suhāiā.
Kolū pāi pīṛāiā hoi phulelu khelu varatāiā.
Patitu pavitr chalitr kari patisāh siri dhari sukhu pāiā.
Dīvai pāi jalāiā kul dīpaku jagi biradu sadāiā.
Kajalu hoā dīviahu akhī andari jāi samāiā.
Bālā hoi na vaḍā kahāiā.

Pauṛī 9 (sesame —*Sesamum indicum*)

Small sesame seed sprouted and it remained lowly and got itself not mentioned anywhere. When it came to the company of flowers, it earlier being devoid of fragrance now became fragrant. When alongwith flowers it was crushed in crusher, it became perfumed oil. God, the purifier of the impure ones, enacted such a wondrous feat that that fragrant oil gave pleasure to the king when messaged on his head. When it was burnt in the lamp it came to be known as *kuldīpak*, the lamp of the dynasty generally lit to complete the last rites of man. From lamp becoming collyrium it merged in the eyes. It became great but never allowed itself to be called so.

ਪਉੜੀ ੧੦ (ਵੜੇਵਾਂ)

ਹੋਇ ਵੜੇਵਾਂ ਜਗ ਵਿਚਿ ਬੀਜੇ ਤਨੁ ਖੇਹ ਨਾਲਿ ਰਲਾਇਆ।
ਬੂਟੀ ਹੋਇ ਕਪਾਹ ਦੀ ਟੀਂਡੇ ਹਸਿ ਹਸਿ ਆਪੁ ਖਿੜਾਇਆ।
ਦੁਹੁ ਮਿਲਿ ਵੇਲਣੁ ਵੇਲਿਆ ਲੂੰ ਲੂੰ ਕਰਿ ਕਰਿ ਤੁੰਬੁ ਤੁੰਬਾਇਆ।
ਪਿੰਞਣਿ ਪਿੰਞ ਉਡਾਇਆ ਕਰਿ ਕਰਿ ਗੋੜੀ ਸੂਤ ਕਤਾਇਆ।
ਤਣਿ ਵੁਣਿ ਖੁੰਬਿ ਚੜਾਇ ਕੈ ਦੇ ਦੇ ਦੁਖੁ ਧੁਆਇ ਰੰਗਾਇਆ।
ਕੈਚੀ ਕਟਣਿ ਕਟਿਆ ਸੂਈ ਧਾਗੇ ਜੋੜਿ ਸੀਵਾਇਆ।
ਲਜਣ ਕਜਣੁ ਹੋਇ ਕਜਾਇਆ ॥ ੧੦ ॥

Pauṛī 10 (Vaṛevāṅ)

Hoi vaṛevāṅ jag vichi bīje tanu kheh nāli ralāiā.
Būṭī hoi kapāh di ṭiṇḍe hasi hasi āpu khiṛāiā.
Duhu mili velaṇu veliā lūṅ lūṅ kari kari tumbu tumbāiā.
Piññaṇi piññ uḍāiā kari kari goṛī sūt katāiā.
Tāṇi vuṇi khumbi chaṛāi kai de de dukhu dhuāi raṅgāiā.
Kaichī kaṭaṇi kaṭiā sūī dhāge joṛi sīvāiā.
Lajaṇu kajaṇu hoi kajāiā.

Pauṛī 10 (Cotton seed)

The cotton seed got itself mixed with dust. From that very seed the plant of cotton emerged on which the balls smiled unobstructed. The cotton got ginned by the ginning machine and after carding, making rolls and spinning, the thread was made from it. Then through its warp and waft it was woven and made to suffer getting dyed in boiling cauldron. The scissors cut it and it was stiched with the help of needle and thread. Thus it became cloth, the means for the covering up of others' nudity.

ਪਉੜੀ ੧੧ (ਅਨਾਰਦਾਨਾ)

ਦਾਣਾ ਹੋਇ ਅਨਾਰ ਦਾ ਹੋਇ ਧੂੜਿ ਧੂੜੀ ਵਿਚਿ ਧਸੈ।
ਹੋਇ ਬਿਰਖੁ ਹਰੀਆਵਲਾ ਲਾਲ ਗੁਲਾਲਾ ਫਲ ਵਿਗਸੈ।
ਇਕਤੁ ਬਿਰਖ ਸਹਸ ਫਲ ਫਲ ਫਲ ਇਕ ਦੂ ਇਕ ਸਰਸੈ।
ਇਕ ਦੂ ਦਾਣੇ ਲਖ ਹੋਇ ਫਲ ਫਲ ਦੇ ਮਨ ਅੰਦਰਿ ਵਸੈ।
ਤਿਸੁ ਫਲ ਤੋਟਿ ਨ ਆਵਈ ਗੁਰਮੁਖਿ ਸੁਖੁ ਫਲੁ ਅੰਮ੍ਰਿਤੁ ਰਸੈ।
ਜਿਉ ਜਿਉ ਲਯਨਿ ਤੋੜਿ ਫਲਿ ਤਿਉਤਿਉ ਫਿਰਿਫਿਰ ਫਲੀਐ ਹਸੈ।
ਨਿਵ ਚਲਣੁ ਗੁਰ ਮਾਰਗੁ ਦਸੈ ॥ ੧੧ ॥

Pauṛī 11 (Anārdānā)

Dāṇā hoi anār dā hoi dhūṛi dhūṛī vich dhasai.
Hoi birakhu hariāvalā lāl gulālā phal vigasai.
Ikatu birakh sahas phal phal phal ik dū ik sarasai.
Ik dū dāṇe lakh hoi phal phal de man andari vasai.
Tisu phal toṭi na āvaī gurmukhi sukhu phalu amritu rasai.
Jiu jiu layani toṛi phali tiu tiu phiri phiri phalīai hasai.
Niv chalaṇu gur mārag dasai.

Pauṛī 11 (Seed of the sour pomegranate)

The seed of pomegranate merges into dust by becoming dust. The same becoming green is adorned by flowers of deep red colour. On tree, thousands of fruits grow, each fruit being more delicious than another. In each fruit reside thousands of seeds produced by one seed. As there is no dearth of fruit on that tree so the *gurmukh* is never at loss to realize the delights of the fruits of nectar. With the plucking of the fruit the tree again and again, bursting into laughter bears more fruits. Thus the great Guru teaches the way of humility.

ਪਉੜੀ ੧੨ (ਸੁੱਧ ਮੋਹਰ)

ਰੇਣਿ ਰਸਾਇਣ ਸਿਝੀਐ ਰੇਤੁ ਹੇਤੁ ਕਰਿ ਕੰਚਨੁ ਵਸੈ।
ਧੋਇ ਧੋਇ ਕਣੁ ਕਢੀਐ ਰਤੀ ਮਾਸਾ ਤੋਲਾ ਹਸੈ।
ਪਾਇ ਕੁਠਾਲੀ ਗਾਲੀਐ ਰੈਣੀ ਕਰਿ ਸੁਨਿਆਰਿ ਵਿਗਸੈ।
ਘੜਿ ਘੜਿ ਪਤ੍ਰ ਪਖਾਲੀਅਨਿ ਲੂਣੀ ਲਾਇ ਜਲਾਇ ਰਹਸੈ।
ਬਾਰਹ ਵੰਨੀ ਹੋਇ ਕੈ ਲਗੈ ਲਵੈ ਕਸਉਟੀ ਕਸੈ।
ਟਕਸਾਲੈ ਸਿਕਾ ਪਵੈ ਘਣ ਅਹਰਣਿ ਵਿਚਿ ਅਚਲੁ ਸਰਸੈ।
ਸਾਲੁ ਸੁਨਈਆ ਪੋਤੈ ਪਸੈ ॥ ੧੨ ॥

Pauṛī 12 (Sudh mohar)

Reṇi rasāiṇ sijhīai retu hetū kari kañchan vasai.
Dhoi dhoi kaṇu kaḍhīai ratī māsā tolā hasai.
Pāi kuṭhālī gālīai raiṇī kari suniāri vigasai.
Ghaṛi ghaṛi patr pakhālīan lūṇī lāi jalāi rahasai.
Bārah vannī hoi kai lagai lavai kasauṭī kasai.
Ṭaksālai sikā pavai ghaṇ aharaṇi vichi achalu sarasai.
Sālu sunaīā potai pasai

Pauṛī 12 (The pure coin)

The dust of sand in which remains gold mixed is kept in a chemical. Then after washing the gold particles are taken out of it which weigh from miligrams to grams and more. Then put into the crucible it is melted and to the delight of the goldsmith, is converted into lumps. He makes leaves out of it and using chemicals washes it happily. Then transformed into pure gold it becomes nimble and worthy of the test by touchstone. Now in the mint, it is moulded into a coin and remains happy on the anvil even under the strokes of hammer. Then becoming pure *muhar*, a gold coin, it gets deposited into treasury i.e. the gold which was in the dust particles because of its humility, ultimately turns out to be a coin of the treasure house.

ਪਉੜੀ ੧੩ (ਖਸਖਾਸ ਦਾਣਾ)

ਖਸਖਸ ਦਾਣਾ ਹੋਇ ਕੈ ਖਾਕੁ ਅੰਦਰਿ ਹੋਇ ਖਾਕ ਸਮਾਵੈ।
ਦੋਸਤੁ ਪੋਸਤੁ ਬੂਟੁ ਹੋਇ ਰੰਗ ਬਿਰੰਗੀ ਫੁਲ ਖਿੜਾਵੈ।
ਹੋਡਾ ਹੋਡੀ ਡੋਡੀਆ ਇਕ ਦੂੰ ਇਕ ਚੜ੍ਹਾਉ ਚੜ੍ਹਾਵੈ।
ਸੂਲੀ ਉਪਰਿ ਖੇਲਣਾ ਪਿਛੋਂ ਦੇ ਸਿਰਿ ਛਤ੍ਰ ਧਰਾਵੈ।
ਚੁਖੁ ਚੁਖੁ ਹੋਇ ਮਲਾਇ ਕੈ ਲੋਹੂ ਪਾਣੀ ਰੰਗਿ ਰੰਗਾਵੈ।
ਪਿਰਮ ਪਿਆਲਾ ਮਜਲਸੀ ਜੋਗ ਭੋਗ ਸੰਜੋਗ ਬਣਾਵੈ।
ਅਮਲੀ ਹੋਇ ਸੁ ਮਜਲਸ ਆਵੈ ॥ ੧੩ ॥

Pauṛī 13 (Khasakhās dāṇā)

Khasakhas dāṇā hoi kai khāk andari hoi khāk samāvai.
Dosatu posatu būṭu hoi raṅg biraṅgī phul khiṛāvai.
Hoḍā hoḍī ḍoḍīā ik dūṅ ik chaṛhāu chaṛhāvai.
Sūlī upari khelaṇā phichhon de siri chhatru dharāvai.
Chukhu chukhu hoi malāi kai lohū pāṇī raṅg raṅgāvai.
Piram piālā majalasī jog bhog sañjog baṇāvai.
Amalī hoi su majalas āvai.

Pauṛī 13 (The poppy seed)

Mixing with dust the poppy seed becomes one with dust. Becoming lovely poppy plant it blossoms with variegated flowers. Its flower buds vie with one another to look beautiful. First that poppy suffers on a long thorn but afterwards becoming circular assumes the shape of canopy. Getting sliced it oozes its sap of the colour of blood. Then in the parties, becoming the cup of love, it becomes the cause of joining of *bhog*, enjoyment, with the yoga. Its addicts come to parties to sip it.

ਪਉੜੀ ੧੪ (ਕਮਾਦ)

ਰਸ ਭਰਿਆ ਰਸੁ ਰਖਦਾ ਬੋਲਣ ਅਣੁਬੋਲਣ ਅਭਿਰਿਠਾ।
ਸੁਣਿਆ ਅਣਸੁਣਿਆ ਕਰੈ ਕਰੇ ਵੀਚਾਰਿ ਡਿਠਾ ਅਣਡਿਠਾ।
ਅਖੀ ਧੂੜਿ ਅਟਾਈਆ ਅਖੀ ਵਿਚਿ ਅੰਗੂਰੁ ਬਹਿਠਾ।
ਇਕ ਦੂ ਬਾਹਲੇ ਬੂਟ ਹੋਇ ਸਿਰ ਤਲਵਾਇਆ ਇਠਹੁ ਇਠਾ।
ਦੁਹੁ ਖੂੰਢਾ ਵਿਚਿ ਪੀੜੀਐ ਟੋਟੇ ਲਾਹੇ ਇਤੁ ਗੁਣਿ ਮਿਠਾ।
ਵੀਹ ਇਕੀਹ ਵਰਤਦਾ ਅਵਗੁਣਿਆਰੇ ਪਾਪ ਪਣਿਠਾ।
ਮੰਨੈ ਗੰਨੈ ਵਾਂਗ ਸੁਧਿਠਾ ॥ ੧੪ ॥

Pauṛī 14 (Kamād)

Ras bhariā rasu rakhadā bolaṇ aṇubolaṇ abhiriṭhā.
Suṇiā aṇasuṇiā karai kare vīchāri ḍiṭhā aṇaḍiṭhā.
Akhī dhūṛi aṭāīā akhī vichi aṅgūru bahiṭhā.
Ik dū bahale būṭ hoi sir talvāiā iṭhahu iṭhā.
Duhu khuṇḍhā vichi pīṛīai ṭoṭe lāhe itu guṇi miṭhā.
Vīh ikīh varatadā avaguṇiāre pāp paṇiṭhā.
Mannai gannai vāṅg sudhiṭhā.

Pauṛī 14 (Sugarcane)

Full of juice (sugarcane) is tasty and whether it speaks or not, in both the conditions, it is sweet. It listens not to what is said and sees not what is visible, i.e. in the sugarcane field one neither can listen to other nor a person is visible in it. When in the form of seed the nodes of sugarcane are put into the earth, they sprout up. From one sugarcane grow many a plant, each lovely from top to bottom. It is crushed between two cylinderical rollers because of its sweet juice. Worthy people use it on auspicious days whereas the wicked also use it (by preparing wine etc out of it) and get perished. Those who cultivate the nature of sugarcane i.e. do not not shed sweetness though in peril, are indeed steadfast persons.

ਪਉੜੀ ੧੫ ਸ੍ਵਾਂਤੀ ਬੂੰਦ ਤੇ ਸਿੱਪ

ਘਣਹਰ ਬੂੰਦ ਸੁਹਾਵਣੀ ਨੀਵੀ ਹੋਇ ਅਗਾਸਹੁ ਆਵੈ।
ਆਪੁ ਗਵਾਇ ਸਮੁੰਦੁ ਵੇਖਿ ਸਿਪੈ ਦੇ ਮੁਹਿ ਵਿਚਿ ਸਮਾਵੈ।
ਲੈਦੋ ਹੀ ਮੁਹਿ ਬੂੰਦ ਸਿਪੁ ਚੁੰਭੀ ਮਾਰਿ ਪਤਾਲਿ ਲੁਕਾਵੈ।
ਫੜਿ ਕਢੈ ਮਰੁਜੀਵੜਾ ਪਰ ਕਾਰਜ ਨੋ ਆਪੁ ਫੜਾਵੈ।
ਪਰਵਸਿ ਪਰਉਪਕਾਰ ਨੋ ਪਰ ਹਥਿ ਪਥਰ ਦੰਦ ਭਨਾਵੈ।
ਭੁਲਿ ਅਭੁਲਿ ਅਮੁਲੁ ਦੇ ਮੋਤੀ ਦਾਨ ਨ ਪਛੋਤਾਵੈ।
ਸਫਲ ਜਨਮੁ ਕੋਈ ਵਰੁਸਾਵੈ ॥ ੧੫ ॥

Pauṛī 15 (Svātī būnd te sipp)

Ghaṇahar būnd suhāvaṇī nivī hoi agāsahu āvāi.
Āpu gavāi samundu vekhi sipai de muhi vichi samāvai.
Laido hi muhi būnd sipu chumbhī māri patāl lukāvai.
Phaṛi kaḍhai marujīvaṛā par kāraj no āpu phaṛāvai.
Paravasi paraupakār no par hathi pathar ḍand bhanāvai.
Bhuli abhuli amulu de motī dān na pachhotāvai.
Saphal janamu koī varusāvai.

Pauṛī 15 (The *svātī* drop and the shell)

A lovely drop of cloud falls from the sky and mitigating its ego goes into the mouth of a shell in sea. The shell, at once, closing its mouth dives down and hides itself in the underworld. The diver catches hold of it and it also allows itself to be caught for the sake of altruistic sense. Controlled by the sense of benevolence it gets itself broken on stone. Knowing well or unknowingly it bestows a free gift and never repents. Any rare one gets such a blest life.

ਪਉੜੀ ੧੬ (ਹੀਰੇ ਕਣੀ ਤੋਂ ਸਿੱਖ ਗੁਰੂ ਦਾ ਮੇਲ)
ਹੀਰੇ ਹੀਰਾ ਬੇਧੀਐ ਬਰਮੇ ਕਣੀ ਅਣੀ ਹੋਇ ਹੀਰੈ ।
ਧਾਗਾ ਹੋਇ ਪਰੋਈਐ ਹੀਰੈ ਮਾਲ ਰਸਾਲ ਗਹੀਰੈ ।
ਸਾਧਸੰਗਤਿ ਗੁਰੁ ਸਬਦ ਲਿਵ ਹਉਮੈ ਮਾਰਿ ਮਰੈ ਮਨੁ ਧੀਰੈ ।
ਮਨ ਜਿਣਿ ਮਨੁ ਦੇ ਲਏ ਮਨ ਗੁਣਿ ਵਿਚਿ ਗੁਣ ਗੁਰਮੁਖਿ ਸਰੀਰੈ ।
ਪੈਰੀ ਪੈ ਪਾ ਖਾਕੁ ਹੋਇ ਕਾਮਧੇਨੁ ਸੰਤ ਰੇਣੁ ਨ ਨੀਰੈ ।
ਸਿਲਾ ਅਲੂਣੀ ਚਟਣੀ ਲਖ ਅੰਮ੍ਰਿਤ ਰਸ ਤਰਸਨ ਸੀਰੈ ।
ਵਿਰਲਾ ਸਿਖ ਸੁਣੈ ਗੁਰ ਪੀਰੈ ॥ ੧੬ ॥।।

Paurī 16 (Hīre kaṇī toṅ Sikh Gurū dā mel)
Hīre hīrā bedhīai barame kaṇī aṇī hoi hīrai.
Dhāgā hoi proīai hīrai māl rasāl gahīrai.
Sādh saṅgati guru sabad liv haumai māri marai manu dhīrai.
Man jiṇi manu de lae man guṇi vichi guṇ gurmukhi sarīrai.
Pairī pai pā khāku hoi kāmadhenu sant reṇu na nīrai.
Silā alūṇī chaṭaṇī lakh amrit ras tarasan sīrai.
Viralā Sikh suṇai gur pīrai.

***Paurī* 16 (Diamond-bit and Sikh of the Guru)**
With diamond-bit of drill the piece of diamond is cut gradually i.e. with the diamond bit of the Word of the Guru the mind-diamond is pierced. With the thread (of love) a beautiful string of diamonds is prepared. In the holy congregation, merging consciousness in the Word and eschewing ego, the mind is tranquilized. Conquering the mind, one should surrender it (before the Guru) and adopt the virtues of *gurmukhs*, the Guru oriented ones. He ought to fall on the feet of saints because even the wish-granting cow (*Kāmadhenu*) is not equal to the dust of the feet of saints. This act is nothing but licking of the tasteless stone though myriad tastes of sweet juices one strives for. Rare is the Sikh who listens to (and accepts) the teachings of the Guru.

ਪਉੜੀ ੧੭ (ਜੀਵਨ ਮੁਕਤਿ ਦੀ ਕਰਨੀ)
ਗੁਰ ਸਿਖੀ ਗੁਰ ਸਿਖ ਸੁਣਿ ਅੰਦਰਿ ਸਿਆਣਾ ਬਾਹਰਿ ਭੋਲਾ।
ਸਬਦਿ ਸੁਰਤਿ ਸਾਵਧਾਨ ਹੋਇ ਵਿਣੁ ਗੁਰਸਬਦਿ ਨ ਸੁਣਈ ਬੋਲਾ।
ਸਤਿਗੁਰ ਦਰਸਨੁ ਦੇਖਣਾ ਸਾਧਸੰਗਤਿ ਵਿਣੁ ਅੰਨ੍ਹਾ ਖੋਲਾ।
ਵਾਹਗੁਰੂ ਗੁਰੁ ਸਬਦੁ ਲੈ ਪਿਰਮ ਪਿਆਲਾ ਚੁਪਿ ਚਬੋਲਾ।
ਪੈਰੀ ਪੈ ਪਾ ਖਾਕ ਹੋਇ ਚਰਣਿ ਧੋਇ ਚਰਣੋਦਕ ਝੋਲਾ।
ਚਰਣ ਕਵਲ ਚਿਤੁ ਭਵਰੁ ਕਰਿ ਭਵਜਲ ਅੰਦਰਿ ਰਹੈ ਨਿਰੋਲਾ।
ਜੀਵਣਿ ਮੁਕਤਿ ਸਚਾਵਾ ਚੋਲਾ ॥ ੧੭ ॥

Pauṛī 17 (Jīvan mukati dī karanī)
Gur sikhī gur sikh suṇí andari siāṇā bāharí bholā.
Sabadi surati sāvadhān hoi viṇu gursabadi na suṇaī bolā.
Satigur darasanu dekhaṇā sādh saṅgati viṇu annhā kholā.
Vāhagurū guru sabadu lai piram piālā chupi chabolā.
Pairī pai pā khāk hoi charaṇi dhòi chroṇodak jholā
Charaṇ kaval chitu bhavaru kari bhavajal andari rahai nirolā.
Jīvaṇi mukati sachāvā cholā.

Pauṛī 17 (The conduct of the liberated one)
Listening to the teachings of the Guru, the Sikh becomes wise internally though apparently he looks a simpleton. He with full care keeps his consciousness attuned to the Word and listens to nothing except the words of Guru. He beholds the true Guru and without the company of the saints feels himself blind and deaf. The Guru's word he receives is *Vāhigurū*, the wondrous Lord, and remains silently immersed in delight. He bows on the feet and becoming (humble) like dust goes on quaffing the nectar of the feet (of the Lord). He remains involved like black bee in the lotus feet (of the Guru) and thus living in this world ocean remains unsmeared (by its water and dust). His is life of a liberated one during the life on earth i.e. he is a *jīvanmukt.*

ਪਉੜੀ ੧੮ (ਵਾਲ ਦਾ ਦ੍ਰਿਸ਼ਟਾਂਤ)

ਸਿਰਿ ਵਿਚਿ ਨਿਕੈ ਵਾਲ ਹੋਇ ਸਾਧੂ ਚਰਣ ਚਵਰ ਕਰਿ ਢਾਲੈ।
ਗੁਰ ਸਰ ਤੀਰਥ ਨਾਇ ਕੈ ਅੰਝੂ ਭਰਿ ਭਰਿ ਪੈਰਿ ਪਖਾਲੈ।
ਕਾਲੀ ਹੂੰ ਧਉਲੇ ਕਰੇ ਚਲਣਾ ਜਾਣਿ ਨੀਸਾਣੁ ਸਮ੍ਹਾਲੈ।
ਪੈਰੀ ਪੈ ਪਾ ਖਾਕ ਹੋਇ ਪੂਰਾ ਸਤਿਗੁਰੁ ਨਦਰਿ ਨਿਹਾਲੈ।
ਕਾਗ ਕੁਮੰਤਹੁੰ ਪਰਮ ਹੰਸੁ ਉਜਲ ਮੋਤੀ ਖਾਇ ਖਵਾਲੈ।
ਵਾਲਹੁ ਨਿਕੀ ਆਖੀਐ ਗੁਰ ਸਿਖੀ ਸੁਣਿ ਗੁਰਸਿਖ ਪਾਲੈ।
ਗੁਰਸਿਖੁ ਲੰਘੈ ਪਿਰਮ ਪਿਆਲੈ ॥ ੧੮ ॥

Pauṛī 18 (Vāl dā drisaṭānt)

Siri vichi nikai vāl hoi sādhū charaṇ chavar kari ḍhālai.
Gur sar tīrath nāi kai añjhū bhari bhari pair pakhālai.
Kālī hūṅ dhaule kare chalaṇā jāṇi nīsāṇu samhālai.
Pairī pai pā khāk hoi pūrā satiguru nadari nihālai.
Kāg kumantahuṅ param haṅsu ujal motī khāi khavālai.
Vālahu nikī ākhīai gur sikhī suṇi gursikh pālai.
Gur sikhu laṅghai piram piālai.

Pauṛī 18 (Example of hair)

Preparing the whisk of even the hair of one's head (the *gurmukh*) one should wave it on the feet of the saints i.e. he should be extremely humble. Bathing in the pilgrimage place, he should wash the feet of the Guru with tears of love. From black, his hair may turn grey but then considering his time to go (from this world) he should cherish in his heart the symbol (love) of the Lord. When one, falling at the Guru's feet, becomes dust himself, i.e. totally deletes ego from his mind, the true Guru also then blesses and obliges him. He should become swan and leave black wisdom of crow and should himself perform and get others perform pearl-like invaluable deeds. The teachings of the Guru are subtler even than the hair itself; the Sikh should always follow them. The Sikhs of the Guru go across the world-ocean by virtue of their cup full of love.

ਪਉੜੀ ੧੯ (ਗੂਲਰ ਦਾ ਦ੍ਰਿਸ਼ਟਾਂਤ)
ਗੂਲਰ ਅੰਦਰਿ ਭੁਣਹਣਾ ਗੂਲਰ ਨੋਂ ਬ੍ਰਹਮੰਡੁ ਵਖਾਣੈ।
ਗੂਲਰ ਲਗਣਿ ਲਖ ਫਲ ਇਕ ਦੂ ਲਖ ਅਲਖ ਨ ਜਾਣੈ।
ਲਖ ਲਖ ਬਿਰਖ ਬਗੀਚਿਅਹੁ ਲਖ ਬਗੀਚੇ ਬਾਗ ਬਬਾਣੈ।
ਲਖ ਬਾਗ ਬ੍ਰਹਮੰਡ ਵਿਚਿ ਲਖ ਬ੍ਰਹਮੰਡ ਲੂਅ ਵਿਚਿ ਆਣੈ।
ਮਿਹਰਿ ਕਰੇ ਜੇ ਮਿਹਰਿਵਾਨੁ ਗੁਰਮੁਖਿ ਸਾਧਸੰਗਤਿ ਰੰਗੁ ਮਾਣੈ।
ਪੈਰੀ ਪੈ ਪਾ ਖਾਕੁ ਹੋਇ ਸਾਹਿਬੁ ਦੇ ਚਲੈ ਓਹੁ ਭਾਣੈ।
ਹਉਮੈ ਜਾਇ ਤ ਜਾਇ ਸਿਞਾਣੈ ॥ ੧੯ ॥

Pauṛī 19 (Gular dā drisaṭānt)
Gular andari bhuṇahaṇā gular noṅ brhamaṇḍu vakhāṇai.
Gular lagaṇi lakh phal ik dū lakh alakh na jāṇai.
Lakh lakh birakh bagīchiahu lakh bagīche bāg babāṇai.
Lakh bāg brahamaṇḍ vichi lakh brahamaṇḍ lūa vichi āṇai.
Mihari kare je miharvānu gurmukhi sādh saṅgati raṅg māṇai.
Pairī pāi pā khāku hoi sāhibu de chalai ohu bhāṇai.
Haumai jāi ta jāi siñāṇai.

Pauṛī 19 (Example of a wild fig tree)
Fig is the cosmos for the insect living in it, but on tree grow millions of fruits which multiply further in numberless quantity. Gardens are there of myriad trees and likewise are millions of gardens in the world. Millions of universes are there in one small hair of God. If that kind God showers His grace, only then a *gurmukh* can enjoy the delight of the holy congregation. Only then falling on the feet and becoming dust, the humble one can mould himself according to the divine Will (*hukam*) of the Lord. Only when ego is erased, this fact is realized and identified.

ਪਉੜੀ ੨੦ (ਦੂਜ ਦੇ ਚੰਦ ਤੋਂ ਉਪਦੇਸ਼)

ਦੁਇ ਦਿਹਿ ਚੰਦੁ ਅਲੋਪੁ ਹੋਇ ਤੀਐ ਦਿਹ ਚੜ੍ਹਦਾ ਹੋਇ ਨਿਕਾ।
ਉਠਿ ਉਠਿ ਜਗਤੁ ਜੁਹਾਰਦਾ ਗਗਨ ਮਹੇਸੁਰ ਮਸਤਕਿ ਟਿਕਾ।
ਸੋਲਹ ਕਲਾ ਸੰਘਾਰੀਐ ਸਫਲੁ ਜਨਮੁ ਸੋਹੈ ਕਲਿ ਇਕਾ।
ਅੰਮ੍ਰਿਤ ਕਿਰਣਿ ਸੁਹਾਵਣੀ ਨਿਝਰੁ ਝਰੈ ਸਿੰਜੈ ਸਹਸਿਕਾ।
ਸੀਤਲੁ ਸਾਂਤਿ ਸੰਤੋਖੁ ਦੇ ਸਹਜ ਸੰਜੋਗੀ ਰਤਨ ਅਮਿਕਾ।
ਕਰੈ ਅਨੇਰਹੁ ਚਾਨਣਾ ਡੋਰ ਚਕੋਰ ਧਿਆਨੁ ਧਰਿ ਛਿਕਾ।
ਆਪੁ ਗਵਾਇ ਅਮੋਲ ਮਣਿਕਾ ॥ ੨੦ ॥

Pauṛī 20 (Dūj de chand toṅ upadeś)

Dui dihi chandu alopu hoi tīai dih chaṛhadā hoi nikā.
Uṭhi uṭhi jagatu juhāradā gagan Mahesur masataki ṭikā.
Solah kalā saṅghārīai saphalu janamu sohai kali ikā.
Amrit kirani suhāvaṇī nijharu jharai siñjai sahasikā.
Sītalu sānti santokhu de sahaj sañjagī ratan amikā.
Karai anerahu chānaṇā ḍor chakor dhiānu dhari chhikā.
Āpu gavāi amol maṇikā.

***Pauṛī* 20 (Lesson from moon of the second phase)**

Remaining invisible for two days, third day the moon is beholden in a small size. Supposed to adorn the forehead of Maheśa, people bow to it again and again. When it has attained all the sixteen phases i.e. on the full moon night it begins diminishing and again reaches the position of the first day. People now bow before it. Nectar is sprinkled by its rays and it irrigates all thirsty trees and fields. Peace, contentment and cool, these invaluable jewels are bestowed by it. In darkness, it spreads light and provides the thread of meditation to the *chakor*, the redlegged partridge. Only by erasing its ego it becomes an invaluable jewel.

ਪਉੜੀ 21 (ਨਿੰਮਰਤਾ ਪੂਰਨ ਧ੍ਰੂ)

ਹੋਇ ਨਿਮਾਣਾ ਭਗਤਿ ਕਰਿ ਗੁਰਮੁਖਿ ਧ੍ਰੂ ਹਰਿ ਦਰਸਨੁ ਪਾਇਆ।
ਭਗਤਿ ਵਛਲੁ ਹੋਇ ਭੇਟਿਆ ਮਾਣੁ ਨਿਮਾਣੇ ਆਪਿ ਦਿਵਾਇਆ।
ਮਾਤ ਲੋਕ ਵਿਚਿ ਮੁਕਤਿ ਕਰਿ ਨਿਹਚਲੁ ਵਾਸੁ ਅਗਾਸਿ ਚੜਾਇਆ।
ਚੰਦੁ ਸੂਰਜ ਤੇਤਿਸ ਕਰੋੜਿ ਪਰਦਖਣਾ ਚਉਫੇਰਿ ਫਿਰਾਇਆ।
ਵੇਦ ਪੁਰਾਣ ਵਖਾਣਦੇ ਪਰਗਟੁ ਕਰਿ ਪਰਤਾਪੁ ਜਣਾਇਆ।
ਅਬਿਗਤਿ ਗਤਿ ਅਤਿ ਅਗਮ ਹੈ ਅਕਥ ਕਥਾ ਵੀਚਾਰੁ ਨ ਆਇਆ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਅਲਖੁ ਲਖਾਇਆ ॥ ੨੧ ॥ ੪ ॥

Pauṛī 21 (Nimmaratā pūran Dhrū)

Hoi nimāṇā bhagati kari gurmukhi Dhrū hari darasani pāiā.
Bhagati vachhalu hoi bheṭiā māṇu nimāṇe āpi divāiā.
Māt lok vichi mukati kari nihachalu vāsu agāsi chaṛāiā.
Chandu sūraj tetis karoṛi paradakhaṇā chaupheri phirāiā.
Ved purāṇ vakhaṇade paragaṭu kari paratāpu jaṇāiā.
Abigati gati ati agam hai akath kathā vīchāru na āiā.
Gurmukhi sukh phalu alakhu lakhāiā.

Pauṛī 21 (Dhruv, the humble one)

By becoming humble only, Dhruv could behold the Lord. God, affectionate to the devotees, also embraced him and egoless Dhruv attained the highest glory. In this mortal world he was granted liberation and then a stable place in the sky was given him. Moon, sun and all the thirty three crores of angels circumambulate and revolve around him. His magnificence has been clearly described in the Vedas and Puranas. The story of that unmanifest Lord is extremely mystical, indescribable and beyond all thoughts. Only *gurmukhs* can have a glimpse of Him.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਪਉੜੀ ੧ (ਗੁਰਮੁਖਾਂ ਦੇ ਲੱਛਣ)

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸਾਧਸੰਗੁ ਹੋਰਤੁ ਸੰਗਿ ਕੁਸੰਗਿ ਨ ਰਚੈ।
ਗੁਰਮੁਖਿ ਪੰਥੁ ਸੁਹੇਲੜਾ ਬਾਰਹ ਪੰਥ ਨ ਖੇਚਲ ਖਚੈ।
ਗੁਰਮੁਖਿ ਵਰਨ ਅਵਰਨ ਹੋਇ ਰੰਗ ਸੁਰੰਗੁ ਤੰਬੋਲ ਪਰਚੈ।
ਗੁਰਮੁਖਿ ਦਰਸਨੁ ਦੇਖਣਾ ਛਿਅ ਦਰਸਨ ਪਰਸਣ ਨ ਸਰਚੈ।
ਗੁਰਮੁਖਿ ਨਿਹਚਲ ਮਤਿ ਹੈ ਦੂਜੈ ਭਾਇ ਲੁਭਾਇ ਨ ਪਚੈ।
ਗੁਰਮੁਖਿ ਸਬਦੁ ਕਮਾਵਣਾ ਪੈਰੀ ਪੈ ਰਹਰਾਸਿ ਨ ਹਚੈ।
ਗੁਰਮੁਖਿ ਭਾਇ ਭਗਤਿ ਚਹਮਚੈ॥੧॥

1 (Ik) Oaṅkār satigur prasādi
Pauṛī 1 (Gurmukhāṅ de lachhaṇ)

Gurmukhi hovai sādh saṅgu horati saṅgi kusaṅgi na rachai.
Gurmukhi panthu suhelaṛā bārah panth na khechal khachai.
Gurmukhi varan avaran hoi raṅg suraṅgu tambol parachai.
Gurmukhi darasanu dekhaṇā chhiā darasan parasaṇ na sarachai.
Gurmukhi nihachal mati hai dūjai bhāi lubhāi na pachai.
Gurmukhi sabadu kamāvaṇā pairī pai raharāsi na hachai.
Gurmukhi bhāi bhagati chahamachai.

One Oaṅkār, the primal energy, realized through the grace of divine preceptor

***Pauṛī* 1 (Attributes of Gurmukhs – the Guru oriented)**

The person having attained the status of Gurmukh in the holy congregation does not mix up with any bad company. The way (life) of Gurmukh is simple and enjoyable; he does not enrapt himself with the concerns of the twelve sects (of yogis). *Gurmukhs* go beyond the castes, colours and go about in equanimity like the red colour of betel leaf. *Gurmukhs* behold the Guru's school and put no faith in six Schools (of Indian tradition). *Gurmukhs* have steadfast wisdom and do not waste themselves in the fire of duality. *Gurmukhs* practise the (Guru) Śabad and never forsake the exercise of touching the feet, i.e. they never abandon humility. *Gurmukhs* abound in loving devotion.

ਪਉੜੀ ੨ (ਗੁਰਮੁਖਾਂ ਦੇ ਲੱਛਣ)

ਗੁਰਮੁਖਿ ਇਕੁ ਅਰਾਧਣਾ ਇਕੁ ਮਨ ਹੋਇ ਨ ਹੋਇ ਦੁਚਿਤਾ।
ਗੁਰਮੁਖਿ ਆਪੁ ਗਵਾਇਆ ਜੀਵਨੁ ਮੁਕਿਤ ਨ ਤਾਮਸ ਪਿਤਾ।
ਗੁਰ ਉਪਦੇਸ ਅਵੇਸੁ ਕਰਿ ਸਣੁ ਦੂਤਾ ਵਿਖੜਾ ਗੜੁ ਜਿਤਾ
ਪੈਰੀ ਪੈ ਪਾ ਖਾਕੁ ਹੋਇ ਪਾਹੁਨੜਾ ਜਗਿ ਹੋਇ ਅਥਿਤਾ।
ਗੁਰਮੁਖਿ ਸੇਵਾ ਗੁਰ ਸਿਖਾ ਗੁਰਸਿਖ ਮਾ ਪਿਉ ਭਾਈ ਮਿਤਾ।
ਦੁਰਮਤਿ ਦੁਬਿਧਾ ਦੂਰਿ ਕਰਿ ਗੁਰਮਤਿ ਸਬਦ ਸੁਰਤਿ ਮਨੁ ਸਿਤਾ।
ਛਡਿ ਕੁਫਕੜੁ ਕੂੜੁ ਕੁਧਿਤਾ॥੨॥

Pauṛī 2 (Gurmukhāṅ de lachhaṇ)

Gurmukhi iku arādhaṇā iku man hoi na hoi duchitā.
Gurmukhi āpu gavāiā jīvanu mukati na tāmas pitā.
Gur upades avesu kari saṇu dūtā vikhaṛā gaṛu jitā.
Pairī pai pākhāku hoi pāhunaṛā jagi hoi athitā.
Gurmukhi sevā gursikhā gursikh mā piu bhāī mitā.
Durmati dubidhā dūri kari gurmati sabad surati manu sitā.
Chhaḍi kuphakaṛu kūṛu kudhitā.

Pauṛī 2 (Attributes of Gurmukhs- Guru oriented)

The Gurmukhs single-mindedly adore the Lord and do not remain in dubiety. By leaving away ego they become liberated and do not allow the darkness (ignorance) to reside in their heart. Wrapt in the teachings of the Guru, they conquer the fort (of body) including the five evils. They fall at the feet, become like dust (i.e. lowly), consider themselves as guests in the world and are respected by the world. *Gurmukhs* serve the Sikhs considering them their parents, brothers and friends. Having given up illwill and dubiousness, they merge their consciousness in the Word and teachings of Guru. They set aside frivolous argument, falsehood and bad deeds.

ਪਉੜੀ ੩ (ਗੁਰਸਿੱਖ ਸਹਿਚਾਰੀਆਂ ਦਾ ਦ੍ਰਿਸ਼ਟਾਂਤ)

ਅਪਣੇ ਅਪਣੇ ਵਰਨ ਵਿਚਿ ਚਾਰਿ ਵਰਨ ਕੁਲ ਧਰਮ ਧਰੰਦੇ।
ਛਿਅ ਦਰਸਨ ਛਿਅ ਸਾਸਤ੍ਰਾ ਗੁਰ ਗੁਰਮਤਿ ਖਟੁ ਕਰਮ ਕਰੰਦੇ।
ਅਪਣੇ ਅਪਣੇ ਸਾਹਿਬੈ ਚਾਕਰ ਜਾਇ ਜੁਹਾਰ ਜੁੜੰਦੇ।
ਅਪਣੇ ਅਪਣੇ ਵਣਜ ਵਿਚਿ ਵਾਪਾਰੀ ਵਾਪਾਰ ਮਚੰਦੇ।
ਅਪਣੇ ਅਪਣੇ ਖੇਤ ਵਿਚਿ ਬੀਉ ਸਭੇ ਕਿਰਸਾਣਿ ਬੀਜੰਦੇ।
ਕਾਰੀਗਰਿ ਕਾਰੀਗਰਾ ਕਾਰਿਖਾਨੇ ਵਿਚਿ ਜਾਇ ਮਿਲੰਦੇ।
ਸਾਧਸੰਗਤਿ ਗੁਰਸਿਖ ਪੁਜੰਦੇ ॥ ੩ ॥

Pauṛī 3 (Gursikh sahichārīāṅ dā drisaṭānt)

Apaṇe apaṇe varan vichi chāri varan kul dharam dharande.
Chhia darasan chhia sāsatrā gur gurmati khaṭu karam karande.
Apaṇe apaṇe sāhibai chākar jāi juhār juṛande.
Apaṇe apaṇe vaṇaj vichi vāpārī vāpār machande.
Apaṇe apaṇe khet vichi bīu sabhai kirasāṇi bījande.
Kārīgari kārīgarā kārikhāne vich jāī milande.
Sādh saṅgati gursikh pujande.

Pauṛī 3 (Companions of Gurmukhs)

In their own varnas all the people (of the four varnas) observe the tradition of their caste and tribe. The believers in the books of the six schools perform six duties according to the wisdom of their respective spiritual mentors. Servants go and salute their masters. Merchants deal profusely in their own special merchandise. All the farmers sow different seeds in their different fields. Mechanics meet their fellow mechanics in the workshop. Similarly, the Sikhs of Guru, associate themselves with the company of the holy persons.

ਪਉੜੀ ੪ (ਸਹਿਚਾਰੀਆਂ ਦਾ ਦ੍ਰਿਸ਼ਟਾਂਤ)

ਅਮਲੀ ਰਚਨਿ ਅੰਮਲੀਆ ਸੋਫੀ ਸੋਫੀ ਮੇਲੁ ਕਰੰਦੇ।
ਜੂਆਰੀ ਜੂਆਰੀਆ ਵੇਕਰਮੀ ਵੇਕਰਮ ਰਚੰਦੇ।
ਚੋਰਾ ਚੋਰਾ ਪਿਰਹੜੀ ਠਗ ਠਗ ਮਿਲਿ ਦੇਸ ਠਗੰਦੇ।
ਮਸਕਰਿਆ ਮਿਲਿ ਮਸਕਰੇ ਚੁਗਲਾ ਚੁਗਲ ਉਮਾਹਿ ਮਿਲੰਦੇ।
ਮਨਤਾਰੂ ਮਨਤਾਰੂਆਂ ਤਾਰੂ ਤਾਰੂ ਤਾਰ ਤਰੰਦੇ।
ਦੁਖਿਆਰੇ ਦੁਖਿਆਰਿਆਂ ਮਿਲਿ ਮਿਲਿ ਅਪਣੇ ਦੁਖ ਰੁਵੰਦੇ।
ਸਾਧਸੰਗਤਿ ਗੁਰਸਿਖੁ ਵਸੰਦੇ ॥ ੪ ॥

Pauṛī 4 (Sahichāriāṅ dā drisạṭānt)

Amalī rachani amaliā sophī sophī melu karande.
Jūārī jūāriā vekaramī vekaram rachande.
Chorā chorā pirahaṛī ṭhag ṭhag mili des ṭhagande.
Masakariā mili masakare chugalā chugal umāhi milande.
Mantārū mantārūā tārū tārū tār tarande.
Dukhiāre dukhiāriāṅ mili mili apaṇe dukh ruvande.
Sādh saṅgati gursikhu vasande.

Pauṛī 4 (Example of the companions)

The addicts mix-up with addicts and abstainers with the abstainers. The gamblers mix up with gamblers and scounderls with scounderls. The love abounds among the theives and the cheats who getting together, dupe the country. Jesters meet jesters enthusiastically and so do the backbiters. Unknown to swimming meet similar persons and swimmers by meeting swimmers go and get across. The afflicted meet the afflicted ones and share their sufferings. Likewise, the Sikhs of the Guru feel pleasure in the holy congregation.

ਪਉੜੀ ੫ (ਹੋਰ ਸ੍ਰਿਸ਼ਟੀ ਤੇ ਗੁਰਮੁਖਾਂ ਦਾ ਫ਼ਰਕ)

ਕੋਈ ਪੰਡਿਤੁ ਜੋਤਿਕੀ ਕੋ ਪਾਧਾ ਕੋ ਵੈਦੁ ਸਦਾਏ।
ਕੋਈ ਰਾਜਾ ਰਾਉ ਕੋ ਕੋ ਮਹਤਾ ਚਉਧਰੀ ਅਖਾਏ।
ਕੋਈ ਬਜਾਜੁ ਸਰਾਫੁ ਕੋ ਕੋ ਜਉਹਰੀ ਜੜਾਉ ਜੜਾਏ।
ਪਾਸਾਰੀ ਪਰਚੂਨੀਆ ਕੋਈ ਦਲਾਲੀ ਕਿਰਸਿ ਕਮਾਏ।
ਜਾਤਿ ਸਨਾਤ ਸਹੰਸ ਲਖ ਕਿਰਤਿ ਵਿਰਤਿ ਕਰਿ ਨਾਉ ਗਣਾਏ।
ਸਾਧਸੰਗਤਿ ਗੁਰਸਿਖਿ ਮਿਲਿ ਆਸਾ ਵਿਚਿ ਨਿਰਾਸੁ ਵਲਾਏ।
ਸਬਦੁ ਸੁਰਤਿ ਲਿਵ ਅਲਖੁ ਲਖਾਏ।

Pauṛī 5 (Hor sariṣaṭī te gurmukhāṅ dā farak)

Koī paṇḍitu jotikī ko pādhā ko vaidu sadāe.
Koī rājā rāu ko ko mahatā chaudharī akhāe.
Koī bajāju sarāphu ko ko jauharī jaṛāu jaṛāe.
Pāsārī parchūniā koī dalālī kirasi kamāe.
Jāti sanāt sahaṅs lakh kirat virati kari nāu gaṇāe.
Sādh saṅgati gur sikhi mili āsā vichi nirāsu valāe.
Sabadu surati liv alakhu lakhāe.

***Pauṛī* 5 (Difference between Gurmukh and others)**

Someone is called pandit, someone astrologer, someone priest and some physician. Someone is called the king, satrap, headman and *chaudhary*. Someone is draper, someone is called goldsmith and someone a jeweller. Someone is earning through being druggist, retailer and an agent. (so called) Low born are millions whose names explain their professions. The Sikh of the Guru, being in the holy congregation, while living in joys remains indifferent to desires. He by merging his consciousness in the Word (*śabad*) beholds the Supreme Lord.

ਪਉੜੀ ੬ (ਹੋਰ ਸ੍ਰਿਸ਼ਟੀ ਤੇ ਗੁਰਮੁਖਾਂ ਦਾ ਫ਼ਰਕ)

ਜਤੀ ਸਤੀ ਚਿਰੁ ਜੀਵਣੇ ਸਾਧਿਕ ਸਿਧ ਨਾਥ ਗੁਰ ਚੇਲੇ।
ਦੇਵੀ ਦੇਵ ਰਿਖੀਸੁਰਾ ਭੈਰਉ ਖੇਤ੍ਰਪਾਲ ਬਹੁ ਮੇਲੇ।
ਗਣ ਗੰਧਰਬ ਅਪਛਰਾ ਕਿੰਨਰ ਜਛ ਚਲਿਤ ਬਹੁ ਖੇਲੇ।
ਰਾਖਸ ਦਾਨੋ ਦੈਤ ਲਖ ਅੰਦਰਿ ਦੂਜਾ ਭਾਉ ਦੁਹੇਲੇ।
ਹਉਮੈ ਅੰਦਰਿ ਸਭ ਕੋ ਗੁਰਮੁਖਿ ਸਾਧਸੰਗਤਿ ਰਸ ਕੇਲੇ।
ਇਕ ਮਨ ਇਕੁ ਅਰਾਧਣਾ ਗੁਰਮਤਿ ਆਪੁ ਗਵਾਇ ਸੁਹੇਲੇ।
ਚਲਣੁ ਜਾਣਿ ਪਏ ਸਿਰਿ ਤੇਲੇ ॥ ੬ ॥

Pauṛī 6 (Hor sariṣaṭī te gurmukhāṅ dā farak)

Jatī satī chiru jīvaṇe sādhik sidh nāth gur chele.
Devī dev rikhī surā bhairau khetrpāl bahu mele.
Gaṇ gandharab apachharā kinnar jachh chalat bahu khele.
Rākhas dānoṅ dait lakh andari dūjā bhāu duhele.
Haumai andari sabh ko gurmukhi sādh saṅgati ras kele.
Ik man iku arādhaṇā gurmati āpu gavāi suhele.
Chalaṇu jāṇ pae siri tele.

Pauṛī 6 (Difference between Gurmukh and others)

Many are the celebates, the abiders of truth, the immortal ones, the *siddhs, nāthas*, and the teachers and the taughts. Many are the goodesses, gods, *ṛṣis*, *bhairavs* and the protectors of the regions. Many are the *gaṇs* (ghosts), *gandharvs* (celestial singers), nymphs, and *kinnars* who perform differently. Imbued with duality, many are the *rākṣasas*, the demons and the giants. All are controlled by the ego and the Gurmukhs take pleasure in the holy congregation. There they, accepting the Guru's wisdom, shed away their selfhood. (In India while going to get married the girl applies oil to her hair and understands well that now she is going to leave her parental home) Similarly Gurmukhs always having oil applied to their heads are ever ready to depart from this world.

ਪਉੜੀ ੭ (ਜਗਤ ਦੇ ਰੁਝੇਵੇਂ ਤੇ ਗੁਰ ਸ਼ਬਦ)

ਜਤ ਸਤ ਸੰਜਮ ਹੋਮ ਜਗ ਜਪੁ ਤਪੁ ਦਾਨ ਪੁੰਨ ਬਹੁਤੇਰੇ।
ਰਿਧਿ ਸਿਧਿ ਨਿਧਿ ਪਾਖੰਡ ਬਹੁ ਤੰਤ੍ਰ ਮੰਤ੍ਰ ਨਾਟਕ ਅਗਲੇਰੇ।
ਵੀਰਾਰਾਧਣ ਜੋਗਣੀ ਮੜ੍ਹੀ ਮਸਾਣ ਵਿਡਾਣ ਘਣੇਰੇ।
ਪੂਰਕ ਕੁੰਭਕ ਰੇਚਕਾ ਨਿਵਲੀ ਕਰਮ ਭੁਇਅੰਗਮ ਘੇਰੇ।
ਸਿਧਾਸਣ ਪਰਚੇ ਘਣੇ ਹਠ ਨਿਗ੍ਰਹ ਕਉਤਕ ਲਖ ਹੇਰੇ।
ਪਾਰਸ ਮਣੀ ਰਸਾਇਣਾ ਕਰਾਮਾਤ ਕਾਲਖ ਆਨ੍ਹੇਰੇ।
ਪੂਜਾ ਵਰਤ ਉਪਾਰਣੇ ਵਰ ਸਰਾਪ ਸਿਵ ਸਕਤਿ ਲਵੇਰੇ।
ਸਾਧਸੰਗਤਿ ਗੁਰ ਸਬਦ ਵਿਣੁ ਥਾਉ ਨ ਪਾਇਨਿ ਭਲੇ ਭਲੇਰੇ।
ਕੂੜ ਇਕ ਗੰਢੀ ਸਉ ਫੇਰੇ ॥ ੭ ॥

Pauṛī 7 (Jagat de rujheveṅ te gur śabad)

Jat sat sañjam hom jag japu tapu dān punn bahutere.
Ridhi sidhi nidhi pākhaṇḍ bahu tantr mantr nāṭak agalere.
Vīrārādhaṇ jogaṇī maṛhī masāṇ viḍāṇ ghanere.
Pūrak kumbhak rechakā nivalī karam bhuiaṅgam ghere.
Sidhāsaṇ parache ghaṇe haṭh nigrah kautak lakh here.
Pāras maṇī rasāiṇā karāmāt kālak ānhere.
Pūjā varat upāraṇe var sarāp siv sakati lavere.
Sādh saṅgati gur sabad viṇu thāu na pāini bhale bhalere.
Kūṛ ik gaṇḍhī sau phere.

***Pauṛī* 7 (The Obsessions with the world and the Guru word)**

Hypocrisy by and large enters into the praxis of continence, burnt offerings, feasts, penances and gifts. Incantations and spells ultimately turn out to be hypocritical plays. The worship of the fifty-two heroes, of the eight yoginis of cemeteries and of places of cremation leads to whopping dissimulation. People are obsessed with the *prāṇāyām* exercises of the inhalation, suspension of breath, the exhalation, the *niolī* feat and straightening of *kuṇḍalinī,*the serpent power. Many employ themselves in sitting in the *siddhāsanas* and thus we have seen them seeking myriad miracles. The belief in the philospher's stone, the jewel in the serpent's head and the miracle of life immortalising elixir are nothing but the darkness of ignorance. People are engaged in the worship of idols of gods and goddesses, in fasting, uttering and giving blessings and curses. But without the holy congregation of the saints and the recitation of the Guru-*śabad* even the very good person cannot find acceptance. The superstitions bind themselves with a hundred knots of falsehood.

ਪਉੜੀ ੮ (ਸਉਣ ਸਗਨ ਤੇ ਗੁਰਮੁਖਤਾ)

ਸਉਣ ਸਗੁਨ ਵੀਚਾਰਣੇ ਨਉ ਗ੍ਰਿਹ ਬਾਰਹ ਰਾਸਿ ਵੀਚਾਰਾ।
ਕਾਮਣ ਟੂਣੇ ਅਉਸੀਆ ਕਣਸੋਈ ਪਾਸਾਰ ਪਸਾਰਾ।
ਗਦਹੁ ਕੁਤੇ ਬਿਲੀਆ ਇਲ ਮਲਾਲੀ ਗਿਦੜ ਛਾਰਾ।
ਨਾਰਿ ਪੁਰਖੁ ਪਾਣੀ ਅਗਨਿ ਛਿਕ ਪਦ ਹਿਡਕੀ ਵਰਤਾਰਾ।
ਥਿਤਿ ਵਾਰ ਭਦ੍ਰਾ ਭਰਮ ਦਿਸਾਸੂਲ ਸਹਸਾ ਸੈਸਾਰਾ।
ਵਲਛਲ ਕਰਿ ਵਿਸਵਾਸ ਲਖ ਬਹੁ ਚੁਖੀ ਕਿਉ ਰਵੈ ਭਤਾਰਾ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਾਰ ਉਤਾਰਾ ॥ ੮ ॥

Pauṛī 8 (Sauṇ sagan te gurmukhatā)

Sauṇ sagun vīchārāṇe nau grih bārah rāsi vīchārā.
Kāmaṇ ṭuṇe ausīā kaṇsoī pāsār pasārā.
Gadahu kute bilīā il malālī gidaṛ chhārā.
Nāri purakhu pāṇī agani chhik pad hiḍakī varatārā.
Thiti vār bhadrā bharam disāsūl sahasā saisārā.
Valchhal kari visavās lakh bahu chukhī kiu ravai bhatārā.
Gurmukhi sukh phal pār utārā.

Pauṛī 8 (Good and bad omens and the Gurmukh)

The life led in the light of omens, the nine planets, the twelve signs of the zodiac, incantations, magic divination by lines and by the voice is all futile. Cries of donkeys, dogs, cats, kites, blackbirds and jackals cannot control our lives. It is superstitious to draw good or bad omens from meeting a widow, a bare headed man, water, fire, sneezing, breaking wind, hiccups, lunar and week days, lucky-unlucky moments and going or not going in a particular direction. If a women behaves like a prostitute and does every thing to please everybody, how can she be loved by her husband. The *gurmukhs* who reject all superstitions enjoy happiness with their Lord and get across the world-ocean.

ਪਉੜੀ ੯ (ਗੁਰਮੁਖ ਮਾਰਗ ਦੀ ਪਾਵਨਤਾ)

ਨਦੀਆ ਨਾਲੇ ਵਾਹੜੇ ਗੰਗਿ ਸੰਗਿ ਗੰਗੋਦਕ ਹੋਈ।
ਅਸਟ ਧਾਤੁ ਇਕ ਧਾਤੁ ਹੋਇ ਪਾਰਸ ਪਰਸੈ ਕੰਚਨੁ ਸੋਈ।
ਚੰਦਨ ਵਾਸੁ ਵਣਾਸਪਤਿ ਅਫਲ ਸਫਲ ਕਰ ਚੰਦਨੁ ਗੋਈ।
ਛਿਅ ਰੁਤਿ ਬਾਰਹ ਮਾਹ ਕਰਿ ਸੁਝੈ ਸੁਝ ਨ ਦੂਜਾ ਕੋਈ।
ਚਾਰਿ ਵਰਨਿ ਛਿਅ ਦਰਸਨਾ ਬਾਰਹ ਵਾਟ ਭਵੈ ਸਭੁ ਲੋਈ।
ਗੁਰਮੁਖਿ ਦਰਸਨੁ ਸਾਧਸੰਗੁ ਗੁਰਮੁਖਿ ਮਾਰਗਿ ਦੁਬਿਧਾ ਖੋਈ।
ਇਕ ਮਨਿ ਇਕੁ ਅਰਾਧਨਿ ਓਈ ॥ ੯ ॥

Pauṛī 9 (Gurmukh mārag dī pāvanatā)

Nadīā nāle vahaṛe Gaṅg saṅgi gaṅgodak hoī.
Asaṭ dhātu ik dhātu hoi pāras parasai kañchan soī.
Chandan vāsu vaṇāspati aphal saphal kar chandanu goī.
Chhia ruti bārah māh kari sujhai sujh na dūjā koī.
Chāri varani chhia darasanā bārah vāṭ bhavai sabhu loī.
Gurmukhi darasanu sādh saṅgu gurmukhi māragi dubidhā khoī.
Ik mani ik aradhani oī.

Pauṛī 9 (Holiness of the gurmukh way of life)

Rivers and small streams joining Ganges become the sacred river (Ganges). With the touch of the philosopher's stone (*pāras*) all the mixed light metals are transformed into gold. The vegetation whether fruit producing or fruitless becomes sandal by assimilating into it the fragrance of sandal. In the six seasons and twelve months nothing except sun is there. Four varnas, six Schools of philosophy and twelve sects of the yogis are there in this world, but by treading the path of Gurmukhs all the dubieties of the above sects vanish. They (Gurmukhs) now with stable mind adore the One (Lord).

ਪਉੜੀ ੧੦ (ਕੁਲਾਧਰਮ ਤੇ ਗੁਰਮੁਖ ਮਾਰਗ)

ਨਾਨਕ ਦਾਦਕ ਸਾਹੁਰੈ ਵਿਰਤੀ ਸੁਰ ਲਗਾਇਤ ਹੋਏ।
ਜੰਮਣਿ ਭਦਣਿ ਮੰਗਣੈ ਮਰਣੈ ਪਰਣੈ ਕਰਦੇ ਢੋਏ।
ਰੀਤੀ ਰੁੜੀ ਕੁਲ ਧਰਮ ਚਜੁ ਅਚਾਰ ਵੀਚਾਰ ਵਿਖੋਏ।
ਕਰਿ ਕਰਤੂਤਿ ਕੁਸੂਤੰ ਵਿਚਿ ਪਾਇ ਦੁਲੀਚੇ ਗੈਣ ਚੰਦੋਏ।
ਜੋਧ ਜਠੇਰੇ ਮੰਨੀਅਨਿ ਸਤੀਆਂ ਸਉਤ ਟੋਭੜੀ ਟੋਏ।
ਸਾਧਸੰਗਤਿ ਗੁਰ ਸਬਦ ਵਿਣੁ ਮਰਿ ਮਰਿ ਜੰਮਨਿ ਦਈ ਵਿਗੋਏ।
ਗੁਰਮੁਖਿ ਹੀਰੇ ਹਾਰਿ ਪਰੋਏ ॥ ੧੦ ॥

Pauṛī 10 (Kulādharam te gurmukh mārag)

Nānak dādak sāhurai viratīsur lagāit hoe.
Jammaṇi bhadaṇi maṅgaṇai maraṇai paraṇai karade ḍhoe.
Rītī rūṛī kul dharam chaj achār vīchār vikhoe.
Kari kartūti kasūt vichi pāi dulīche gaiṇ chandoe.
Jodh jaṭhere manīani satīāṅ saut ṭobhaṛī ṭoe.
Sādh saṅgati gur sabad viṇu mari mari jamani daī vigoe.
Gurmukhi hīre hāri paroe.

***Pauṛī* 10 (Family customs and the way of Gurmukh)**

In the house of maternal grandfather, the father-in-law and the grandfather, many a priest and servant exist. They carry the messages on births, the *muṇḍan* (shaving of head) cermonies, betrothals, marriages and deaths. They are seen working for the family duties and customs. On occasions such as the sacred thread ceremonies, they through many tricks make the master spend lavishly and tell him about his fame reaching the skies. Deluded by them people worship departed heroes, ancestors, satis, deceased co-wives, tanks and pits, but all this is of no avail. They who enjoy not the holy congregation and the word of Guru, die and are born again and are rejected of God. It is the follower of the Guru, i.e. *gurmukh* who wears (God's name as his) diamond necklace.

ਪਉੜੀ ੧੧ (ਸ਼ਾਹਜ਼ਾਦੇ ਰਾਜ ਕੰਵਰ)

ਲਸਕਰ ਅੰਦਰਿ ਲਾਡੁਲੇ ਪਾਤਿਸਾਹਾ ਜਾਏ ਸਾਹਜਾਦੇ।
ਪਾਤਿਸਾਹ ਅਗੈ ਚੜਨਿ ਪਿਛੈ ਸਭ ਉਮਰਾਉ ਪਿਆਦੇ।
ਬਣਿ ਬਣਿ ਆਵਣਿ ਤਾਇਫੇ ਓਇ ਸਹਜਾਦੇ ਸਾਦ ਮੁਰਾਦੇ।
ਖਿਜਮਤਿਗਾਰ ਵਡੀਰੀਅਨਿ ਦਰਗਹ ਹੋਨਿ ਖੁਆਰ ਕੁਵਾਦੇ।
ਅਗੈ ਢੋਈ ਸੇ ਲਹਨਿ ਸੇਵਾ ਅੰਦਰਿ ਕਾਰ ਕੁਸਾਦੇ।
ਪਾਤਿਸਾਹਾਂ ਪਤਿਸਾਹੁ ਸੋ ਗੁਰਮੁਖਿ ਵਰਤੈ ਗੁਰ ਪਰਸਾਦੇ।
ਸਾਹ ਸਹੇਲੇ ਆਦਿ ਜੁਗਾਦੇ ॥ ੧੧ ॥

Pauṛī 11 (Śahzāde rāj kaṅvar)

Lasakar andari lāḍule pātisāhā jāe sāhjāde.
Pātisāh agai chaṛani pichhai sabh umarāu piāde.
Baṇi baṇi āvaṇi tāiphe oi sahajāde sād murāde.
Khijamatigār vaḍīrīani daragah honi khuār kuvāde.
Agai ḍhoī se lahani sevā andari kār kusāde.
Pātisāhāṅ patisāhu so gurmukhi varatai gur parasāde.
Sāh suhele ādi jugāde.

Pauṛī 11 (Princes)

In the armies of emperors the dear princes also move. The emperor leads and the satraps and infantry follow. The courtesans well-dressed come before all but the princes remain simple and straight. The (true) servants of the kings earn applause but the defiants get humiliated in the court. In the court (of the Lord) only they get shelter who remain rapt (in the service). With grace of the Lord, such *gurmukhs* become king of kings. Only such people ever remain happy and contented.

ਪਉੜੀ ੧੨ (ਹੋਰ ਦ੍ਰਿਸ਼ਟਾਂਤ)

ਤਾਰੇ ਲਖ ਅਨ੍ਹੇਰ ਵਿਚਿ ਚੜ੍ਹਿਐ ਸੁਝਿ ਨ ਸੁਝੈ ਕੋਈ।
ਸੀਹਿ ਬੁਕੇ ਮਿਰਗਾਵਲੀ ਭੰਨੀ ਜਾਇ ਨ ਆਇ ਖੜੋਈ।
ਬਿਸੀਅਰ ਗਰੜੈ ਡਿਠਿਆ ਖੁਡੀ ਵੜਿਦੇ ਲਖ ਪਲੋਈ।
ਪੰਖੇਰੂ ਸਾਹਬਾਜ ਦੇਖਿ ਢੁਕਿ ਨ ਹੰਘਨਿ ਮਿਲੈ ਨ ਢੋਈ।
ਚਾਰ ਵੀਚਾਰ ਸੰਸਾਰ ਵਿਚਿ ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਦੁਰਮਤਿ ਖੋਈ।
ਸਤਿਗੁਰ ਸਚਾ ਪਾਤਿਸਾਹੁ ਦੁਬਿਧਾ ਮਾਰਿ ਮਵਾਸਾ ਗੋਈ।
ਗੁਰਮੁਖਿ ਜਾਤਾ ਜਾਣੁ ਜਣੋਈ ॥ ੧੨ ॥

Pauṛī 12 (Hor drisaṭānt)

Tāre lakh anher vichi chaṛhiai sujhi na sujhai koī.
Sīhi buke miragāvalī bhannī jāi na āi khaṛoī.
Bisīar garaṛai ḍiṭhiā khuḍī vaṛide lakh paloī.
Paṅkherū sāhabāj dekhi ḍhuki na haṅghani mile na ḍhoī.
Chār vīchār saṅsār vichi sādh saṅgati mili durmati khoī.
Satigur sachā pātisāhu dubidhā māri mavāsā goī.
Gurmukhi jātā jāṇu jaṇoī.

Pauṛī 12 (More examples)

Myraid stars exist in the darkness but with the rise of the sun no one remains visible. Before the roar of the lion, flocks of deers take to their heels. Seeing the large vulture (*garuṛ*) the snakes crawl into their holes. Seeing a hawk, the birds fly helter skelter and do not find place to hide. In this world of conduct and thought, in the holy congregation one gives up evil-mindedness. The true Guru is the true king who obliterates dilemma, and, evil propensities hide or vanish. The Gurmukhs diffuse their knowledge among others (and they are not selfish people).

ਪਉੜੀ ੧੩ (ਗਾਡੀ ਰਾਹ ਗੁਰਮੁਖ ਮਾਰਗ)

ਸਤਿਗੁਰ ਸਚਾ ਪਾਤਿਸਾਹੁ ਗੁਰਮਖਿ ਗਾਡੀ ਰਾਹੁ ਚਲਾਇਆ।
ਪੰਜਿ ਦੂਤਿ ਕਰਿ ਭੂਤ ਵਸਿ ਦੁਰਮਤਿ ਦੂਜਾ ਭਾਉ ਮਿਟਾਇਆ।
ਸਬਦ ਸੁਰਤਿ ਲਿਵਿ ਚਲਣਾ ਜਮੁ ਜਾਗਾਤੀ ਨੇੜਿ ਨ ਆਇਆ।
ਬੇਮੁਖਿ ਬਾਰਹ ਵਾਟ ਕਰਿ ਸਾਧਸੰਗਤਿ ਸਚੁ ਖੰਡੁ ਵਸਾਇਆ।
ਭਾਉ ਭਗਤਿ ਭਉ ਮੰਤ੍ਰ ਦੇ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਦ੍ਰਿੜਾਇਆ।
ਜਿਉ ਜਲ ਅੰਦਰਿ ਕਮਲ ਹੈ ਮਾਇਆ ਵਿਚਿ ਉਦਾਸੁ ਰਹਾਇਆ।
ਆਪੁ ਗਵਾਇ ਨ ਆਪੁ ਗਣਾਇਆ ॥ ੧੩ ॥

Pauṛī 13 (Gāḍīrāh gurmukh mārag)

Satigur sachā pātisāhu gurmukhi gāḍī rāh chalāiā.
Pañji dūti kari bhūt vasi durmati dūjā bhāu miṭāiā.
Sabad surati liv chalaṇā jamu jāgātī neṛu na āiā.
Bemukh bārah vāṭ kari sādh saṅgati sachu khaṇḍu vasāiā.
Bhāu bhagati bhau mantr de nāmu dānu isanānu driṛāiā.
Jiu jal andari kamal hai māiā vichi udāsu rahāiā.
Āpu gavāi na āpu gaṇāiā.

Pauṛī 13 (The Sikh highway - *gāḍīrāh*)

The true Guru, the real emperor has put the Guru-oriented (*gurmukh*) on the high road (of liberation). He restrains the deadly sins, the five evil inclinations and the sense of duality. *Gurmukhs* spend their lives while keeping their heart and mind attuned with the *śabda* (word) and therefore death, the tax-gatherer does not approach them. The Guru had dispersed the apostates into the twelve sects (of the yogis), and seated the holy congregation of the saints in the domain of Truth (the *sachkhaṇḍ*). By the spell of the Nām, the *gurumukhs* have inculcated love, devotion, fear, charity and ablutions. The *gurmukhs* keep themselves unaffected by the evils of the world as the lotus remains unwet in water. *Gurmukhs* efface their individuality and do not pose to assert themselves.

ਪਉੜੀ ੧੪ (ਸਚਾ ਸੋਹਿਲਾ)

ਰਾਜਾ ਪਰਜਾ ਹੋਇ ਕੈ ਚਾਕਰ ਕੂਕਰ ਦੇਸਿ ਦੁਹਾਈ।
ਜੰਮਦਿਆ ਰੁਣਿਝੁੰਝਣਾ ਨਾਨਕ ਦਾਦਕ ਹੋਇ ਵਧਾਈ।
ਵੀਵਾਹਾ ਨੋ ਸਿਠਣੀਆ ਦੁਹੀ ਵਲੀ ਦੁਇ ਤੂਰ ਵਜਾਈ।
ਰੋਵਣੁ ਪਿਟਣੁ ਮੁਇਆ ਨੋ ਵੈਣੁ ਅਲਾਹਣਿ ਧੁਮ ਧੁਮਾਈ।
ਸਾਧਸੰਗਤਿ ਸਚੁ ਸੋਹਿਲਾ ਗੁਰਮੁਖਿ ਸਾਧਸੰਗਤਿ ਲਿਵ ਲਾਈ।
ਬੇਦ ਕਤੇਬਹੁ ਬਾਹਰਾ ਜੰਮਣਿ ਮਰਣਿ ਅਲਿਪਤੁ ਰਹਾਈ।
ਆਸਾ ਵਿਚਿ ਨਿਰਾਸੁ ਵਲਾਈ ॥ ੧੪ ॥

Pauṛī 14 (Sachā sohilā)

Rājā parajā hoikai chākar kūkar desi duhāī.
Jammdiā ruṇijhuñjhaṇā nānak dādak hoi vadhāī.
Vīvāhā no siṭhaṇīā duhī valī dui tūr vajāī.
Rovaṇu piṭaṇu muiā no vaiṇu alāhaṇi dhum dhumāī.
Sādh saṅgati sachu sohilā gurmukhi sādh saṅgati liv lāī.
Bed katebahu bāharā jammaṇi maraṇi alipatu rahāī.
Āsā vichi nirāsu valāī.

Pauṛī 14 (The true engagement)

By becoming subject of a king, people as servants go around the countries to abide orders. On the birth of a child felicitatory songs are sung in the houses of the maternal and paternal grandfathers. On marriage occasions the songs are sung by woman in scurrilous language and trumpets are played on the part of the bride and bridegroom (but not so among the *gurmukhs*). Weepings and wailings are there for the dead, but the *gurmukhs* (the guru-oriented) recite the *Sohilā* in the company of the saints on such occasions. The Sikh (*gurmukh*) goes beyond the holy books of the Hindus and Muslims i.e. the Vedas and the Katebas, and neither rejoices at a birth nor mourns at a death. In the midst of desires he remains free from them.

ਪਉੜੀ ੧੫ (ਗੁਰਮੁਖ ਮਨਮੁਖ)

ਗੁਰਮੁਖਿ ਪੰਥੁ ਸੁਹੇਲੜਾ ਮਨਮੁਖ ਬਾਰਹ ਵਾਟ ਫਿਰੰਦੇ।
ਗੁਰਮੁਖਿ ਪਾਰਿ ਲੰਘਾਇਦਾ ਮਨਮੁਖ ਭਵਜਲ ਵਿਚਿ ਡੁਬੰਦੇ।
ਗੁਰਮੁਖਿ ਜੀਵਨ ਮੁਕਤਿ ਕਰਿ ਮਨਮੁਖ ਫਿਰਿ ਫਿਰਿ ਜਨਮਿ ਮਰੰਦੇ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਾਇਦੇ ਮਨਮੁਖਿ ਦੁਖ ਫਲੁ ਦੁਖ ਲਹੰਦੇ।
ਗੁਰਮੁਖਿ ਦਰਗਹ ਸੁਰਖਰੂ ਮਨਮੁਖਿ ਜਮ ਪੁਰਿ ਡੰਡੁ ਸਹੰਦੇ।
ਗੁਰਮੁਖਿ ਆਪੁ ਗਵਾਇਆ ਮਨਮੁਖਿ ਹਉਮੈ ਅਗਨਿ ਜਲੰਦੇ।
ਬੰਦੀ ਅੰਦਰਿ ਵਿਰਲੇ ਬੰਦੇ ॥ ੧੫ ॥

Pauṛī 15 (Gurmukh manmukh)

Gurmukhi panthu suhelaṛā manmukh bārah vāṭ phirande.
Gurmukhi pāri lańghāidā manmukh bhavajal vichi ḍubande.
Gurmukhi jīvan mukati kari manmukh phiri phiri janam marande.
Gurmukhi sukh phalu pāide manmukhi dukh phalu dukh lahande.
Gurmukhi daragah surakharū manmukhi jampuri ḍanḍu sahande.
Gurmukhi āpi gavāiā manmukhi haumai agani jalande.
Bandī andari virale bande.

Pauṛī 15 (The Guru–oriented and the mind–oriented)

The Guru-oriented move upon the simple and straight way and the mind-oriented (*manmukh*) go astray on twelve ways (the twelve sects of the Yogis). The *gurmukhs* get across whereas the *manmukhs* get drowned in the world-ocean. The life of *gurmukh* is the sacred tank of liberation and the *manmukhs* go on transmigrating and suffering the pangs of life and death. The *gurmukh* is at ease in the court of the Lord but the *manmukh* has to bear (pain of) the rod of *yama*, the god of death. The *gurmukh* forsakes ego whereas *manmukh* burns himself continuously in the fire of egotism. Rare are the people who though being in the limits (of māyā) yet remain immersed in His meditation.

ਪਉੜੀ ੧੬ (ਸੁਹਾਗਣ ਦੇ ਰੂਪ ਵਿਚ ਗੁਰਸਿਖ)

ਪੇਵਕੜੈ ਘਰਿ ਲਾਡੁਲੀ ਮਾਊ ਪੀਊ ਖਰੀ ਪਿਆਰੀ।
ਵਿਚਿ ਭਿਰਾਵਾਂ ਭੈਣੜੀ ਨਾਨਕ ਦਾਦਕ ਸਪਰਵਾਰੀ।
ਲਖਾਂ ਖਰਚ ਵਿਆਹੀਐ ਗਹਣੇ ਦਾਜੁ ਸਾਜੁ ਅਤਿ ਭਾਰੀ।
ਸਾਹੁਰੜੈ ਘਰਿ ਮੰਨੀਐ ਸਣਖਤੀ ਪਰਵਾਰ ਸਧਾਰੀ।
ਸੁਖ ਮਾਣੈ ਪਿਰੁ ਸੇਜੜੀ ਛਤੀਹ ਭੋਜਨ ਸਦਾ ਸੀਗਾਰੀ।
ਲੋਕ ਵੇਦ ਗੁਣੁ ਗਿਆਨ ਵਿਚਿ ਅਰਧ ਸਰੀਰੀ ਮੋਖ ਦੁਆਰੀ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਨਿਹਚਉ ਨਾਰੀ ॥ ੧੬ ॥

Paurī 16 (Suhāgaṇ de rūp vich gursikh)

Pevakaṛai ghari lāḍulī māū pīū kharī piārī.
Vichi bhirāvāṅ bhainaṛī nānak dādak saparavārī.
Lakh kharach viāhīai gahaṇe dāju sāju ati bhārī.
Sāhuraṛai ghari mannīai saṇakhatī paravār sadhārī.
Sukh māṇai piru sejaṛī chhatīh bhojan sadā sīgārī.
Lok ved guṇu giān vichi aradh sarīrī mokh duārī.
Gurmukhi sukh phal nihachau nārī.

Paurī 16 (The woman)

In her mother's home the girl is fondled and dearly loved by parents. Among the brothers she is a sister and lives (joyfully) in the full fledged families of the maternal and the paternal grand fathers. Then offering ornaments and dowry etc. and by spending lacs of rupees she is married. In her father-in-law's house she is accepted as the married wife. She enjoys with her husband, eats variety of foods and always remains bedecked. From a temporal and spiritual point of view, women is half man's body and assists to the door of deliverance. She assuredly brings happiness to the virtuous.

ਪਉੜੀ ੧੭ (ਵੇਸਵਾ ਦੇ ਰੂਪ ਵਿਚ ਮਨਮੁਖ)

ਜਿਉ ਬਹੁ ਮਿਤੀ ਵੇਸੁਆ ਸਭਿ ਕੁਲਖਣ ਪਾਪ ਕਮਾਵੈ।
ਲੋਕਹੁ ਦੇਸਹੁ ਬਾਹਰੀ ਤਿਹੁ ਪਖਾਂ ਨੋ ਅਉਲੰਗੁ ਲਾਵੈ।
ਡੁਬੀ ਡੋਬੈ ਹੋਰਨਾ ਮਹੁਰਾ ਮਿਠਾ ਹੋਇ ਪਚਾਵੈ।
ਘੰਡਾ ਹੇੜਾ ਮਿਰਗ ਜਿਉ ਦੀਪਕ ਹੋਇ ਪਤੰਗ ਜਲਾਵੈ।
ਦੁਹੀ ਸਰਾਈ ਜਰਦਰੂ ਪਥਰ ਬੇੜੀ ਪੂਰ ਡੁਬਾਵੈ।
ਮਨਮੁਖ ਮਨੁ ਅਠ ਖੰਡ ਹੋਇ ਦੁਸਟਾ ਸੰਗਤਿ ਭਰਮਿ ਭੁਲਾਵੈ।
ਵੇਸੁਆ ਪੁਤੁ ਨਿਨਾਉ ਸਦਾਵੈ ॥ ੧੭ ॥

Pauṛī 17 (Vesavā de rūp vich manmukh)

Jiu bahu mitī vesuā sabhi kulakhaṇ pāp kamāvai.
Lokahu desahu bāharī tihu pakhāṅ no aulaṅg lāvai.
Ḍubī ḍobai horanā mahurā miṭhā hoi pachāvai.
Ghaṇḍā heṛā mirag jiu dīpak hoi pataṅg jalāvai.
Duhī sarāī jaradarū pathar beṛī pūr ḍubāvai.
Manmukh manu aṭh khaṇḍ hoi dusaṭā saṅgati bharami bhulāvai.
Vesuā putu nināu sadāvai.

***Pauṛī* 17 (Manmukh, a prostitute)**

A prostitute having many lovers commits every species of sin. An outcast from her people and her country, she brings disgrace on all the three sides, i.e. her father's mother's and the family of father-in-law. Ruined herself, she ruines others and still goes on gulping and digesting poison. She is like the musical pipe which lures the deer, or lamp which burns the moth. Due to the sinful activities her face in both the worlds remains pale because she behaves like a boat of stone which drowns its passengers. Similar is the mind of apostate, scattered and led astray by superstitions in the company of evil doers. And similar to courtesan's son bearing no name of his father, the apostate is also not owned by anyone. The *gurmukhs* while enjoying the benefits of this life, go to their immutable home i.e. they realize and stay permanently in their selves.

ਪਉੜੀ ੧੮ (ਬਾਲਕ, ਜਵਾਨ, ਬਿਰਧ ਅਵਸਥਾ)

ਸੁਧਿ ਨ ਹੋਵੈ ਬਾਲ ਬੁਧਿ ਬਾਲਕ ਲੀਲਾ ਵਿਚਿ ਵਿਹਾਵੈ।
ਭਰ ਜੋਬਨਿ ਭਰਮਾਈਐ ਪਰ ਤਨ ਧਨ ਪਰ ਨਿੰਦ ਲੁਭਾਵੈ।
ਬਿਰਧਿ ਹੋਆ ਜੰਜਾਲ ਵਿਚਿ ਮਹਾ ਜਾਲੁ ਪਰਵਾਰੁ ਫਹਾਵੈ।
ਬਲ ਹੀਣਾ ਮਤਿ ਹੀਣੁ ਹੋਇ ਨਾਉ ਬਹਤਰਿਆ ਬਰੜਾਵੈ।
ਅੰਨ੍ਹਾ ਬੋਲਾ ਪਿੰਗਲਾ ਤਨੁ ਥਕਾ ਮਨੁ ਦਹ ਦਿਸੁ ਧਾਵੈ।
ਸਾਧਸੰਗਤਿ ਗੁਰ ਸਬਦ ਵਿਣੁ ਲਖ ਚਉਰਾਸੀਹ ਜੂਨਿ ਭਵਾਵੈ।
ਅਉਸਰੁ ਚੁਕਾ ਹਥਿ ਨ ਆਵੈ ॥ ੧੮ ॥

Pauṛī 18 (Bālak, javān, biradh avasathā)

Sudhi na hovai bāl budhi bālak līlā vichi vihāvai.
Bhar jobani bharamāīai par tan dhan par nind lubhāvai.
Biradhi hoā jañjāl vichi mahā jālu paravāru phahāvai.
Bal hīṇā matihīṇu hoi nāu bahatariā baraṛāvai.
Annā bolā piṅgalā tanu thakā man dah disu dhāvai.
Sādh soṅgati gur sabad viṇu lakh chaurāsīh jūni bhavāvai.
Ausaru chukā hathi na āvai.

Pauṛī 18 (The childhood, the youth and the old age)

Child's wisdom cares not for anything and he passes his time in joyful activities. In youthful days, he is attracted by other's body, wealth and backbiting. In old age he is caught in the large web of family affairs. Known to be seventy-two he becomes frail and wisdomless and mumbles in sleep. Ultimately he turns blind, deaf and lame and though the body gets tired yet his mind runs in ten directions. Without holy congregation and bereft of Guru-word he transmigrates into infinite species of life. The time lost cannot be regained.

ਪਉੜੀ ੧੯ (ਹੰਸ, ਬਗੁਲਾ, ਗੁਰਮੁਖ, ਮਨਮੁਖ)

ਹੰਸੁ ਨ ਛਡੈ ਮਾਨਸਰ ਬਗੁਲਾ ਬਹੁ ਛਪੜ ਫਿਰਿ ਆਵੈ।
ਕੋਇਲ ਬੋਲੈ ਅੰਬ ਵਣਿ ਵਣਿ ਵਣਿ ਕਾਉ ਕੁਥਾਉ ਸੁਖਾਵੈ।
ਵਗ ਨ ਹੋਵਨਿ ਕੁਤੀਆਂ ਗਾਈਂ ਗੋਰਸੁ ਵੰਸੁ ਵਧਾਵੈ।
ਸਫਲ ਬਿਰਖ ਨਿਹਚਲ ਮਤੀ ਨਿਹਫਲ ਮਾਣਸ ਦਹ ਦਿਸਿ ਧਾਵੈ।
ਅਗਿ ਤਤੀ ਜਲੁ ਸੀਅਲਾ ਸਿਰੁ ਉਚਾ ਨੀਵਾਂ ਦਿਖਲਾਵੈ।
ਗੁਰਮੁਖਿ ਆਪੁ ਗਵਾਇਆ ਮਨਮੁਖੁ ਮੂਰਖਿ ਆਪੁ ਗਣਾਵੈ।
ਦੂਜਾ ਭਾਉ ਕੁਦਾਉ ਹਰਾਵੈ ॥ ੧੯ ॥

Pauṛī 19 (Hans, bagulā, gurmukh, manmukh)
Hansu na chhaḍai mānasar bagulā bahu chhapaṛ phiri āvai.
Koel bolai amb vaṇi vaṇi vaṇi kāu kuthāu sukhāvai.
Vag na hovani kutīā gāī gorasu vansu vadhāvai.
Saphal birakh nihachal matī nihaphal māṇas dah dis dhāvai.
Ag tatī jalu sīālā siri uchā nīvāṅ dikhalāvai.
Gurmukhi āpu gavāiā manmukhu mūrakhi āpu gaṇāvai.
Dūjā bhāu kudāu harāvai.

Pauṛī 19 (swan, crane, *gurmukh, manmukh*)

The swan never leaves Mānasarovar, the sacred tank, but the crane always comes to the dirty pond. The nightingale sings in the mango groves but the crow feels comfort at an abominable place in the forest. The bitches have no groups.(like cows) and the cows only give milk and increase the lineage. The tree full of fruits is stable at one place whereas a vain person always runs hither and thither. The fire is full of heat (of ego) and keeps its head high but the water being cold always goes downward. *Gurmukh* divests his soul of the egocenteredness but *manmukh*, the fool always counts himself (above all). Having sense of duality is not a good conduct, and one always is defeated.

ਪਉੜੀ ੨੦ (ਪੰਜ ਜੰਤੂਆਂ ਦੁਆਰਾ ਮਨਮੁਖ)

ਗਜ ਮ੍ਰਿਗ ਮੀਨ ਪਤੰਗ ਅਲਿ ਇਕਤੁ ਇਕਤੁ ਰੋਗਿ ਪਚੰਦੇ।
ਮਾਣਸ ਦੇਹੀ ਪੰਜਿ ਰੋਗ ਪੰਜੇ ਦੂਤ ਕੁਸੂਤੁ ਕਰੰਦੇ।
ਆਸਾ ਮਨਸਾ ਡਾਇਣੀ ਹਰਖ ਸੋਗ ਬਹੁ ਰੋਗ ਵਧੰਦੇ।
ਮਨਮੁਖ ਦੂਜੈ ਭਾਇ ਲਗਿ ਭੰਭਲਭੂਸੇ ਖਾਇ ਭਵੰਦੇ।
ਸਤਿਗੁਰ ਸਚਾ ਪਾਤਸਾਹ ਗੁਰਮੁਖਿ ਗਾਡੀ ਰਾਹੁ ਚਲੰਦੇ।
ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਚਲਣਾ ਭਜਿ ਗਏ ਠਗ ਚੋਰ ਡਰੰਦੇ।
ਲੈ ਲਾਹਾ ਨਿਜਿ ਘਰਿ ਨਿਬਹੰਦੇ ॥ ੨੦ ॥

Pauṛī 20 (Pañj jantū ate manmukh)

gaj mrig mīn pataṅg ali ikatu ikatu rogi pachande.
Māṇas dehī pañji rog pañje dūt kusūtu karande.
Āsā manasā ḍāiṇī harakh sog bahu rog vadhande.
Manmukh dūjai bhāi lagi bhambhal bhūse khāi bhavande.
Satigur sachā pātasāh gurmukhi gāḍī rāhu chalande.
Sādh saṅgati mili chalaṇā bhaji gae ṭhag chor ḍarande.
Lai lāhā niji ghari nibahande.

Pauṛī 20 (Five creatures and *manmukh*)

Elephant, deer, fish, moth and black bee have one disease each, namely, attraction for lust, sound, enjoyment, beautiful appearance and fragrance respectively, and they are consumed by them. But the man has all the five ailments and these five always create turbulences in his life. The witches in the form of hope and desires and the happiness and sorrows further aggravate the diseases. Controlled by dualism, the deluded *manmukh* runs here and there. The true Guru is the true king and the *gurmukhs* move on the highway pointed out by Him. Moving along with and in the holy congregation, the theives and cheats in the form of lust for materials run away.

ਪਉੜੀ ੨੧ (ਸਤਿਗੁਰ ਸੱਚਾ ਪਾਤਸ਼ਾਹ)

ਬੇੜੀ ਚਾੜਿ ਲੰਘਾਇਦਾ ਬਾਹਲੇ ਪੂਰ ਮਾਣਸ ਮੋਹਾਣਾ।
ਆਗੂ ਇਕੁ ਨਿਬਾਹਿਦਾ ਲਸਕਰ ਸੰਗ ਸਾਹ ਸੁਲਤਾਣਾ।
ਫਿਰੈਂ ਮਹਲੈ ਪਾਹਰੂ ਹੋਇ ਨਿਚਿੰਦ ਸਵਨਿ ਪ੍ਰਧਾਣਾ।
ਲਾੜਾ ਇਕੁ ਵੀਵਾਹੀਐ ਬਾਹਲੇ ਜਾਞੀਂ ਕਰਿ ਮਿਹਮਾਣਾ।
ਪਾਤਿਸਾਹੁ ਇਕੁ ਮੁਲਕ ਵਿਚਿ ਹੋਰੁ ਪ੍ਰਜਾ ਹਿੰਦੂ ਮੁਸਲਮਾਣਾ।
ਸਤਿਗੁਰੁ ਸਚਾ ਪਾਤਿਸਾਹੁ ਸਾਧਸੰਗਤਿ ਗੁਰੁ ਸਬਦੁ ਨੀਸਾਣਾ।
ਸਤਿਗੁਰ ਪਰਣੈ ਤਿਨ ਕੁਰਬਾਣਾ ॥ ੨੧ ॥ ੫ ॥

Pauṛī 21 (Satigur sachā pātaśāh)

Beṛī chāṛi laṅghāidā bāhale pūr māṇas mohāṇā.
Āgū iku nibāhidā lasakar saṅg sāh sulatāṇā.
Phirai mahalai pāharū hoi nichind savani paradhāṇā.
Lāṛā iku vīvāhīai bāhale jāññī kari mihamāṇa.
Pātisāhu iku mulak vichi horu prajā hindū musalmāṇā.
Satiguru sachā pātisāhu sādh saṅgati guru sabadu nīsāṇā.
Satigur paraṇai tin kurabāṇā.

Pauṛī 21 (Guru, the true emperor)

Only one person ferries across many a man. The one commander of the imperial army gets the whole task executed. Because of only one watchman in the locality, all the rich persons sleep free from any anxiety. Guests in the marriage party remain many but the marriage is solemnised of one person. The emperor in the country happens to be one and the rest are the public in the forms of Hindus and Muslims. Similarly the true Guru Emperor is one and the holy congregation and the Guru word-*śabad* are His identification marks. I sacrifice myself unto them who seek the shelter of the true Guru.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਪਉੜੀ ੧(ਮੰਗਲਾਚਰਣ ਵਸਤੂ ਨਿਰਦੇਸ਼)

ਪੂਰਾ ਸਤਿਗੁਰੁ ਜਾਣੀਐ ਪੂਰੇ ਪੂਰਾ ਥਾਟੁ ਬਣਾਇਆ।
ਪੂਰੇ ਪੂਰਾ ਸਾਧਸੰਗੁ ਪੂਰੇ ਪੂਰਾ ਮੰਤ੍ਰ ਦ੍ਰਿੜਾਇਆ।
ਪੂਰੇ ਪੂਰਾ ਪਿਰਮ ਰਸੁ ਪੂਰਾ ਗੁਰਮੁਖਿ ਪੰਥੁ ਚਲਾਇਆ।
ਪੂਰੇ ਪੂਰਾ ਦਰਸਣੋ ਪੂਰੇ ਪੂਰਾ ਸਬਦੁ ਸੁਣਾਇਆ।
ਪੂਰੇ ਪੂਰਾ ਬੈਹਣਾ ਪੂਰੇ ਪੂਰਾ ਤਖਤੁ ਰਚਾਇਆ।
ਸਾਧਸੰਗਤਿ ਸਚੁ ਖੰਡੁ ਹੈ ਭਗਤਿ ਵਛਲੁ ਹੋਇ ਵਸਗਤਿ ਆਇਆ।
ਸਚੁ ਰੂਪੁ ਸਚੁ ਨਾਉ ਗੁਰ ਗਿਆਨੁ ਧਿਆਨੁ ਸਿਖਾ ਸਮਝਾਇਆ।
ਗੁਰ ਚੇਲੇ ਪਰਚਾ ਪਰਚਾਇਆ ॥ ੧ ॥

1 (Ik) Oaṅkār satigur prasādi
Pauṛī 1 (Maṅgalācharaṇ vasatū nirades)

Pūrā satiguru jaṇīai pūre pūrā thāṭu baṇāiā.
Pūre pūrā sādh saṅgu pūre pūrā mantr driṛāiā.
Pūre pūrā piram rasu pūrā gurmukhi panthu chalāiā.
Pūre pūrā baihaṇā pūre pūrā takhatu rachāiā.
Sādh saṅgati sachu khaṇḍu hai bhagati vachhalu hoi vasagati āiā.
Sachu rūpu sachu nāu gur giānu dhiānu sikhā samajhāia.
Gur chele parachā parachāiā.

One Oaṅkār, the primal energy, realized through the grace of divine preceptor
***Pauṛī* 1 (Invocation)**

One should understand the perfect true Guru who has created the grandeur (of creation) around. The holy congregation of the complete is perfect and that perfect has recited the perfect mantra. The perfect has created the complete love for the Lord and has ordained the *gurmukh* way of life. The sight of perfect is perfect and the same perfect has caused to hear the perfect word. His sitting is also perfect and his throne is also perfect. The holy congregation is the abode of truth and being kind to the devotee, He is in the possession of the devotees. The Guru, out of his sheer love for the Sikhs, has made them understand the true nature of the Lord, the true name and the knowledge-producing meditation. The Guru has immersed the disciple in the way of life.

ਪਉੜੀ ੨ (ਮੰਗਲਾਚਰਣ ਵਸਤੂ ਨਿਰਦੇਸ਼)

ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਹੈ ਸਾਧਸੰਗਤਿ ਦਾ ਕਰੈ ਕਰਾਇਆ।
ਭਰੈ ਭੰਡਾਰ ਦਾਤਾਰੁ ਹੈ ਸਾਧਸੰਗਤਿ ਦਾ ਦੇਇ ਦਿਵਾਇਆ।
ਪਾਰਬ੍ਰਹਮ ਗੁਰ ਰੂਪੁ ਹੋਇ ਸਾਧਸੰਗਤਿ ਗੁਰ ਸਬਦਿ ਸਮਾਇਆ।
ਜਗ ਭੋਗ ਜੋਗ ਧਿਆਨੁ ਕਰਿ ਪੂਜਾ ਪਰੈ ਨ ਦਰਸਨੁ ਪਾਇਆ।
ਸਾਧਸੰਗਤਿ ਪਿਉ ਪੁਤੁ ਹੋਇ ਦਿਤਾ ਖਾਇ ਪੈਨ੍ਹੈ ਪੈਨ੍ਹਾਇਆ।
ਘਰਬਾਰੀ ਹੋਇ ਵਰਤਿਆ ਘਰਬਾਰੀ ਸਿਖ ਪੈਰੀ ਪਾਇਆ।
ਮਾਇਆ ਵਿਚਿ ਉਦਾਸੁ ਰਖਾਇਆ ॥ ੨ ॥

Pauṛī 2 (Maṅgalācharaṇ vasatū niradeś)

Karaṇ kāraṇ samarathu hai sādh saṅgati dā karai karāiā.
Bharai bhaṇḍār dātāru hai sādh saṅgati dā dei divāiā.
Pārbraham gur rūpu hoi sādh saṅgati gur sabadi samāiā.
Jag bhog jog dhiānu kari pūjā parai na darasanu pāiā.
Sādhsaṅgati piu putu hoi ditā khāi paihne paihnāiā.
Gharbārī hoi varatiā gharbārī sikh pairī pāiā.
Māiā vichi udāsu rakhāiā.

Pauṛī 2 (Invocation)

All competent God Himself is the efficient as well as material cause of all but He does everything according to the will of the holy congregation. The stores of that bestower are full but he gives according to the wishes of the holy congregation. That transcendental Brahm, by being the Guru, enrapts the holy congregation into the Word, *śabad*. His glimpse can not be had by performing of *yajña*, offering sweets, yoga, concentration, ritualistic worship and ablutions. Fellows in the holy congregation maintain father-son relationship with the Guru, and whatever he gives to eat and put on, they eat and wear. God remains detached in maya.

ਪਉੜੀ ੩ (ਗੁਰਮੁਖਾਂ ਦੀ ਨਿੱਤ ਕ੍ਰਿਆ)

ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਉਠਿ ਕੈ ਜਾਇ ਅੰਦਰਿ ਦਰੀਆਉ ਨ੍ਹਵੰਦੇ।
ਸਹਜਿ ਸਮਾਧਿ ਅਗਾਧਿ ਵਿਚਿ ਇਕ ਮਨਿ ਹੋਇ ਗੁਰ ਜਾਪੁ ਜਪੰਦੇ।
ਮਥੈ ਟਿਕੇ ਲਾਲ ਲਾਇ ਸਾਧਸੰਗਤਿ ਚਲਿ ਜਾਇ ਬਹੰਦੇ।
ਸਬਦੁ ਸੁਰਤਿ ਲਿਵ ਲੀਣੁ ਹੋਇ ਸਤਿਗੁਰ ਬਾਣੀ ਗਾਇ ਸੁਣੰਦੇ।
ਭਾਇ ਭਗਤਿ ਭੈ ਵਰਤਿਮਾਨਿ ਗੁਰ ਸੇਵਾ ਗੁਰਪੁਰਬ ਕਰੰਦੇ।
ਸੰਝੈ ਸੋਦਰੁ ਗਾਵਣਾ ਮਨ ਮੇਲੀ ਕਰਿ ਮੇਲਿ ਮਿਲੰਦੇ।
ਰਾਤੀ ਕੀਰਤਿ ਸੋਹਿਲਾ ਕਰਿ ਆਰਤੀ ਪਰਸਾਦੁ ਵੰਡੰਦੇ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਿਰਮ ਚਖੰਦੇ ॥ ੩ ॥

Pauṛī 3 (Gurmukhāṅ dī nit kriyā)

Amrit vele uṭhi kai jāi andari dariāu navahnde.
Sahaji samādhi agādhi vichi ik mani hoi gur jāpu japande.
Mathai ṭike lāl lāi sādh saṅgati chali jāi bahande.
Sabadu surati liv līṇu hoi satigur bāṇī gāi suṇande.
Bhāi bhagati bhai varatimāni gur sevā gurpurab karande.
Sañjhe sodaru gāvaṇā man melī kari meli milande.
Rātī kīrati sohilā kari āratī parasādu vaṇḍande.
Gurmukhi sukh phalu piram chakhande.

Pauṛī 3 (Daily routine of Gurmukhs)

Getting up at the ambrosial hour of morning the Sikhs bathe in the river. By putting their mind in the unfathomable God through deep concentration, they remember Guru, the God by reciting *Japu (Jī)*. Getting fully activated then they go to join the holy congregation of the saints. Becoming absorbed in remembering and loving the *śabad* they sing and hear the Guru's hymns. They love to spend their time in meditation, service and fear of God and they serve the Guru by observing his anniversaries. They sing the *Sodar* in the evening and heartily associate with one another. Having recited the *Sohilā* and made supplication at night they distribute sacred food (*prasād*). Thus *gurmukhs* gladly taste the fruit of happiness.

ਪਉੜੀ ੪ (ਸਾਧ ਸੰਗਤਿ-ਸਚਖੰਡ)

ਇਕ ਕਵਾਉ ਪਸਾਉ ਕਰਿ ਓਅੰਕਾਰਿ ਅਕਾਰੁ ਪਸਾਰਾ।
ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰੋ ਧਰਤਿ ਅਗਾਸੁ ਧਰੇ ਨਿਰਧਾਰਾ।
ਰੋਮ ਰੋਮ ਵਿਚਿ ਰਖਿਓਨੁ ਕਰਿ ਵਰਭੰਡ ਕਰੋੜਿ ਅਕਾਰਾ।
ਪਾਰਬ੍ਰਹਮੁ ਪੂਰਨ ਬ੍ਰਹਮੁ ਅਗਮ ਅਗੋਚਰੁ ਅਲਖ ਅਪਾਰਾ।
ਪਿਰਮ ਪਿਆਲੈ ਵਸਿ ਹੋਇ ਭਗਤਿ ਵਛਲ ਹੋਇ ਸਿਰਜਣਹਾਰਾ।
ਬੀਉ ਬੀਜਿ ਅਤਿ ਸੂਖਮੋ ਤਿਦੂੰ ਹੋਇ ਵਡ ਬਿਰਖ ਵਿਥਾਰਾ।
ਫਲ ਵਿਚਿ ਬੀਉ ਸਮਾਇ ਕੈ ਇਕ ਦੂੰ ਬੀਅਹੁ ਲਖ ਹਜਾਰਾ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਪਿਰਮ ਰਸੁ ਗੁਰਸਿਖਾਂ ਸਤਿਗੁਰੂ ਪਿਆਰਾ।
ਸਾਧਸੰਗਤਿ ਸਚੁ ਖੰਡ ਵਿਚਿ ਸਤਿਗੁਰ ਪੁਰਖੁ ਵਸੈ ਨਿਰੰਕਾਰਾ।
ਭਾਇ ਭਗਤਿ ਗੁਰਮੁਖਿ ਨਿਸਤਾਰਾ ॥ ੪ ॥

Pauṛī 4 (Sādh saṅgati-sachkhaṇḍ)

Ik kavāu pasāu kari Oaṅkāri akāru pasārā.
Pauṇ pāṇī baisantaro dharati agāsu dhare niradhārā.
Rom rom vichi rakhionu kari varabhaṇḍu karoṛi akārā.
Pārbraham pūran brahamu agam agocharu alakh apārā.
Piram piālai vasi hoi bhagati vachhal hoi sirajaṇahārā.
Bīu bīji ati sūkhamo tidūṅ hoi vaḍ birakh vithārā.
Phal vichi bīu samāi kai ik dūṅ bīahu lakh hajārā.
Gurmukhi sukh phal piram rasu gurasikhāṅ satigurū piārā.
Sādh saṅgati sachu khaṇḍ vichi satigur purakh vasai niraṅkārā.
Bhāi bhagati gurmukhi nisatārā.

Pauṛī 4 (Holy congregation, abode of truth)

The Oaṅkār Lord, with one resonance created the forms. Air, water, fire sky and earth He sustained (in his order) without any support. Millions o universes exist in his each trichome. He the transcendental Brahm is the complete (within and without), inaccessible, imperceptible incomprehensible and infinite. He remains in the control of loving devotion and by becoming kind to the devotees, He creates. He is the subtle seed that takes form of the large tree of creation. The fruits contain seeds and then from one seed millions of fruits are created. The sweet fruit of Gurmukhs is the love of Lord and the Sikhs of Guru love the true Guru. In the holy congregation, the abode of truth, the supreme formless Lord resides. The Gurmukhs get liberated through loving devotion.

ਪਉੜੀ ੫ (ਜਪੁ ਜੀ ਦੇ ੩੮ਵੇਂ ਸਲੋਕ 'ਪਵਣ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ.........' ਦਾ ਅਰਥ)

ਪਉਣੁ ਗੁਰੂ ਗੁਰ ਸਬਦੁ ਹੈ ਵਾਹਗੁਰੂ ਗੁਰ ਸਬਦੁ ਸੁਣਾਇਆ।
ਪਾਣੀ ਪਿਤਾ ਪਵਿਤੁ ਕਰਿ ਗੁਰਮੁਖਿ ਪੰਥਿ ਨਿਵਾਣਿ ਚਲਾਇਆ।
ਧਰਤੀ ਮਾਤ ਮਹਤੁ ਕਰਿ ਓਤਿ ਪੋਤਿ ਸੰਜੋਗੁ ਬਣਾਇਆ।
ਦਾਈ ਦਾਇਆ ਰਾਤਿ ਦਿਹੁ ਬਾਲ ਸੁਭਾਇ ਜਗਤ੍ਰ ਖਿਲਾਇਆ।
ਗੁਰਮੁਖਿ ਜਨਮੁ ਸਕਾਰਥਾ ਸਾਧਸੰਗਤਿ ਵਸਿ ਆਪੁ ਗਵਾਇਆ।
ਜੰਮਣ ਮਰਣਹੁ ਬਾਹਰੇ ਜੀਵਨ ਮੁਕਤਿ ਜੁਗਤਿ ਵਰਤਾਇਆ।
ਗੁਰਮਤਿ ਮਾਤਾ ਮਤਿ ਹੈ ਪਿਤਾ ਸੰਤੋਖ ਮੋਖ ਪਦੁ ਪਾਇਆ।
ਧੀਰਜੁ ਧਰਮੁ ਭਿਰਾਵ ਦੁਇ ਜਪੁ ਤਪੁ ਜਤੁ ਸਤੁ ਪੁਤ ਜਣਾਇਆ।
ਗੁਰ ਚੇਲਾ ਚੇਲਾ ਗੁਰੂ ਪੁਰਖਹੁ ਪੁਰਖ ਚਲਤੁ ਵਰਤਾਇਆ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਅਲਖੁ ਲਖਾਇਆ ॥ ੫ ॥

Pauṛī 5 (Pavaṇ Gurū pāṇī pitā ...... dā arath)

Pauṇu guru gur sabadu hai vāhgurū gur sabadu suṇāiā.
Pāṇī pitā pavitr kari gurmukhi panthi nivāṇi chalāiā.
Dharatī māt mahatu kari oti poti sañjogu baṇāiā.
Dāī dāiā rāti dihu bāl subhāi jagatr khilāiā.
Gurmukhi janamu sakārathā sādh saṅgati vasi āpi gavāiā.
Jammaṇ maraṇahu bāhare jīvan mukati jugati varatāiā.
Gurmati mātā mati hai pitā santokh mokh padu pāiā.
Dhīraj dharamu bhirāv dui japu tapu jat satu put jaṇāiā.
Gur chelā chelā gurū purakhahu purakh chalatu varatāiā.
Gurmukhi sukh phalu alakhu lakhāiā.

Pauṛī 5 (The meaning of the 38th stanza of *Japujī- pauṇ-Guru pāṇī pitā*)

The Guru's word is the air, the Guru and wondrous lord has recited Word the Guru. The father of man is water which by flowing downwards teaches humility. The earth being tolerant like mother is the mother and is the further base of all the creatures. The day and night are the nurses who keep the people of child-wisdom busy in the plays of the world. The life of Gurmukh is meaningful because he in the holy congregation has lost his egotism. He becoming liberated in life behaves in the world with the skill to come out of the cycle of transmigration. The mother of the *gurmukhs* is the wisdom of the Guru and father, the contentment through whom they attain deliverance. Forbearance and the sense of duty are their brothers, and meditation, austerities, continence the sons. The Guru and the disciple are diffused into one another in equanimity and they both are the extension of the perfect supreme Lord. Having realized the supreme pleasure they have made others also realize the same.

ਪਉੜੀ ੬ (ਨਿਰਲੇਪਤਾ ਪੁਰ ਦ੍ਰਿਸ਼ਟਿ)

ਪਰ ਘਰ ਜਾਇ ਪਰਾਹੁਣਾ ਆਸਾ ਵਿਚਿ ਨਿਰਾਸੁ ਵਲਾਏ।
ਪਾਣੀ ਅੰਦਰਿ ਕਵਲ ਜਿਉ ਸੂਰਜ ਧਿਆਨੁ ਅਲਿਪਤੁ ਰਹਾਏ।
ਸਬਦ ਸੁਰਤਿ ਸਤਿਸੰਗਿ ਮਿਲਿ ਗੁਰ ਚੇਲੇ ਦੀ ਸੰਧਿ ਮਿਲਾਏ।
ਚਾਰਿ ਵਰਨ ਗੁਰਸਿਖ ਹੋਇ ਸਾਧਸੰਗਤਿ ਸਚ ਖੰਡ ਵਸਾਏ।
ਆਪੁ ਗਵਾਇ ਤੰਬੋਲ ਰਸੁ ਖਾਇ ਚਬਾਇ ਸੁ ਰੰਗ ਚੜ੍ਹਾਏ।
ਛਿਅ ਦਰਸਨ ਤਰਸਨ ਖੜੇ ਬਾਰਹ ਪੰਥਿ ਗਿਰੰਥ ਸੁਣਾਏ।
ਛਿਅ ਰੁਤਿ ਬਾਰਹ ਮਾਸ ਕਰਿ ਇਕੁ ਇਕੁ ਸੂਰਜੁ ਚੰਦੁ ਦਿਖਾਏ।
ਬਾਰਹ ਸੋਲਹ ਮੇਲਿ ਕੈ ਸਸੀਅਰ ਅੰਦਰਿ ਸੂਰ ਸਮਾਏ।
ਸਿਵ ਸਕਤੀ ਨੋ ਲੰਘਿ ਕੈ ਗੁਰਮੁਖਿ ਇਕੁ ਮਨੁ ਇਕੁ ਧਿਆਏ।
ਪੈਰੀ ਪੈ ਜਗੁ ਪੈਰੀ ਪਾਏ ॥ ੬ ॥

Pauṛī 6 (Niralepatā pur driṣaṭi)

Par ghar jāi parāhuṇā āsā vichi nirāsu valāe.
Pāṇī andari kaval jiu sūraj dhiānu alipatu rahāe.
Sabad surati satisaṅg mili gur chele dī sandhi milāe.
Chāri varan gursikh hoi sādh saṅgati sach khaṇḍ vasāe.
Āpu gavāi tambol rasu khāi chabāi su raṅg chaṛhāe.
Chhia darasan tarasan khaṛe bārah panthi giranth suṇāe.
Chhia ruti bārah mās kari iku iku sūraju chandu dikhāe.
Bārah solah meli kai sasīar andari sūr samāe.
Siv sakatī no laṅghi kai gurmukhi iku manu iku dhiāe.
Pairī pai jagu pairī pāe.

Pauṛī 6 (Detachment)

The guest in the house of other person remains unconcerned among many expectations. Lotus too in the water concentrates upon sun and remains uninfluenced by water. Likewise in the holy congregation the Guru and disciple meet through word (*śabad*) and meditative faculty (*surati*) . People of the four varnas, by becoming followers of the Guru, reside in the abode of truth through the holy congregation. Like the one coloured sap of betel-leaf they shed away their selfhood, and all are coloured in their one fast colour. All the six philosophies and the twelve sects of yogis covet by standing away (but do not get that status because of their pride). Six seasons, twelve months are shown to have one sun and one moon, but the *gurmukhs* have fused the sun and the moon into each other, i.e. they have demolished the boundries of the *sattva* and the *rajas guṇas*. Having gone beyond the maya of Śiva-*śakti* they meditate upon the one supreme. Their humility makes the world fall at their feet.

ਪਉੜੀ ੭ (ਗੁਰਮੁਖ-ਰਹਿਣੀ)

ਗੁਰ ਉਪਦੇਸ ਅਦੇਸੁ ਕਰਿ ਪੈਰੀ ਪੈ ਰਹਰਾਸਿ ਕਰੰਦੇ।
ਚਰਣ ਸਰਣਿ ਮਸਤਕੁ ਧਰਨਿ ਚਰਨ ਰੇਣੁ ਮੁਖਿ ਤਿਲਕ ਸੁਹੰਦੇ।
ਭਰਮ ਕਰਮ ਦਾ ਲੇਖੁ ਮੇਟਿ ਲੇਖੁ ਅਲੇਖ ਵਿਸੇਖ ਬਣੰਦੇ।
ਜਗਮਗ ਜੋਤਿ ਉਦੋਤੁ ਕਰਿ ਸੂਰਜ ਚੰਦ ਨ ਲਖ ਪੁਜੰਦੇ।
ਹਉਮੈ ਗਰਬੁ ਨਿਵਾਰਿ ਕੈ ਸਾਧਸੰਗਤਿ ਸਰ ਮੇਲਿ ਮਿਲੰਦੇ।
ਸਾਧਸੰਗਤਿ ਪੂਰਨ ਬ੍ਰਹਮੁ ਚਰਣ ਕਵਲ ਪੂਜਾ ਪਰਚੰਦੇ।
ਸੁਖ ਸੰਪਟਿ ਹੋਇ ਭਵਰ ਵਸੰਦੇ ॥ ੭ ॥

Pauṛī 7 (Gurmukh - rahiṇī)

Gur upades adesu kari pairī pai raharāsi karande.
Charaṇ saraṇi masataku dharani charan reṇu mukhi tilak suhande.
Bharam karam dā lekhu meṭi lekhu alekh visekh baṇande.
Jagmag joti udotu kari sūraj chand na lakh pujande.
Haumai garabu nivāri kai sādh saṅgati sar meli milande.
Sādh saṅgati pūran brahamu charaṇ kaval pūjā parachande.
Sukh sampaṭi hoi bhavăr vasande.

***Pauṛī* 7 (Conduct of Gurmukhs)**

Considering the sermon of the Guru as the order they observe the code of being humble. They surrender at the feet of Guru and apply the dust of his-feet to their heads. By effacing the delusive writings of destiny, they create special love for imperceptible God. Myriads of suns and moons cannot reach their effulgence. Deleting ego from theirselves they take dip into the sacred tank of the holy congregation. Holy congregation is the abode of the perfect Brahm and they (*gurmukhs*) keep their mind imbued with the lotus feet (of Lord). They become the black bee and reside in the pleasure-petals (of the holy Lord).

ਪਉੜੀ ੮ (ਗਿਆਨੀ ਦੇ ਲੱਛਣ)

ਗੁਰ ਦਰਸਨੁ ਪਰਸਣੁ ਸਫਲੁ ਛਿਅ ਦਰਸਨੁ ਇਕ ਦਰਸਨੁ ਜਾਣੈ।
ਦਿਬ ਦਿਸਟਿ ਪਰਗਾਸੁ ਕਰਿ ਲੋਕ ਵੇਦ ਗੁਰ ਗਿਆਨੁ ਪਛਾਣੈ।
ਏਕਾ ਨਾਰੀ ਜਤੀ ਹੋਇ ਪਰ ਨਾਰੀ ਧੀ ਭੈਣ ਵਖਾਣੈ।
ਪਰ ਧਨੁ ਸੂਅਰ ਗਾਇ ਜਿਉ ਮਕਰੂਹ ਹਿੰਦੂ ਮੁਸਲਮਾਣੈ।
ਘਰ ਬਾਰੀ ਗੁਰ ਸਿਖੁ ਹੋਇ ਸਿਖਾ ਸੂਤ੍ਰ ਮਲ ਮੂਤ੍ਰ ਵਿਡਾਣੈ।
ਪਾਰਬ੍ਰਹਮੁ ਪੂਰਨ ਬ੍ਰਹਮੁ ਗਿਆਨੁ ਧਿਆਨੁ ਗੁਰਸਿਖ ਸਿਞਾਣੈ।
ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਪਤਿ ਪਰਵਾਣੈ ॥ ੮ ॥

Pauṛī 8 (Giānī de lachhaṇ)

Gur darasanu parasaṇu saphalu chhia darasanu ik darasanu jāṇai.
Dib disaṭi paragāsu kari lok ved gur giānu pachhāṇai.
Ekā nārī jatī hoi par nārī dhī bhaiṇ vakhāṇai.
Par dhanu sūar gāi jiu makarūh Hindu Musalamāṇai.
Gharbārī gur sikhu hoi sikhā sūtr mal mūtr viḍāṇai.
Pārbrahamu pūran brahamu giānu dhiānu gur sikh siññāṇai.
Sādh saṅgati mili pati paravāṇai.

Pauṛī 8 (Characteristics of a knowledgeable person)

Blessed is the glimpse and the company of the Guru because there only one visualizes God alone in all the six philosophies. Getting enlightened, one identifies the teachings of the Guru even in the secular affairs. Having one women as wife he (the Sikh) is a celebate and considers any other's wife his daughter or a sister. To covet another man's property is forbidden (to a Sikh) as the swine is to the Muslim and the cow to a Hindu. The Sikh being householder abnegates tonsure, the sacred thread (*Janeu*), etc. and forsakes them like abominable faeces. The Sikh of the Guru accepts transcendental Lord as the sole fount of higher knowledge and the meditation. In the congregation of such people any body could become authentic as well as respectable.

ਪਉੜੀ ੯ (ਈਸ਼ਰੀਯ ਸ਼ਕੱਤੀ)

ਗਾਈ ਬਾਹਲੇ ਰੰਗ ਜਿਉ ਖੜੁ ਚਰਿ ਦੁਧੁ ਦੇਨਿ ਇਕ ਰੰਗੀ।
ਬਾਹਲੇ ਬਿਰਖ ਵਣਾਸਪਤਿ ਅਗਨੀ ਅੰਦਰਿ ਹੈ ਬਹੁ ਰੰਗੀ।
ਰਤਨਾ ਵੇਖੈ ਸਭੁ ਕੋ ਰਤਨ ਪਾਰਖੂ ਵਿਰਲਾ ਸੰਗੀ।
ਹੀਰੇ ਹੀਰਾ ਬੇਧਿਆ ਰਤਨ ਮਾਲ ਸਤਿਸੰਗਤਿ ਚੰਗੀ।
ਅੰਮ੍ਰਿਤੁ ਨਦਰਿ ਨਿਹਾਲਿਓਨੁ ਹੋਇ ਨਿਹਾਲੁ ਨ ਹੋਰ ਸੁ ਮੰਗੀ।
ਦਿਬ ਦੇਹ ਦਿਬ ਦਿਸਟਿ ਹੋਇ ਪੂਰਨ ਬ੍ਰਹਮ ਜੋਤਿ ਅੰਗ ਅੰਗੀ।
ਸਾਧਸੰਗਤਿ ਸਤਿਗੁਰ ਸਹਲੰਗੀ ॥ ੯ ॥

Pauṛī 9 (Īsavarīy śakatī)

Gāī bāhale raṅg jiu khaṛu chari dudhu deni ik raṅgī.
Bāhale birakh vaṇāṣapati aganī andari hai bahu raṅgī.
Ratanā vekhai sabhu ko ratan pārakhū viralā saṅgī.
Hīre hīrā bedhiā ratan māl satisaṅgati chaṅgī.
Amritu nadari nihālionu hoi nihālu na hor su maṅgī.
Dib deh dib disaṭi hoi pūran braham joti aṅg aṅgī.
Sādh saṅgati satigur sahalaṅgī.

Pauṛī 9 (The divine power)

Though the cows are of different hues yet their milk is of the same (white) colour. The vegetation has variety of trees but is the fire therein of different colours? Many behold the jewels but the jeweller is a rare person. As the diamond interlaced with other diamonds goes in the company of jewels, likewise the mind-diamond intertwined with the diamond like Guru Word goes in the string of the holy congregation. Knowledgeable people get blessed with the ambrosial sight of the Guru and then have no desire whatsoever. Their body and vision turns divine and their every limb reflects the divine light of the perfect Brahm. Their relations with the true Guru are established through the holy congregation.

ਪਉੜੀ ੧੦ (ਗੁਰਮੁਖ-ਧਾਰਨਾ)

ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਸਾਧਸੰਗਿ ਪੰਚ ਸਬਦ ਇਕ ਸਬਦ ਮਿਲਾਏ।
ਰਾਗ ਨਾਦ ਲਖ ਸਬਦ ਲਖਿ ਭਾਖਿਆ ਭਾਉ ਸੁਭਾਉ ਅਲਾਏ।
ਗੁਰਮੁਖਿ ਬ੍ਰਹਮ ਧਿਆਨੁ ਧੁਨਿ ਜਾਣੈ ਜੰਤ੍ਰੀ ਜੰਤ੍ਰ ਵਜਾਏ।
ਅਕਥ ਕਥਾ ਵੀਚਾਰਿ ਕੈ ਉਸਤਤਿ ਨਿੰਦਾ ਵਰਜਿ ਰਹਾਏ।
ਗੁਰ ਉਪਦੇਸੁ ਅਵੇਸੁ ਕਰਿ ਮਿਠਾ ਬੋਲਣੁ ਮਨ ਪਰਚਾਏ।
ਜਾਇ ਮਿਲਨਿ ਗੁੜ ਕੀੜਿਆਂ ਰਖੈ ਰਖਣਹਾਰੁ ਲੁਕਾਏ।
ਗੰਨਾ ਹੋਇ ਕੋਲੂ ਪੀੜਾਏ ॥ ੧੦ ॥

Pauṛī 10 (Gurmukh - dhāranā)

Sabad surati liv sādh sangi pañch sabad ik sabad milāe.
Rāg nād lakh sabad lakhi bhākhiā bhāu subhāu alāe.
Gurmukhi braham dhiānu dhuni jāṇai jantrī jantr vajāe.
Akath kathā vīchāri kai usatati nindā varaji rahāe.
Gur upadesu avesu kari miṭhā bolaṇu man parachāe.
Jāi milani guṛ kīṛiāṅ rakhai rakhaṇahār lukāe.
Gannā hoi kolū pīṛāe.

Pauṛī 10 (Gurmukh)

The Gurmukh while immersing his meditational faculty in the Word listens to the Word alone even through the five types of sounds (created through many instruments). Considering the *rāgas* and *nādas* only as the medium, the Gurmukh discusses and recites with love. Only the *gurmukhs* understand the melody of the knowledge of the supreme reality. The Sikhs ponder on the words of the Ineffable, and abstain from praise and blame. Allowing the Guru's instruction to enter their hearts they speak politely and thus comfort one another. The Sikhs' virtues cannot be concealed. As a man may hide mollasses, but ants will discover it. As the sugarcane gives juice when pressed in a mill, so must a Sikh suffer while conferring favours on others.

ਪਉੜੀ ੧੧ (ਗੁਰਮੁਖ-ਧਾਰਨਾ)

ਚਰਣ ਕਮਲ ਮਕਰੰਦੁ ਰਸਿ ਹੋਇ ਭਵਰੁ ਲੈ ਵਾਸੁ ਲੁਭਾਵੈ।
ਇੜਾ ਪਿੰਗੁਲਾ ਸੁਖਮਨਾ ਲੰਘਿ ਤ੍ਰਿਬੇਣੀ ਨਿਜ ਘਰਿ ਆਵੈ।
ਸਾਹਿ ਸਾਹਿ ਮਨੁ ਪਵਣ ਲਿਵ ਸੋਹੰ ਹੰਸਾ ਜਪੈ ਜਪਾਵੈ।
ਅਚਰਜ ਰੂਪ ਅਨੂਪ ਲਿਵ ਗੰਧ ਸੁਗੰਧਿ ਅਵੇਸੁ ਮਚਾਵੈ।
ਸੁਖਸਾਗਰ ਚਰਣਾਰਬਿੰਦ ਸੁਖ ਸੰਪਟ ਵਿਚਿ ਸਹਜਿ ਸਮਾਵੈ।
ਗੁਰਮੁਖਿ ਸੁਖਫਲ ਪਿਰਮ ਰਸੁ ਦੇਹ ਬਿਦੇਹ ਪਰਮ ਪਦੁ ਪਾਵੈ।
ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਅਲਖੁ ਲਖਾਵੈ ॥ ੧੧ ॥

Pauṛī 11 (Gurmukh-dhāranā)

Charaṇ kamal makarandu rasi hoi bhavaru lai vāsu lubhāvai.
Iṛā piṅgulā sukhamanā laṅghi tribeṇī nij ghari āvai.
Sāhi sāhi manu pavaṇ liv soham haṅsā japai japāvai.
Acharaj rūp anūp liv gandh sugandhi avesu machāvai.
Sukhsāgar charaṇārbind sukh sampaṭ vichi sahaj samāvai.
Gurmukhi sukh phal piram rasu deh bideh param padu pāvai.
Sādh saṅgati mili alakhu lakhāvai.

Pauṛī 11 (Gurmukh)

Like the black bee they surrender at the lotus feet of Guru and enjoy the sap and remain happy. They go beyond the *triveṇī* of *iṛā, piṅgalā* and *suṣumnā* and stabilize in their own self. They through the flame of breath, mind and the life force, recite and make others recite the *soham* and *haṅs* recitations (*jāp*). The form of *surati* is wonderfully fragrant and enrapturing. The *gurmukhs* calmly absorb in the pleasure-ocean of the Guru feet. When they in the form of pleasure-fruit obtain the supreme joy, they go beyond the bondages of body and bodylessness and attain the highest station. Such *gurmukhs* have the glimpse of that invisible Lord in the holy congregation.

ਪਉੜੀ ੧੨ (ਹੱਥਾਂ ਦੀ ਸਫਲਤਾ)

ਗੁਰਮੁਖਿ ਹਥਿ ਸਕਥ ਹਨਿ ਸਾਧਸੰਗਤਿ ਗੁਰ ਕਾਰ ਕਮਾਵੈ।
ਪਾਣੀ ਪਖਾ ਪੀਹਣਾ ਪੈਰ ਧੋਇ ਚਰਣਾਮਤੁ ਪਾਵੈ।
ਗੁਰਬਾਣੀ ਲਿਖਿ ਪੋਥੀਆ ਤਾਲ ਮ੍ਰਿਦੰਗ ਰਬਾਬ ਵਜਾਵੈ।
ਨਮਸਕਾਰ ਡੰਡਉਤ ਕਰਿ ਗੁਰਭਾਈ ਗਲਿ ਮਿਲਿ ਗਲਿ ਲਾਵੈ।
ਕਿਰਤਿ ਵਿਰਤਿ ਕਰਿ ਧਰਮ ਦੀ ਹਥਹੁ ਦੇ ਕੈ ਭਲਾ ਮਨਾਵੈ।
ਪਾਰਸੁ ਪਰਸਿ ਅਪਰਸਿ ਹੋਇ ਪਰ ਤਨ ਪਰ ਧਨ ਹਥੁ ਨ ਲਾਵੈ।
ਗੁਰ ਸਿਖ ਗੁਰ ਸਿਖ ਪੂਜ ਕੈ ਭਾਇ ਭਗਤਿ ਭੈ ਭਾਣਾ ਭਾਵੈ।
ਆਪੁ ਗਵਾਇ ਨ ਆਪੁ ਗਣਾਵੈ ॥ ੧੨ ॥

Pauṛī 12 (Hathāṅ dī saphalatā)

Gurmukhi hathi sakath hani sādh saṅgati gur kār kamāvai.
Pāṇī pakhā pīhaṇā pair dhoi charaṇāmatu pāvai.
Gurbāṇī likhi pothīā tāl mirdaṅg rabāb vajāvai.
Namaskār ḍaṇḍaut kari gurbhāī gali mili gali lāvai.
Kirati virati kari dharam dī hathahu de kai bhalā manāvai.
Pārasu parasi aparasi hoi par tan par dhan hathu na lāvai.
Gur sikh gur sikh pūj kai bhāi bhagit bhai bhāṇā bhāvai.
Āpu gavāi na āpu gaṇāvai.

Pauṛī 12 (The Usefulness of hands)

Worthy are the hands of the Sikh who in the holy congregation do the Guru's work, who draw water, fan the *saṅgat*, grind the flour, wash the feet of Guru and drink the water therefrom; who copy the Guru's hymns and play the cymbals, the *mirdaṅg*, a small drum, and the rebeck in the company of holy. Worthy are the hands who bow, help in prostrating and embrace a brother Sikh; who earn livelihood honestly and munificently confer favour on others. Worthy of praise are the hands of such a Sikh who by coming in touch with Guru becomes indifferent to worldly materials and lays not his eyes on another's wife or property; who loves another Sikh and embraces the love, devotion, and fear of God; and who effaces his ego and does not assert himself.

ਪਉੜੀ ੧੩ (ਚਰਣ-ਸਫਲਤਾ)

ਗੁਰਮੁਖਿ ਪੈਰ ਸਕਾਰਥੇ ਗੁਰਮੁਖਿ ਮਾਰਗਿ ਚਾਲ ਚਲੰਦੇ।
ਗੁਰੂ ਦੁਆਰੈ ਜਾਨਿ ਚਲਿ ਸਾਧਸੰਗਤਿ ਚਲਿ ਜਾਇ ਬਹੰਦੇ।
ਧਾਵਨ ਪਰਉਪਕਾਰ ਨੋ ਗੁਰ ਸਿਖਾ ਨੋ ਖੋਜਿ ਲਹੰਦੇ।
ਦੁਬਿਧਾ ਪੰਥਿ ਨ ਧਾਵਨੀ ਮਾਇਆ ਵਿਚਿ ਉਦਾਸੁ ਰਹੰਦੇ।
ਬੰਦਿ ਖਲਾਸੀ ਬੰਦਗੀ ਵਿਰਲੇ ਕੇਈ ਹੁਕਮੀ ਬੰਦੇ।
ਗੁਰ ਸਿਖਾ ਪਰਦਖਣਾਂ ਪੈਰੀ ਪੈ ਰਹਰਾਸਿ ਕਰੰਦੇ।
ਗੁਰ ਚੇਲੇ ਪਰਚੈ ਪਰਚੰਦੇ ॥ ੧੩ ॥

Pauṛī 13 (Charaṇ- saphalatā)

Gurmukhi pair sakārathe gurmukhi māragi chāl chalande.
Gurū duāre jāni chali sādh saṅgati chali jāi bahande.
Dhāvan paraupakār no gur sikhā no khoji lahande.
Dubidhā panthi na dhāvanī māiā vichi udāsu rahande.
Bandi khalāsī bandagī virale keī hukamī bande.
Gur sikhā paradakhaṇā pairī pai raharāsi karande.
Gur chele parachai parachande.

Pauṛī 13 (The usefulness of feet)

Blessed are the feet of the Sikhs who walk in Guru's way; who go to the Gurudvārā and sit their in the holy congregation; who search out the Guru's Sikhs and hasten to do them favours. Worthy are the feet of the Sikhs who donot go on the way of dubiety and possessing wealth remain indifferent to it. Few are the people who abide by the orders of the Supreme Commander, do Him homage and thus escape from their bonds; who adopt the custom of circumambulating the Guru's Sikhs and falling at their feet. The Guru's Sikhs delight in such enjoyments.

ਪਉੜੀ ੧੪ (ਗੁਰਮੁਖ ਪਰੋਪਕਾਰੀ)

ਗੁਰਸਿਖ ਮਨਿ ਪਰਗਾਸੁ ਹੈ ਪਿਰਮ ਪਿਆਲਾ ਅਜਰੁ ਜਰੰਦੇ।
ਪਾਰਬ੍ਰਹਮੁ ਪੂਰਨ ਬ੍ਰਹਮੁ ਬ੍ਰਹਮੁ ਬਿਬੇਕੀ ਧਿਆਨੁ ਧਰੰਦੇ।
ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਲੀਣ ਹੋਇ ਅਕਥ ਕਥਾ ਗੁਰ ਸਬਦੁ ਸੁਣੰਦੇ।
ਭੂਤ ਭਵਿਖਹੁੰ ਵਰਤਮਾਨ ਅਬਿਗਤਿ ਗਤਿ ਅਤਿ ਅਲਖ ਲਖੰਦੇ।
ਗੁਰਮੁਖਿਸੁਖਫਲੁ ਅਛਲੁਛਲੁ ਭਗਤਿਵਛਲੁ ਕਰਿ ਅਛਲੁ ਛਲੰਦੇ।
ਭਵਜਲ ਅੰਦਰਿ ਬੋਹਿਥੈ ਇਕਸ ਪਿਛੈ ਲਖ ਤਰੰਦੇ।
ਪਰਉਪਕਾਰੀ ਮਿਲਨਿ ਹਸੰਦੇ ॥ ੧੪ ॥

Pauṛī 14 (Gurmukh paropakārī)

Gursikh mani paragāsu hai piram piālā ajar jarande.
Pārbrahamu pūran brahamu brahamu bibekī dhiānu dharande.
Sabad surati liv līṇ hoi akath kathā gur sabadu suṇande.
bhūt bhavikhahuṅ varatmān abigati gati ati alakh lakhande.
Gurmukhi sukhphalu achhalu chhalu bhagati vachhal kari achhalu chhalande.
Bhavajal andari bohithai ikus pichhe lakh tarande.
Paraupakārī milani hasande.

Pauṛī 14 (Gurmukh, the altruist)

The enlightened mind of the Sikhs drinks and digests the unbearable cup of the love of the Lord. Armed with the knowledge of the Brahm, they meditate upon the transcendental Brahm. Merging their consciousness in the Word-*śabad*, they recite the indescribable story of the Word-the Guru. They are competent to see incomprehensible pace of the past, present and future. Never deluding fruit of joy, the *gurmukhs get,* and with grace of the God, kind to devotees, they rather delude the evil propensities. They work as a boat in the world-ocean and ferry across the millions who follow one *gurmukh*, the Guru-oriented person. The altruist Sikhs always come up smiling.

ਪਉੜੀ ੧੫ (ਘਰ ਬਾਰੀ ਸਿੱਖ ਦੀ ਰਹਣੀ)

ਬਾਵਨ ਚੰਦਨ ਆਖੀਐ ਬਹਲੇ ਬਿਸੀਅਰੁ ਤਿਸੁ ਲਪਟਾਹੀ।
ਪਾਰਸੁ ਅੰਦਰਿ ਪਥਰਾ ਪਥਰ ਪਾਰਸੁ ਹੋਇ ਨ ਜਾਹੀ।
ਮਣੀ ਜਿਨ੍ਹਾਂ ਸਪਾਂ ਸਿਰੀਂ ਓਇ ਭਿ ਸਪਾਂ ਵਿਚਿ ਫਿਰਾਹੀ।
ਲਹਰੀ ਅੰਦਰਿ ਹੰਸੁਲੇ ਮਾਣਕ ਮੋਤੀ ਚੁਗਿ ਚੁਗਿ ਖਾਹੀ।
ਜਿਉਂ ਜਲਿ ਕਵਲ ਅਲਿਪਤੁ ਹੈ ਘਰਿਬਾਰੀ ਗੁਰਸਿਖਿ ਤਿਵਾਹੀ।
ਆਸਾ ਵਿਚਿ ਨਿਰਾਸੁ ਹੋਇ ਜੀਵਨੁ ਮੁਕਤਿ ਜੁਗਤਿ ਜੀਵਾਹੀ।
ਸਾਧ ਸੰਗਤਿ ਕਿਤੁ ਮੁਹਿ ਸਾਲਾਹੀ ॥ ੧੫ ॥

Pauṛī 15 (Gharbārī Sikh dī rahaṇī)

Bāvan chandan ākhīai bahale bisīaru tisu lapaṭāhī.
Pāras andari patharā pathar pārasu hoi na jāhī.
Maṇī jinhāṅ sapāṅ sirīṅ oi bhi sapāṅ vichi phirāhī.
Laharī andari hansule māṇak motī chugi chugi khāhī.
Jiuṅ jali kaval alipatu hai gharibārī gursikhi tivāhī.
Āsā vichi nirāsu hoi jīvanu mukati jugati jīvāhī.
Sādh saṅgati kitu muhi sālāhī.

***Pauṛī* 15 (The conduct of the house holder Sikh)**

The snakes are said to be coiled around the sandal tree (but the tree is not influenced by their poison). The philosopher's stone exists among stones but does not turn out to be an ordinary stone. The jewel-holding snake also roams about among the ordinary snakes. From the waves of the pond, the swans pick up only pearls and gems to eat. As the lotus remains unsmeared in water, the same is the position of the householder Sikh. He residing among all the hopes and cravings around, adopts the skill of liberation in life and lives (happily). How could one eulogise the holy congregation.

ਪਉੜੀ ੧੬ (ਸਤਿਗੁਰ ਅਤੇ ਸਿੱਖ ਉਸਤੁਤਿ)

ਧੰਨੁ ਧੰਨੁ ਸਤਿਗੁਰ ਪੁਰਖੁ ਨਿਰੰਕਾਰਿ ਆਕਾਰੁ ਬਣਾਇਆ।
ਧੰਨੁ ਧੰਨੁ ਸਤਿਗੁਰ ਸਿਖ ਸੁਣਿ ਚਰਣਿ ਸਰਣਿ ਗੁਰਸਿਖ ਜੁਆਇਆ।
ਗੁਰਮੁਖਿ ਮਾਰਗੁ ਧੰਨੁ ਹੈ ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਸੰਗੁ ਚਲਾਇਆ।
ਧੰਨੁ ਧੰਨੁ ਸਤਿਗੁਰ ਚਰਣ ਧੰਨੁ ਮਸਤਕੁ ਗੁਰ ਚਰਣੀ ਲਾਇਆ।
ਸਤਿਗੁਰ ਦਰਸਨੁ ਧੰਨੁ ਹੈ ਧੰਨੁ ਧੰਨੁ ਗੁਰਸਿਖ ਪਰਸਣਿ ਆਇਆ।
ਭਾਉ ਭਗਤਿ ਗੁਰਸਿਖ ਵਿਚਿ ਹੋਇ ਦਇਆਲੁ ਗੁਰੁ ਮੁਹਿ ਲਾਇਆ।
ਗੁਰਮਤਿ ਦੂਜਾ ਭਾਉ ਮਿਟਾਇਆ ॥ ੧੬ ॥

Pauṛī 16 (Satigur ate Sikh usatuti)

Dhannu dhannu satigur purakhu niraṅkāri ākāru baṇāiā.
Dhannu dhannu satigur sikh suṇi charaṇi saraṇi gursikh juāiā.
Gurmukhi māragu dhannu hai sādh saṅgati mili saṅgu chalāiā.
Dhannu dhannu satigur charaṇ dhannu masataku gur charaṇī lāiā.
Satigur darasanu dhannu hai dhannu dhannu gursikh parasaṇi āiā.
Bhāu bhagati gursikh vichi hoi daiālu guru muhi lāiā.
Gurmati dūjā bhāu miṭāiā.

Pauṛī 16 (The True Guru and praise of the Sikh)

The formless Lord has assumed the form of true Guru, the blessed one. Fortunate is the Sikh of the Guru who listening to the teaching of the Guru has sought the shelter of the Guru-feet. The way of the *gurmukhs* is blessed on which one treads through the holy congregation. Blest is feet of the true Guru and that head is also fortunate which reposes on the feet of Guru. The glimpse of the true Guru is auspicious and the Sikh of the Guru is also blessed one who has come to have sight of the Guru. The Guru loves happily the devotional feelings of the Sikh. The wisdom of the Guru decimates duality.

ਪਉੜੀ ੧੭ (ਸਫਲ ਸਮੇਂ)

ਧੰਨੁ ਪਲੁ ਚਸਾ ਘੜੀ ਪਹਰੁ ਧੰਨੁ ਧੰਨੁ ਥਿਤਿ ਸੁ ਵਾਰ ਸਭਾਗੇ।
ਧੰਨੁ ਧੰਨੁ ਦਿਹੁ ਰਾਤਿ ਹੈ ਪਖੁ ਮਾਹ ਰੁਤਿ ਸੰਮਤਿ ਜਾਗੇ।
ਧੰਨੁ ਅਭੀਚੁ ਨਿਛਤ੍ਰੁ ਹੈ ਕਾਮੁ ਕ੍ਰੋਧ ਅਹੰਕਾਰੁ ਤਿਆਗੇ।
ਧੰਨੁ ਧੰਨੁ ਸੰਜੋਗੁ ਹੈ ਅਠਸਠਿ ਤੀਰਥ ਰਾਜ ਪਿਰਾਗੇ।
ਗੁਰੂ ਦੁਆਰੈ ਆਇ ਕੈ ਚਰਣ ਕਵਲ ਰਸ ਅੰਮ੍ਰਿਤੁ ਪਾਗੇ।
ਗੁਰ ਉਪਦੇਸੁ ਅਵੇਸੁ ਕਰਿ ਅਨਭੈ ਪਿਰਮ ਪਿਰੀ ਅਨੁਰਾਗੇ।
ਸਬਦਿ ਸੁਰਤਿ ਲਿਵ ਸਾਧਸੰਗਿ ਅੰਗਿ ਅੰਗਿ ਇਕ ਰੰਗਿ ਸਮਾਗੇ।
ਰਤਨੁ ਮਾਲੁ ਕਰਿ ਕਚੇ ਧਾਗੇ ॥ ੧੭ ॥

Pauṛī 17 (Saphal sameṅ)

Dhannu palu chasā ghaṛī paharu dhannu dhannu thiti vār sabhāge.
Dhannu dhannu dihu rāti hai pakhu māh ruti sammati jāge.
Dhannu abhīchu nichhatru hai kāmu krodh ahaṅkār tiāge.
Dhannu dhannu sañjogu hai aṭhasaṭhi tīrath rāj pirāge.
Gurū duārai āi kai charaṇ kaval ras amritu pāge.
Gur upadesu avesu kari anabhai piram pirī anurāge.
Sabadi surati liv sādh saṅgi aṅgi aṅgi ik raṅg samāge.
Ratanu mālu kari kache dhāge.

Pauṛī 17 (The blessed time)

Blessed is the moment, the blinking time, the hour, the date, the day (during which you remember the Lord). Day, night, fortnight, months, season and the year are auspicious wherein mind tries to rise (to divinity). Blest is the *abhijit nakṣtra* which inspires to repudiate the lust, the anger and the ego. That time is fortunte wherein (through meditation on God) one gets the fruits of the holy dip at the sixty eight pilgrim centers and the Prayāgrāj. Reaching the door of Guru (the Gurudvārā) mind gets absorbed in the delight of the lotus feet (of Guru). Adopting the teachings of Guru, the state of fearlessness and total absorption in the love (of Lord) is attained. Immersing the consciousness in the *śabad* (word) through and in the holy congregation, every limb (of the devotee) reverberates the lustre of the (steadfast) colour of the Lord. The Sikhs of the Guru have made jewel garland of the fragile thread of breath (and they make full use of the same).

ਪਉੜੀ ੧੮ (ਘਰਬਾਰੀ ਜੀਵਨ-ਮੁਕਤ)

ਗੁਰਮੁਖਿ ਮਿਠਾ ਬੋਲਣਾ ਜੋ ਬੋਲੈ ਸੋਈ ਜਪੁ ਜਾਪੈ।
ਗੁਰਮੁਖਿ ਅਖੀ ਦੇਖਣਾ ਬ੍ਰਹਮ ਧਿਆਨੁ ਧਰੈ ਆਪੁ ਆਪੈ।
ਗੁਰਮੁਖਿ ਸੁਣਨਾ ਸੁਰਤਿ ਕਰਿ ਪੰਚ ਸਬਦੁ ਗੁਰ ਸਬਦਿ ਅਲਾਪੈ।
ਗੁਰਮੁਖਿ ਕਿਰਤਿ ਕਮਾਵਣੀ ਨਮਸਕਾਰੁ ਡੰਡਉਤਿ ਸਿਞਾਪੈ।
ਗੁਰਮੁਖਿ ਮਾਰਗਿ ਚਲਣਾ ਪਰਦਖਣਾ ਪੂਰਨ ਪਰਤਾਪੈ।
ਗੁਰਮੁਖਿ ਖਾਣਾ ਪੈਨਣਾ ਜਗ ਭੋਗ ਸੰਜੋਗ ਪਛਾਪੈ।
ਗੁਰਮੁਖਿ ਸਵਣੁ ਸਮਾਧਿ ਹੈ ਆਪੇ ਆਪਿ ਨ ਥਾਪਿ ਉਥਾਪੈ।
ਘਰਬਾਰੀ ਜੀਵਨ ਮੁਕਤਿ ਲਹਰਿ ਨ ਭਵਜਲ ਭਉ ਨ ਬਿਆਪੈ।
ਪਾਰਿ ਪਏ ਲੰਘਿ ਵਰੈ ਸਰਾਪੈ ॥ ੧੮ ॥

Pauṛī 18 (Gharbārī jīvan-mukat)

Gurmukhi miṭhā bolaṇā jo bolai soī japu jāpai.
Gurmukhi akhī dekhaṇā braham dhiānu dharai āpu āpai.
Gurmukhi sunaṇā surati kari pañch sabadu gur sabadi alāpai.
Gurmukhi kirat kamāvaṇī namasakāru ḍanḍaut siñāpai.
Gurmukhi māragi chalaṇā paradakhaṇā pūran paratāpai.
Gurmukhi khāṇā painaṇā jag bhog sañjog pachhāpai.
Gurmukhi savaṇu samādhi hai āpe āpi na thāpi uthāpai.
Gharbārī jīvan mukati lahari na bhavajal bhau na biāpai.
Pāri pae laṅghi varai sarāpai.

Pauṛī 18 (A liberated house holder)

The polite language of a Sikh brings out what he thinks in his mind and heart. A Sikh beholds God everywhere with his own eyes, and that is equal to a yogi's meditation. When a Sikh listens attentively to, or himself sings, the word of God, that is equal to the five ecstatic sounds in the brain of a yogi. Earning livelihood with his hands by a Sikh is equal to the obeisance and prostration (of Hindus). When, the *gurmukh,* walks to behold the Guru, that is equal to an extremely holy circumambulation. When the Guru oriented person eats and clothes himself, that is equal to the performance of Hindu sacrifice and offering. When *gurmukh* sleeps, that is equal to a yogi's trance and the *gurmukh* withdraws not his thoughts from the object (God the Guru) of his concentration. The house holder is liberated in life; he is not afraid of the waves of the world's ocean and fear does not enter his heart. He goes beyond the region of blessings and curses, and does not utter them.

ਪਉੜੀ ੧੯ (ਗੁਰਮੁਖ ਦੀ ਧਾਰਨਾ)

ਸਤਿਗੁਰੁ ਸਤਿ ਸਰੂਪੁ ਹੈ ਧਿਆਨ ਮੂਲੁ ਗੁਰ ਮੂਰਤਿ ਜਾਣੈ।
ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਮੂਲ ਮੰਤ੍ਰ ਸਿਮਰਣੁ ਪਰਵਾਣੈ।
ਚਰਣ ਕਵਲ ਮਕਰੰਦ ਰਸੁ ਪੂਜਾ ਮੂਲੁ ਪਿਰਮ ਰਸੁ ਮਾਣੈ।
ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਸਾਧਸੰਗਿ ਗੁਰ ਕਿਰਪਾ ਤੇ ਅੰਦਰਿ ਆਣੈ।
ਗੁਰਮੁਖਿ ਪੰਥੁ ਅਗੰਮੁ ਹੈ ਗੁਰਮਤਿ ਨਿਹਚਲੁ ਚਲਣੁ ਭਾਣੈ।
ਵੇਦ ਕਤੇਬਹੁੰ ਬਾਹਰੀ ਅਕਥ ਕਥਾ ਕਉਣੁ ਆਖਿ ਵਖਾਣੈ।
ਵੀਹ ਇਕੀਹ ਉਲੰਘਿ ਸਿਞਾਣੈ ॥ ੧੯ ॥

Pauṛī 19 (Gurmukh dī dhāranā)

Satiguru sati sarūpu hai dhiān mūlu gur mūrati jāṇai.
Satināmu karatā purakhu mūl mantr simaraṇu paravāṇai.
Charaṇ kaval makarand rasu pūjā mūlu piram rasu māṇai.
Sabad surati liv sādh saṅgi gur kirapā te andari āṇai.
Gurmukhi panthu agammu hai gurmati nihachalu chalaṇu bhāṇai.
Ved katebahuṅ bāharī akath kathā kauṇu ākhi vakhāṇai.
Vīh ikīh ulaṅghi siñāṇai.

Pauṛī 19 (The realization by gurmukh)

That the true Guru is the truth incarnate and is the basis of meditation is well known (*to gurmukh*). *Satināmu, Karatā Purakhu* is accepted as the basic formula, the *mūl mantr*, by *gurmukh*. He accepting the sweet sap of the lotus feet as fundamental, quaffs the joy of love for the supreme. He enters into the immersion of word-consciousness through the Guru and the holy congregation. The way of the *gurmukh* is beyond the ken of mind and speech and he in accordance with the wisdom of the Guru and his own steadfast will, treads on it. Who can describe the importance of the parable (of *gurmukh*) because it is beyond the *Vedas* and the *Katebas*, (the four holy books of semitic religion). This way can be identified only by crossing the limits and anxieties about the high and low of the world.

ਪਉੜੀ ੨੦ (ਮਨਮੁਖ ਗਤੀ)

ਸੀਸੁ ਨਿਵਾਏ ਢੀਂਗੁਲੀ ਗਲਿ ਬੰਧੇ ਜਲੁ ਉਚਾ ਆਵੈ।
ਘੁਘੂ ਸੁਝੁ ਨ ਸੁਝਈ ਚਕਈ ਚੰਦੁ ਨ ਡਿਠਾ ਭਾਵੈ।
ਸਿੰਮਲ ਬਿਰਖੁ ਨ ਸਫਲੁ ਹੋਇ ਚੰਦਨ ਵਾਸੁ ਨ ਵਾਂਸਿ ਸਮਾਵੈ।
ਸਪੈ ਦੁਧੁ ਪੀਆਲੀਐ ਤੁਮੇ ਦਾ ਕਉੜਤੁ ਨ ਜਾਵੈ।
ਜਿਉ ਥਣਿ ਚੰਬੜਿ ਚਿਚੁੜੀ ਲੋਹੂ ਪੀਐ ਦੁਧੁ ਨ ਖਾਵੈ।
ਸਭ ਅਵਗੁਣ ਮੈ ਤਨਿ ਵਸਨਿ ਗੁਣ ਕੀਤੇ ਅਵਗੁਣ ਨੋ ਧਾਵੈ।
ਥੋਮ ਨ ਵਾਸੁ ਕਥੂਰੀ ਆਵੈ ॥ ੨੦ ॥ ੬ ॥

Pauṛī 20 (Manmukh gatī)

Sīsu nivāe dhīṅgulī gali bandhe jalu uchā āvai.
Ghughū sujhu na sujhaī chakaī chandu na ḍiṭhā bhāvai.
Simmal birakhu na saphalu hoi chandan vāsu na vāṅsi samāvai.
Sapai dudhu pīālīai tume dā kauṛatu na jāvai.
Jiu thaṇi chambaṛi chichuṛī lohū pīai dudhu na khāvai.
Sabh avaguṇ mai tani vasani guṇ kīte avaguṇ no dhāvai.
Thom na vāsu kathūrī āvai.

Pauṛī 20 (Position of a Manmukh)

To get water from a stream or pond, the *ḍhīṅgalī* (a contraption to draw water comprising a pole with a bucket at one end, fulcrum in the middle and worked by applying manual force at the other end) is lowered by catching hold of its neck, i.e. it is humbled forcibly and does not go down of its own. The owl is not pleased on beholding the sun or *chakavī*, ruddy sheldrake, the moon. The silk cotton (*simbal*) tree yields no fruit and the bamboo grows near the sandal but is not perfumed thereby. Given milk to drink a serpent does not part with its poison and the bitterness of the colocynth also does not depart. The tick clings to the cow's udder but drinks blood instead of milk. All these demerits I have and if any one do me a favour, I return it with undesirable trait. Garlick can never have the perfume of musk.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਪਉੜੀ ੧ (ਮੰਗਲਾਚਰਣ)

ਸਤਿਗੁਰੁ ਸਚਾ ਪਾਤਿਸਾਹੁ ਸਾਧਸੰਗਤਿ ਸਚੁ ਖੰਡੁ ਵਸਾਇਆ।
ਗੁਰ ਸਿਖ ਲੈ ਗੁਰਸਿਖ ਹੋਇ ਆਪੁ ਗਵਾਇ ਨ ਆਪੁ ਗਣਾਇਆ।
ਗੁਰਸਿਖ ਸਭੋ ਸਾਧਨਾ ਸਾਧਿ ਸਧਾਇ ਸਾਧੁ ਸਦਵਾਇਆ।
ਚਹੁ ਵਰਣਾ ਉਪਦੇਸ ਦੇ ਮਾਇਆ ਵਿਚਿ ਉਦਾਸੁ ਰਹਾਇਆ।
ਸਚਹੁ ਓਰੈ ਸਭੁ ਕਿਹੁ ਸਚੁ ਨਾਉ ਗੁਰਮੰਤੁ ਦਿੜਾਇਆ।
ਹੁਕਮੈ ਅੰਦਰਿ ਸਭ ਕੋ ਮੰਨੈ ਹੁਕਮੁ ਸੁ ਸਚਿ ਸਮਾਇਆ।
ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਅਲਖੁ ਲਖਾਇਆ ॥ ੧ ॥

1 (Ik) Oankār satigur prasādi
Pauṛī 1 (Mangalācharaṇ)

Satiguru sachā pātisāhu sādhsangati sachu khaṇḍu vasāiā.
Gur sikh lai gursikh hoi āpu gavāi na āpu gaṇāiā.
Gursikh sabho sādhanā sādhi sādhāi sādhu sadavāiā.
Chahu varanā upades de māiā vichi udāsu rahāiā.
Sachahu orai sabhu kihu sachu nāu gurmantu diṛāiā.
Hukamai andari sabh ko mannai hukamu su sachi samāiā.
Sabad surati liv alakhu lakhāiā.

One Oankār, the primal energy, realized through the grace of divine preceptor
***Pauṛī* 1 (Invocation)**

The true Guru is true emperor who has founded the abode of truth in the form of the congregation of the saints. The Sikhs living there being taught by the Guru, lose their ego and never make themselves noticed. The Sikhs of the Guru get themselves called sādhus only after accomplishing all sorts of discipline. They preach to all the four varnas and themselves remain indifferent in the midst of maya. They explain clearly that everything is below truth i.e. the truth is highest and only this mantra should be recited with deep integrity. Everything is subsumed in the divine order and whosoever bows his head before His order, merges in the truth. The consciousness attuned to the Word makes man competent to behold the invisible Lord.

ਪਉੜੀ ੨ (ਦੋ ਦੀ ਗਿਣਤੀ, ਗੁਰਮੁਖ ਮਹਿਮਾ)

ਸਿਵ ਸਕਤੀ ਨੋ ਸਾਧਿ ਕੈ ਚੰਦੁ ਸੂਰਜੁ ਦਿਹੁੰ ਰਾਤਿ ਸਧਾਏ।
ਸੁਖ ਦੁਖ ਸਾਧੇ ਹਰਖ ਸੋਗ ਨਰਕ ਸੁਰਗ ਪੁੰਨ ਪਾਪ ਲੰਘਾਏ।
ਜਨਮ ਮਰਣ ਜੀਵਨੁ ਮੁਕਤਿ ਭਲਾ ਬੁਰਾ ਮਿਤ੍ਰ ਸਤ੍ਰ ਨਿਵਾਏ।
ਰਾਜ ਜੋਗ ਜਿਣਿ ਵਸਿ ਕਰਿ ਸਾਧਿ ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਰਹਾਏ।
ਵਸਗਤਿ ਕੀਤੀ ਨੀਂਦ ਭੂਖ ਆਸਾ ਮਨਸਾ ਜਿਣੀ ਘਰਿ ਆਏ।
ਉਸਤਤਿ ਨਿੰਦਾ ਸਾਧਿ ਕੈ ਹਿੰਦੂ ਮੁਸਲਮਾਣ ਸਬਾਏ।
ਪੈਰੀ ਪੈ ਪਾ ਖਾਕ ਸਦਾਏ ॥ ੨ ॥

Pauṛī 2 (Do dī giṇatī, gurmukh mahimā)

Siv sakatī no sādhi kai chandu sūraju dihuṅ rāti sadhāe.
Sukh dukh sādhe harakh sog narak surag punn pāp laṅghāe.
Janam maraṇ jīvanu mukati bhalā burā mitr satr nivāe.
Rāj jog jiṇi vasi kari sādhi sañjogu vijogu rahāe.
Vasagati kītī nīṅd bhūkh āsā manasā jiṇī ghari āe.
Usatati nindā sādhi kai hindū musalamāṇ sabāe.
Pairī pai pā khāk sadāe.

***Pauṛī* 2 (Twosome, the glory of Gurmukh)**

Conquering Śiva and Śakti i.e. *rajas* and *tamas* qualities, the *gurmukhs* have disciplined the moon-sun (*iṛā, piṅgalā*) and also the time known by days and nights. Subjugating pleasure and pain, joy and suffering, they have gone beyond hell and heaven, sin and virtue. They have humbled life, death, liberation in life, right and wrong, enemy and friend. Being victors of *rāj* and yoga (temporality and spirituality), they have disciplined alliance as well as separation. Conquering sleep, hunger, hope and desire, they have made their abode in their own true nature. Going beyond praise and slander, they have become beloved of the Hindus as well as Muslims. They bow before all and consider themselves as dust.

ਪਉੜੀ ੩ (ਤਿੰਨ ਦੀ ਗਿਣਤੀ ਗੁਰਮੁਖ)

ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਤ੍ਰੈ ਲੋਕ ਵੇਦ ਗੁਣ ਗਿਆਨ ਲੰਘਾਏ।
ਭੂਤ ਭਵਿਖਹੁ ਵਰਤਮਾਨੁ ਆਦਿ ਮਧਿ ਜਿਣਿ ਅੰਤਿ ਸਿਧਾਏ।
ਮਨ ਬਚ ਕਰਮ ਇਕਤ੍ਰ ਕਰਿ ਜੰਮਣ ਮਰਣ ਜੀਵਣ ਜਿਣਿ ਆਏ।
ਆਧਿ ਬਿਆਧਿ ਉਪਾਧਿ ਸਾਧਿ ਸੁਰਗ ਮਿਰਤ ਪਾਤਾਲ ਨਿਵਾਏ।
ਉਤਮੁ ਮਧਮ ਨੀਚ ਸਾਧਿ ਬਾਲਕ ਜੋਬਨ ਬਿਰਧਿ ਜਿਣਾਏ।
ਇੜਾ ਪਿੰਗੁਲਾ ਸੁਖਮਨਾ ਤ੍ਰਿਕੁਟੀ ਲੰਘਿ ਤ੍ਰਿਬੇਣੀ ਨ੍ਹਾਏ।
ਗੁਰਮੁਖਿ ਇਕੁ ਮਨਿ ਇਕੁ ਧਿਆਏ ॥ ੩ ॥

Pauṛī 3 (Tin dī giṇatī - gurmukh)

Brahamā Bisanu Mahesu trai lok ved guṇ giān laṅghāe.
Bhūt bhavikhahu varatamānu ādi madhi jiṇi anti sidhāe.
Man bach karam ikatr kari jammaṇ maraṇ jīvaṇ jiṇi āe.
Ādhi biādhi upādhi sādhi surag mirat pātāl nivāe.
Utamu madham nīch sādhi bālak joban biradhi jiṇāe.
Iṛā pingulā sukhamanā trikuṭī laṅghi tribeṇi nhāe.
Gurmukhi iku mani iku dhiāe.

Pauṛī 3 (Threesome - *gurmukh*)

The *gurmukhs* have gone ahead of the three worlds, three *guṇas* (*rajas, sattva and tamas*) and Brahmā Viṣṇu Maheśa. They know the mystery of the beginning, the middle, the end, of past, present and future. They keep together in one line their mind, speech and action and conquer birth, life and death. Subjugating all the maladies, they have humbled this world, heaven and the nether world. Winning the top, middle and the lowest positions they have conquered the childhood, youth and the old age. Crossing *trikuṭī*, the conjunction of three *nāṛīs* - *iṛā, piṅgalā, suṣumnā* in between the eyebrows, they have bathed in the *triveṇī*, the pilgrimage centre at the confluence of Ganges, Yamunā and Sarasvatī . With concentrated mind, *gurmukhs* adore only one Lord.

ਪਉੜੀ ੪ (ਚੌਕੜੀ ਦਾ ਵਰਣਨ, ਗੁਰਮੁਖ)

ਅੰਡਜ ਜੇਰਜ ਸਾਧਿ ਕੈ ਸੇਤਜ ਉਤਭੁਜ ਖਾਣੀ ਬਾਣੀ।
ਚਾਰੇ ਕੁੰਡਾਂ ਚਾਰਿ ਜੁਗ ਚਾਰਿ ਵਰਨਿ ਚਾਰਿ ਵੇਦੁ ਵਖਾਣੀ।
ਧਰਮੁ ਅਰਥੁ ਕਾਮੁ ਮੋਖ ਜਿਣਿ ਰਜ ਤਮ ਸਤ ਗੁਣ ਤੁਰੀਆ ਰਾਣੀ।
ਸਨਕਾਦਿਕ ਆਸ੍ਰਮ ਉਲੰਘਿ ਚਾਰਿ ਵੀਰ ਵਸਗਤਿ ਕਰਿ ਆਣੀ।
ਚਉਪੜਿ ਜਿਉ ਚਉਸਾਰ ਮਾਰਿ ਜੋੜਾ ਹੋਇ ਨ ਕੋਇ ਰਞਾਣੀ।
ਰੰਗ ਬਿਰੰਗ ਤੰਬੋਲ ਰਸ ਬਹੁ ਰੰਗੀ ਇਕੁ ਰੰਗੁ ਨੀਸਾਣੀ।
ਗੁਰਮੁਖਿ ਸਾਧਸੰਗਤਿ ਨਿਰਬਾਣੀ ॥ ੪ ॥

Pauṛī 4 (Chaukaṛī dā varaṇan, gurmukh)

Aṇḍaj jeraj sādhi kai setaj utabhuj khāṇī bāṇī.
Chāre kuṇḍāṅ chāri jug chār varani chāri ved vakhāṇī.
Dharamu arathu kāmu mokhu jiṇi raj tam sat guṇ turīā rāṇī.
Sanakādik asram ulaṅghi chāri vīr vasagati kari āṇī.
Chaupaṛi jiu chausār māri joṛā hoi na koi rañāṇī
Raṅg biraṅg tambol ras bahu raṅgī iku raṅgu nīsāṇī.
Gurmukhi sādh saṅgati nīrbāṇī.

Pauṛī 4 (Four some - *gurmukh*)

The *gurmukhs* subdue the four life-mines (egg, foetus, sweat, vegetation) and the four speeches (*parā, pośyanti, madhyamā, vaikharī*). Four are directions, four the *yugas* (ages), four varnas and four are the Vedas. Conquering *dharma, artha, kāma, mokṣa* and crossing three stagges of *rajas, sattva* and *tamas* they enter into the fourth stage *turīya,* the stage of supreme bliss. They control Sanak, Sanandan Sanātan, Sanatkumar, the four ashramas and the four warriors (in the field of charity, dharma, compassion and warfare). As in *chaupaṛ* (a game like blackgamman played with an oblong dice) one is victorious by winning all the four sides, and a twosome is not killed, so the *gurmukh* also makes pair with the One Lord and becomes undefeatable. It so happens because like the one colour of betel from many colours, the *gurmukhs* also out of diverse hues catch hold of one colour of love. Because of the holy congregation, *gurmukhs* not getting involved in worldliness attain final liberation.

ਪਉੜੀ ੫ (ਪੰਚ ਹਰ ਸੰਖਯਾ ਗੁਰਮੁਖ)

ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੋ ਧਰਤਿ ਅਕਾਸੁ ਉਲੰਘਿ ਪਇਆਣਾ।
ਕਾਮੁ ਕ੍ਰੋਧੁ ਵਿਰੋਧੁ ਲੰਘਿ ਲੋਭੁ ਮੋਹੁ ਅਹੰਕਾਰੁ ਵਿਹਾਣਾ।
ਸਤਿ ਸੰਤੋਖ ਦਇਆ ਧਰਮੁ ਅਰਥੁ ਸੁ ਗਰੰਥੁ ਪੰਚ ਪਰਵਾਣਾ।
ਖੇਚਰ ਭੂਚਰ ਚਾਚਰੀ ਉਨਮਨ ਲੰਘਿ ਅਗੋਚਰ ਬਾਣਾ।
ਪੰਚਾਇਣ ਪਰਮੇਸਰੋ ਪੰਚ ਸਬਦ ਘਨਘੋਰ ਨੀਸਾਣਾ।
ਗੁਰਮਖਿ ਪੰਚ ਭੂਆਤਮਾ ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਸਾਧ ਸੁਹਾਣਾ।
ਸਹਜ ਸਮਾਧਿ ਨ ਆਵਣ ਜਾਣਾ ॥ ੫ ॥

Pauṛī 5 (Pañch har saṅkhyā – gurmukh)

Pauṇu pāṇī baisntaro dharati akāsu ulaṅghi paiāṇā.
Kāmu krodhu virodhu laṅghi lobhu mohu ahaṅkāru vihāṇā.
Sati santokh daiā dharamu arathu su granthu pañch paravāṇā.
Khechar bhūchar chāchari unaman laṅghi agochar bāṇā.
Pañchāiṇ paramesaro pañch sabad ghanghor nīsāṇā.
Gurmukhi pañch bhūātamā sādh saṅgati mili sādh suhāṇā.
Sahaj samādhi na āvaṇ jāṇā.

Pauṛī 5 (Fivesome – *gurmukh*)

Gurmukh goes beyond air, water, fire, earth and sky. Resisting lust and anger he crosses the greed, infatuation and ego. He espouses truth, contentment, compassion, dharma and fortitude. Getting above of the *khechar bhūchar, chāchar, unman* and *agochar* (all yogic postures) *mudrās* he concentrates upon the One Lord. He beholds God in five (select persons) and the five sounds of five words become his special marks. *Antahkaraṇ*, the basis of all five external elements is cultivated and cultured by *gurmukh* in the holy congregation. This way immersing in undisturbed trance he gets liberated from the cycle of transmigration.

ਪਉੜੀ ੬ (ਛੇ ਦੀ ਗਿਣਤੀ ਗੁਰਮੁਖ)

ਛਿਅ ਰੁਤੀ ਕਰਿ ਸਾਧਨਾਂ ਛਿਅ ਦਰਸਨ ਸਾਧੈ ਗੁਰਮਤੀ।
ਛਿਅ ਰਸ ਰਸਨਾ ਸਾਧਿ ਕੈ ਰਾਗ ਰਾਗਣੀ ਭਾਇ ਭਗਤੀ।
ਛਿਅ ਚਿਰਜੀਵੀ ਛਿਅ ਜਤੀ ਚਕ੍ਰਵਰਤਿ ਛਿਅ ਸਾਧਿ ਜੁਗਤੀ।
ਛਿਅਸਾਸਤ੍ਰਛਿਅਕਰਮ ਜਿਣਿ ਛਿਅਗੁਰਾਂ ਗੁਰ ਸੁਰਤਿ ਨਿਰਤੀ।
ਛਿਅ ਵਰਤਾਰੇ ਸਾਧਿ ਕੈ ਛਿਅ ਛਕ ਛਤੀ ਪਵਣ ਪਰਤੀ।
ਸਾਧਸੰਗਤਿ ਗੁਰ ਸਬਦ ਸੁਰਤੀ ॥ ੬ ॥

Pauṛī 6 (Chhe dī giṇatī – gurmukh)

Chhia rutī kari sādhanāṅ chhia darasan sādhai guramatī.
Chhia ras rasanā sādhi kai rāg rāgaṇī bhāi bhagatī.
Chhia chir jīvī chhia jatī chakravarati chhia sādhi jugatī.
Chhia sāsatr chhia karam jiṇi chhia gurāṅ gur surati ṅiratī.
Chhia varatāre sādhi kai chhia chhak chhatī pavaṇ paratī.
Sādh saṅgati gur sabad suratī.

Pauṛī 6 (Sixsome – *gurmukh*)

Attaining spiritual discipline through the six seasons, *gurmukh* assimilates even the six philosophies. He conquers the six tastes (sour, sweet, astringent, bitter, tart and saltish) of the tongue and alongwith six musical measures and their consorts surrenders with full devotions. He understands and accomplishes the ways of life of six immortal ones, six *yatis* (ascetics) and six yogic *chakras*. Conquering the six codes of conduct and the six philosophies, he cultivates friendship with the six gurus (teachers of these philosophies). He turns his face from the five external organs plus one internal organ, the mind, and their attendant thirty six kinds of hypocrisies. Reaching the holy congregation the consciousness of a *gurumukh* gets absorbed in the Word of Guru.

ਪਉੜੀ ੭ (ਸਪਤ ਸੰਖਯਾ ਗੁਰਮੁਖ)

ਸਤ ਸਮੁੰਦ ਉਲੰਘਿਆ ਦੀਪ ਸਤ ਇਕੁ ਦੀਪਕੁ ਬਲਿਆ।
ਸਤ ਸੂਤ ਇਕ ਸੂਤਿ ਕਰਿ ਸਤੇ ਪੁਰੀਆ ਲੰਘਿ ਉਛਲਿਆ।
ਸਤੀ ਜਿਣਿ ਸਪਤ ਰਿਖਿ ਸਤਿਸੁਰਾ ਜਿਣਿ ਅਟਲੁ ਨ ਟਲਿਆ।
ਸਤੇ ਸੀਵਾਂ ਸਾਧਿ ਕੈ ਸਤੀ ਸੀਵੀ ਸੁਫਲਿਓ ਫਲਿਆ।
ਸਤ ਅਕਾਸ ਪਤਾਲ ਸਤ ਵਸਿਗਤਿ ਕਰਿ ਉਪਰੇਰੈ ਚਲਿਆ।
ਸਤੇ ਧਾਰੀ ਲੰਘਿ ਕੈ ਭੈਰਉ ਖੇਤ੍ਰਪਾਲ ਦਲ ਮਲਿਆ।
ਸਤੇ ਰੋਹਣਿ ਸਤਿ ਵਾਰ ਸਤਿ ਸੁਹਾਗਣਿ ਸਾਧਿ ਨ ਢਲਿਆ।
ਗੁਰਮੁਖਿ ਸਾਧਸੰਗਤਿ ਵਿਚਿ ਖਲਿਆ ॥ ੭ ॥

Pauṛī 7 (Sapat saṅkhyā – gurmukh)

Sat samund ulaṅghiā dīp sat iku dīpaku baliā.
Sat sūt ik sūti kari sate puriā laṅghi uchhaliā.
Sat satī jiṇi sapat rikhi satisurā jiṇi aṭalu na ṭaliā.
Sate sīvāṅ sādhi kai satīṅ sīvīṅ suphalio phaliā.
Sat akās patāl sat vasi gati kari uparerai chaliā.
Sate dhārī laṅghi kai bhairau khetrapāl dal maliā.
Sate rohaṇi sati vār sati suhāgaṇi sādhi na ḍhaliā.
Gurmukhi sādh saṅgati vichi khaliā.

Pauṛī 7 (Sevensome – *gurmukh*)

Getting above of the seven oceans and seven continents, the *gurmukh* lights the lamp of knowledge. He binds the seven threads (five organs, mind and wisdom) of body into one thread (of high consciousness) and goes across the seven (mythological) habitats (*purīs*). Understanding the intrinsic meaning of seven *satis*, seven rishis and seven musical notes, he remains steadfast in his resolves. Crossing the seven stages of knowledge, *gurmukh* gets the fruit of the knowledge of Brahm, the basis of all the stages. Controlling the seven nether worlds and seven skies he goes beyond them. Getting across the seven streams, he decimates the armies of Bhairav and other protectors of the worlds. The seven *rohiṇīs*, seven days and the seven married women and their ritualistic activities cannot upset him. *Gurmukh* always remains stabilized in the true congregation.

ਪਉੜੀ ੮ (ਅਠ ਸੰਖਯਾ ਗੁਰਮੁਖ)

ਅਠੈ ਸਿਧੀ ਸਾਧਿ ਕੈ ਸਾਧਿਕ ਸਿਧ ਸਮਾਧਿ ਫਲਾਈ।
ਅਸਟਕੁਲੀ ਬਿਖੁ ਸਾਧਨਾ ਸਿਮਰਣਿ ਸੇਖ ਨ ਕੀਮਤਿ ਪਾਈ।
ਮਣੁ ਹੋਇ ਅਠ ਪੈਸੇਰੀਆ ਪੰਜੂ ਅਠੇ ਚਾਲੀਹ ਭਾਈ।
ਜਿਉ ਚਰਖਾ ਅਠ ਖੰਭੀਆ ਇਕਤੁ ਸੂਤਿ ਰਹੈ ਲਿਵ ਲਾਈ।
ਅਠ ਪਹਿਰ ਅਸਟਾਂਗੁ ਜੋਗੁ ਚਾਵਲ ਰਤੀ ਮਾਸਾ ਰਾਈ।
ਅਠ ਕਾਠਾ ਮਨੁ ਵਸ ਕਰਿ ਅਸਟ ਧਾਤੁ ਇਕੁ ਧਾਤੁ ਕਰਾਈ।
ਸਾਧਸੰਗਤਿ ਵਡੀ ਵਡਿਆਈ ॥ ੮ ॥

Pauṛī 8 (Aṣaṭ saṅkhyā – gurmukh)

Aṭhai sidhī sādhi kai sādhik sidh samādhi phalāī.
Asaṭakulī bikhu sādhanā simaraṇi sekh na kīmati pāī.
Maṇu hoi aṭh paiserīā pañju aṭhe chālīh bhāī.
Jiu charakhā aṭh khammbīā iktu sūti rahai liv lāī.
Aṭh pahir asatāṅgu jogu chāval ratī māsā rāī.
Aṭh kāṭhā manu vas kari asaṭ dhātu iku dhātu karāī.
Sādh saṅgati vaḍī vaḍiāī.

Pauṛī 8 (Eightsome – *gurmukh*)

Accomplishing eight *siddhis* (powers) the *gurmukh* has attained the fruit of adept trance (*siddh samādhi*). The practices by the eight ancestoral family houses of Śeṣanāg could not understand His mystery. One maund (old Indian weighing unit) consists of eight *panserīs* (about five kilograms), and five multiplied by eight is equal to forty. The spinning wheel having eight spokes keeps its consciousness concentrated in a single thread. Eight watches, eight limbed yoga, *chāval* (rice), *rattī, raīs, māśā* (all old Indian measuring units of time and weight) have among themselves the relationship of eight i.e. eight *raīs* equal to one *chāval*, eight *chāvals* are euqal to one *rattī* and eight *rattīs* are equal to one *māśā*. Controlling the mind comprising eight inclinations, the *gurmukh* has made it homogenous as the eight metals after mixing become one metal. Great is the glory of the holy congregation.

ਪਉੜੀ ੯ (ਨਵ ਸੰਖਯਾ ਗੁਰਮੁਖ)

ਨਥਿ ਚਲਾਏ ਨਵੈ ਨਾਥਿ ਨਾਥਾ ਨਾਥੁ ਅਨਾਥ ਸਹਾਈ।
ਨਉ ਨਿਧਾਨ ਫੁਰਮਾਨ ਵਿਚਿ ਪਰਮ ਨਿਧਾਨ ਗਿਆਨ ਗੁਰਭਾਈ।
ਨਉ ਭਗਤੀ ਨਉਭਗਤਿ ਕਰਿ ਗੁਰਮੁਖਿ ਪ੍ਰੇਮ ਭਗਤਿਲਿਵ ਲਾਈ।
ਨਉਗ੍ਰਿਹ ਸਾਧ ਗ੍ਰਿਹਸਤ ਵਿਚਿ ਪੂਰੇ ਸਤਿਗੁਰ ਦੀ ਵਡਿਆਈ।
ਨਉਖੰਡ ਸਾਧ ਅਖੰਡ ਹੋਇ ਨਉ ਦੁਆਰਿ ਲੰਘਿ ਨਿਜ ਘਰਿ ਜਾਈ।
ਨਉ ਅੰਗ ਨੀਲ ਅਨੀਲ ਹੋਇ ਨਉਕੁਲ ਨਿਗ੍ਰਹ ਸਹਜਿ ਸਮਾਈ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਅਲਖੁ ਲਖਾਈ ॥ ੯ ॥

Pauṛī 9 (Nav saṅkhyā – gurmukh)

Nathi chalāe navai nāthi nāthā nāthu anāth sahāī.
Nau nidhān phuramān vichi param nidhān giān gurabhāī.
Nau bhagatī nau bhagati kari gurmukhi prem bhagati liv lāī.
Nau grih sādh grihasat vichi pūre satigur dī vaḍiāī.
Nau khanḍ sādh akhanḍ hoi nau duāri laṅghi nij ghari jāī.
Nau aṅg nīl anīl hoi naukul nigrah sahaj samāī.
Gurmukhi sukh phalu alakhu lakhāī.

Pauṛī 9 (Ninesome – *gurmukh*)

Though, the *gurmukh* subdues the nine *nāths* (ascetic yogis) yet he considers himself as without any father i.e. most humble, and God as the father of the fatherless ones. Nine treasures are in his command and the great ocean of knowledge goes with him like his brother. Neo devotees practise nine types of ritualistic devotion but *gurmukh* remains immersed in the loving devotion. With the blessings of the Guru and living the household life, he controls all the nine planets. Even conquering the nine divisions of earth, he never gets broken up and, going above the illusions of nine doors of body, he comes to reside in his own self. From nine numbers have been counted infinite numbers, and controlling the nine pleasures (*ras*) in the body, *gurmukh* stays in the equipoise. Only *gurmukhs* receive the unattainable fruit of the supreme delight.

ਪਉੜੀ ੧੦ (ਦਸ ਸੰਖਯਾ ਗੁਰਮੁਖ)

ਸੰਨਿਆਸੀ ਦਸ ਨਾਵ ਧਰਿ ਸਚ ਨਾਵ ਵਿਣੁ ਨਾਵ ਗਣਾਇਆ।
ਦਸ ਅਵਤਾਰ ਅਕਾਰੁ ਕਰਿ ਏਕੰਕਾਰੁ ਨ ਅਲਖੁ ਲਖਾਇਆ।
ਤੀਰਥ ਪੁਰਬ ਸੰਜੋਗ ਵਿਚਿ ਦਸ ਪੁਰਬੀਂ ਗੁਰਪੁਰਬਿ ਨ ਪਾਇਆ।
ਇਕ ਮਨਿ ਇਕ ਨ ਚੇਤਿਓ ਸਾਧਸੰਗਤਿ ਵਿਣੁ ਦਹਦਿਸਿ ਧਾਇਆ।
ਦਸ ਦਹੀਆਂ ਦਸ ਅਸ੍ਰਮੇਧ ਖਾਇ ਅਮੇਧ ਨਿਖੇਧੁ ਕਰਾਇਆ।
ਇੰਦਰੀਆਂ ਦਸ ਵਸਿ ਕਰਿ ਬਾਹਰਿ ਜਾਂਦਾ ਵਰਜਿ ਰਹਾਇਆ।
ਪੈਰੀ ਪੈ ਜਗੁ ਪੈਰੀ ਪਾਇਆ ॥ ੧੦ ॥

Pauṛī 10 (Das saṅkhyā – gurmukh)

Sanniāsī das nāv dhari sach nāv viṇu nāv gaṇāiā.
Das avatār akāru kari ekaṅkāru na alakhu lakhāiā.
Tīrath purab sañjog vichi das purabīṅ gurapurabi na pāiā.
Ik mani ik na chetio sādhsaṅgati viṇu dahdisi dhāiā.
Das dahīāṅ das asvamedh khāi amedh nikhedhu karāiā.
Indarīāṅ das vasī kari bāhari jāndā varaji rahāiā.
Pairī pai jagu pairī pāiā.

Pauṛī 10 (Tensome – *gurmukh*)

Sannyasis, giving ten nomenclatures to their sects, but in fact being devoid of the true Name have (egotistically) got their own names counted. Even the ten incarnations when they came in (human) form did not see that invisible Oaṅkār. Celebrations of the ten auspicious days (no-moon, full moon days etc.) at pilgrimage centres could not know the real importance of *Gurparav*, the anniversaries of the Gurus. The individual did not ponder upon the Lord with his concentrated mind and bereft of the holy congregation he is running in all the ten directions. Ten days of Muslim Muharram and ten horse sacrifices (*aśvamedh*) are prohibited in Gurmat (Sikhism). *Gurmukh*, controlling the ten organs stops the mind racing in ten directions. He humbly bows at the Guru's feet and the whole world falls at his feet.

ਪਉੜੀ ੧੧ (ਏਕਾਦਸ਼ ਸੰਖਯਾ ਗੁਰਮੁਖ)

ਇਕ ਮਨਿ ਹੋਇ ਇਕਾਦਸੀ ਗੁਰਮੁਖਿ ਵਰਤੁ ਪਤਿਬ੍ਰਤਿ ਭਾਇਆ।
ਗਿਆਰਹ ਰੁਦ੍ਰ ਸਮੁਦ੍ਰ ਵਿਚਿ ਪਲ ਦਾ ਪਾਰਾਵਾਰੁ ਨ ਪਾਇਆ।
ਗਿਆਰਹ ਕਸ ਗਿਆਰਹ ਕਸੇ ਕਸਿ ਕਸਵਟੀ ਕਸਕਸਾਇਆ।
ਗਿਆਰਹ ਗੁਣ ਫੈਲਾਉ ਕਰਿ ਕਚ ਪਕਾਈ ਅਘੜ ਘੜਾਇਆ।
ਗਿਆਰਹ ਦਾਉ ਚੜ੍ਹਾਉ ਕਰਿ ਦੂਜਾ ਭਾਉ ਕੁਦਾਉ ਰਹਾਇਆ।
ਗਿਆਰਹ ਗੇੜਾ ਸਿਖੁ ਸੁਣਿ ਗੁਰ ਸਿਖੁ ਲੈ ਗੁਰਸਿਖੁ ਸਦਾਇਆ।
ਸਾਧਸੰਗਤਿ ਗੁਰੁ ਸਬਦੁ ਵਸਾਇਆ ॥ ੧੧ ॥

Pauṛī 11 (Ekādaś saṅkhyā – gurmukh)

Ik mani hoi ikādasī gurmukhi varatu patibrati bhāiā.
Giārah Rudr samudr vichi pal dā pārāvāru na pāiā.
Giārah kas giārah kase kasi kasavaṭī kas kasāiā.
Giārah guṇ phailāu kari kach pakāī aghaṛ ghaṛāiā.
Giārah dāu charhāu kari dūjā bhāu kudāu rahāiā.
Giārah geṛā sikhu suṇi gursikhu lai gursikhu sadāiā.
Sādh saṅgati guru sabadu vasāiā.

***Pauṛī* 11 (Elevensome – *gurmukh*)**

Like a faithful wife, *gurmukh* likes the fast of *ekādaśī* in the form of concentration of mind (Hindus generally observe fast on the eleventh day of lunar month). Eleven Rudras (different forms of Śiva) could not understand the mystery of this world - ocean. The *gurmukh* has controlled all the eleven (ten organs and the mind). Their eleven objects also he has controlled and he has purified the mind-gold by rubbing it on the touchstone of devotion. Cultivating eleven virtues he has chiselled and stabilized the tardy mind. Assuming eleven virtues (truth, contentment, compassion, dharma, control, devotion etc.) he has erased duality and dubiousness. Listening to the mantra eleven times, the *gurmukh* adopting the teaching of the Guru, is called Gursikh. In the holy congregation only the Word-Guru resides in one's heart.

ਪਉੜੀ ੧੨ (ਦ੍ਵਾਦਸ਼ ਸੰਖਯਾ ਗੁਰਮੁਖ)

ਬਾਰਹ ਪੰਥ ਸਧਾਇ ਕੈ ਗੁਰਮੁਖਿ ਗਾਡੀ ਰਾਹ ਚਲਾਇਆ।
ਸੂਰਜ ਬਾਰਹ ਮਾਹ ਵਿਚਿ ਸਸੀਅਰੁ ਇਕਤੁ ਮਾਹਿ ਫਿਰਾਇਆ।
ਬਾਰਹ ਸੋਲਹ ਮੇਲਿ ਕਰਿ ਸਸੀਅਰ ਅੰਦਰਿ ਸੂਰ ਸਮਾਇਆ।
ਬਾਰਹਤਿਲਕ ਮਿਟਾਇਕੈ ਗੁਰਮੁਖਿ ਤਿਲਕੁ ਨੀਸਾਣੁ ਚੜਾਇਆ।
ਬਾਰਹ ਰਾਸੀ ਸਾਧਿ ਕੈ ਸਚਿ ਰਾਸਿ ਰਹਰਾਸਿ ਲੁਭਾਇਆ।
ਬਾਰਹ ਵੰਨੀ ਹੋਇ ਕੈ ਬਾਰਹ ਮਾਸੇ ਤੋਲਿ ਤੁਲਾਇਆ।
ਪਾਰਸ ਪਾਰਸਿ ਪਰਸਿ ਕਰਾਇਆ ॥ ੧੨ ॥

Pauṛī 12 (Dvādaś saṅkhyā – gurmukh)

Bārah panth sādhāi kai gurmukhi gāḍī rāh chalāiā.
Sūraj bārah māh vichi sasīarau ikatu māhi phirāiā.
Bārah solah meli keri sasīar andari sūr samāiā.
Bārah tilak miṭāikai gurmukhi tilaku nīsāṇu chaṛāiā.
Bārah rāsī sādhi kāi sachi rāsi raharāsi lubhāiā.
Bārah vanni hoi kai bārah māse toli tulāiā.
Pāras pārasi parasi karāiā.

***Pauṛī* 12 (Twelvesome – *gurmukh*)**

Winning over the twelve sects of yogis, the *gurmukhs* started a simple and straight way (for liberation). It looks as if the sun circumambulates earth in twelve months and the moon in one month but the fact is that the work completed by the person having *tamas* and *rajas* qualities in twelve months is done in one month by the person having *sattva* quality. Combining twelve (months) and sixteen (phases of moon) the sun merges into the moon i.e. *rajas* and *tamas* get absobed into the *sattva. Gurmukh* repudiating the twelve types of marks on forhead only keeps on his head the mark of the love of Lord. Conquering the twelve zodiac signs, *gurmukh* remains absorbed in the capital of truthful conduct. Becoming pure gold of twelve *māśās* (twenty four carrots) they come true to their worth in the world market. Touching the philosopher's stone in the form of Guru, the *gurmukhs* also become philosopher's stone.

ਪਉੜੀ ੧੩ (ਤ੍ਰਿਯੋਦਸ਼ ਸੰਖਯਾ ਗੁਰਮੁਖ)

ਤੇਰਹ ਤਾਲ ਅਊਰਿਆ ਗੁਰਮੁਖ ਸੁਖ ਤਪੁ ਤਾਲ ਪੁਰਾਇਆ।
ਤੇਰਹ ਰਤਨ ਅਕਾਰਥੇ ਗੁਰ ਉਪਦੇਸੁ ਰਤਨੁ ਧਨੁ ਪਾਇਆ।
ਤੇਰਹ ਪਦ ਕਰਿ ਜਗ ਵਿਚਿ ਪਿਤਰਿ ਕਰਮ ਕਰਿ ਭਰਮਿ ਭੁਲਾਇਆ।
ਲਖ ਲਖ ਜਗ ਨ ਪੁਜਨੀ ਗੁਰਸਿਖ ਚਰਣੋਦਕ ਪੀਆਇਆ।
ਜਗ ਭੋਗ ਨਈਵੇਦ ਲਖ ਗੁਰਮੁਖਿ ਮੁਖਿ ਇਕੁ ਦਾਣਾ ਪਾਇਆ।
ਗੁਰਭਾਈ ਸੰਤੁਸਟੁ ਕਰਿ ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਿਰਮੁ ਚਖਾਇਆ।
ਭਗਤਿ ਵਛਲੁ ਹੋਇ ਅਛਲੁ ਛਲਾਇਆ ॥੧੩॥

Pauṛī 13 (Triyodaś saṅkhyā – gurmukh)

Terah tāl aūriā gurmukh sukh tapu tāl purāiā.
Terah ratan akārathe gur upadesu ratan dhanu pāiā.
Terah pad kari jag vichi pitari karam kari bharami bhulāiā.
Lakh lakh jag na pujanī gursikh charaṇodak pīāiā.
Jag bhog naīved lakh gurmukhi mukhi iku dāṇā pāiā.
Gurabhāī santusaṭu kari gurmukhi sukh phalu piramu chakhāiā.
Bhagati vachhalu hoi achhalu chhalāiā.

***Pauṛī* 13 (Thirteensome – *gurmukh*)**

Thirteen beats of music are incomplete but *gurmukh* with his accomplishment of the rythm (of household life) attains delight. Thirteen jewels are also futile for the *Gurmukh who* gets the jewel of teaching of the Guru. The ritualistic people have overawed the people in their thirteen types of rituals. Myriad burnt offerings (*yajña*) cannot be equated with nectar of the feet of *gurmukh*. Even one grain of *gurmukh's* is equal to millions of *yajñas*, offerings and edibles, and by making their fellow disciples of the Guru content, the *gurmukhs* remain happy. God is undeceivable but He is dodged by the devotees.

ਪਉੜੀ ੧੪ (੧੪.੧੫.੧੬ ਦੀ ਗਿਣਤੀ ਗੁਰਮੁਖ)

ਚਉਦਹ ਵਿਦਿਆ ਸਾਧਿ ਕੈ ਗੁਰਮਤਿ ਅਬਿਗਤਿ ਅਕਥ ਕਹਾਣੀ।
ਚਉਦਹ ਭਵਣ ਉਲੰਘਿ ਕੈ ਨਿਜ ਘਰਿ ਵਾਸੁ ਨੇਹੁ ਨਿਰਬਾਣੀ।
ਪੰਦ੍ਰਹ ਥਿਤੀ ਪਖੁ ਇਕੁ ਕ੍ਰਿਸਨ ਸੁਕਲ ਦੁਇ ਪਖ ਨੀਸਾਣੀ।
ਸੋਲਹ ਸਾਰ ਸੰਘਾਰੁ ਕਰਿ ਜੋੜਾ ਜੁੜਿਆ ਨਿਰਭਉ ਜਾਣੀ।
ਸੋਲਹ ਕਲਾ ਸੰਪੂਰਣੋ ਸਸਿ ਘਰਿ ਸੂਰਜੁ ਵਿਰਤੀਹਾਣੀ।
ਨਾਰਿ ਸੋਲਹ ਸੀਂਗਾਰ ਕਰਿ ਸੇਜ ਭਤਾਰ ਪਿਰਮ ਰਸੁ ਮਾਣੀ।
ਸਿਵ ਤੈ ਸਕਤਿ ਸਤਾਰਹ ਵਾਣੀ ॥ ੧੪ ॥

Pauṛī 14 (14, 15, 16 dī giṇatī – gurmukh)

Chaudah vidiā sādhi kai gurmati abigati akath kahāṇī.
Chaudah bhavaṇ ulaṅghi kai nij ghari vāsu nehu nirabāṇī.
Pandrah thiti pakhu iku krisan sukal dui pakh nīsāṇī.
Solah sār saṅghār kari joṛā juṛiā nirabhau jāṇī.
Solah kalā sampūraṇo sasi ghari sūraju viratīhāṇī.
Nāri solah sīṅgār kari sej bhatār piram rasu māṇī.
Siv tai sakati satārah vāṇī.

Pauṛī 14 (Fourteen, fifteen and sixteensome – gurmukh)

Accomplishing the fourteen skills, *gurmukhs* adopt the indescribable skill of the wisdom of Guru (Gurmat). Going across the fourteen worlds they reside in their own self and remain immersed in the state of nirvana. One fortnight consists of fifteen days; one is the dark (*kṛṣṇa*) fortnight and the second is moonlit light (*śukla*)fortnight. Like the game of dice, ousting the sixteen counters and making the pair only, one attains fearlessness. When moon, the master of sixteen phases (full of *sāttvic* quality) enters into the sun (full of *rajas* and *tamas*), it gets faded. Woman also using sixteen types of adornments goes to the bed of her husband and enjoys the extreme delight. The power (*śakti*) of Śiva i.e. maya keeps with her seventeen speeches or variations of its powers.

ਪਉੜੀ ੧੫ (੧੮ ਤੋਂ ੩੪ ਤਕ ਸੰਖਯਾ)

ਗੋਤ ਅਠਾਰਹ ਸੋਧਿ ਕੈ ਪੜੈ ਪੁਰਾਣ ਅਠਾਰਹ ਭਾਈ।
ਉਨੀ ਵੀਹ ਇਕੀਹ ਲੰਘਿ ਬਾਈ ਉਮਰੇ ਸਾਧਿ ਨਿਵਾਈ।
ਸੰਖ ਅਸੰਖ ਲੁਟਾਇ ਕੈ ਤੇਈ ਚੌਵੀ ਪੰਜੀਹ ਪਾਈ।
ਛਬੀ ਜੋੜਿ ਸਤਾਈਹਾ ਆਇ ਅਠਾਈਹ ਮੇਲਿ ਮਿਲਾਈ।
ਉਲੰਘਿ ਉਣਤੀਹ ਤੀਹ ਸਾਧਿ ਲੰਘਿ ਇਕਤੀਹ ਵਜੀ ਵਧਾਈ।
ਸਾਧ ਸੁਲਖਣ ਬਤੀਹੇ ਤੇਤੀਹ ਧ੍ਰੂ ਚਉਫੇਰਿ ਫਿਰਾਈ।
ਚਉਤੀਹ ਲੇਖ ਅਲੇਖ ਲਖਾਈ ॥ ੧੫ ॥

Pauṛī 15 (18 toṅ 34 tak saṅkhyā)

Got aṭhārah sodhi kai paṛai purāṇ aṭhārah bhāī.
Unī vīh ikīh laṅghi bāī umare sādhi nivāī.
Saṅkh asaṅkh luṭāi kai teī chauvī pañjīh pāī.
Chhabī jhoṛi satāīhā āi aṭhāīh mel milāī.
Ulaṅghi uṇatīh tīh sādhi laṅghi ikatīh vajī vadhāī.
Sādh sulakhaṇ batīhe tetīh dhrū chaupheri phirāī.
Chautīh lekh alekh lakhāī.

***Pauṛī* 15 (Eighteen to thirty-four)**

Thoroughly understanding the eighteen *gotras*, sub castes, the *gurmukhs* go through the eighteen *purānas*. Jumping over ninteen, twenty and twenty-one, they make the number of twenty-three, twenty-four and twenty-five meaningful. In the name of twenty-six, twenty-seven, twenty-eight they meet the Lord. Crossing twenty-nine, thirty and reaching thirty-one, in their heart they feel blest and delighted. Accomplishing the thirty-two saintly characteristics, like Dhruv they make thirty-three crore gods and goddesses shake and revolve around (them). Touching thirty-four they realize the Invisible Lord i.e. the *gurmukhs* going above all the numbers get exhilerated in the love of Lord who is beyond all the counts.

ਪਉੜੀ ੧੬ (ਈਸ਼ਵਰੋਪਮਾ)
ਵੇਦ ਕਤੇਬਹੁ ਬਾਹਰਾ ਲੇਖ ਅਲੇਖ ਨ ਲਖਿਆ ਜਾਈ।
ਰੂਪੁ ਅਨੂਪੁ ਅਚਰਜੁ ਹੈ ਦਰਸਨੁ ਦ੍ਰਿਸਟਿ ਅਗੋਚਰ ਭਾਈ।
ਇਕੁ ਕਵਾਉ ਪਸਾਉ ਕਰਿ ਤੋਲੁ ਨ ਤੁਲਾਧਾਰ ਨ ਸਮਾਈ।
ਕਥਨੀ ਬਦਨੀ ਬਾਹਰਾ ਥਕੈ ਸਬਦੁ ਸੁਰਤਿ ਲਿਵ ਲਾਈ।
ਮਨ ਬਚ ਕਰਮ ਅਗੋਚਰਾ ਮਤਿ ਬੁਧਿ ਸਾਧਿ ਸੋਝੀ ਥਕਿ ਪਾਈ।
ਅਛਲ ਅਛੇਦ ਅਭੇਦ ਹੈ ਭਗਤਿ ਵਛਲੁ ਸਾਧਸੰਗਤਿ ਛਾਈ।
ਵਡਾ ਆਪਿ ਵਡੀ ਵਡਿਆਈ ॥ ੧੬ ॥

Pauṛī 16 (Iśvaropamā)
Ved katebahu bāharā lekh alekh na lakhiā jāī.
Rūpu anūpu acharaju hai darasanu drisaṭi agochar bhāī.
Iku kavāu pasāu kari tolu na tulādhār na samāī.
Kathanī badaṇī baharā thakai sabadu surati liv lāī.
Man bach karam agocharā mati budhi sādhi sojhī thaki pāī.
Achhal achhed abhed hai bhagat vachhalu sādh saṅgati chhāī
Vaḍā āpi vaḍī vaḍiāī.

***Pauṛī* 16 (Praises of the Lord)**
God is beyond Vedas and *katebas* (holy books of Semitic religions) and He cannot be visualized. His form is grand and awe-inspiring. He is beyond the reach of body organs. He created this cosmos by His one big bang which cannot be weighed on any scale. He is indescribable and many a man in order to reach Him has got tired by putting their consciousness into the Word. Being beyond the ken of mind, speech, and action, the wisdom, intellect and all practices have also left hope of catching hold of Him. Undeceivable, beyond time and non dual, the Lord is kind to devotees and pervades through the holy congregation. He is great and His grandeur is also great

ਪਉੜੀ ੧੭ (ਗੁਰਮੁਖ ਸੁਖਫਲ)

ਵਣ ਵਣ ਵਿਚਿ ਵਣਾਸਪਤਿ ਰਹੈ ਉਜਾੜਿ ਅੰਦਰਿ ਅਵਸਾਰੀ।
ਚੁਣਿ ਚੁਣਿ ਆਂਜਨਿ ਬੂਟੀਆ ਪਤਿਸਾਹੀ ਬਾਗੁ ਲਾਇ ਸਵਾਰੀ।
ਸਿੰਜਿ ਸਿੰਜਿ ਬਿਰਖ ਵਡੀਰੀਅਨਿ ਸਾਰਿ ਸਮ੍ਹਾਲਿ ਕਰਨ ਵੀਚਾਰੀ।
ਹੋਨਿ ਸਫਲ ਰੁਤਿ ਆਈਐ ਅੰਮ੍ਰਿਤ ਫਲੁ ਅੰਮ੍ਰਿਤ ਰਸੁ ਭਾਰੀ।
ਬਿਰਖਹੁ ਸਾਉ ਨ ਆਵਈ ਫਲ ਵਿਚਿ ਸਾਉ ਸੁਗੰਧਿ ਸੰਜਾਰੀ।
ਪੂਰਨ ਬ੍ਰਹਮ ਜਗਤ੍ਰ ਵਿਚਿ ਗੁਰਮੁਖਿ ਸਾਧਸੰਗਤਿ ਨਿਰੰਕਾਰੀ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਅਪਰ ਅਪਾਰੀ ॥ ੧੭ ॥

Pauṛī 17 (Gurmukh sukhphal)

Vaṇ vaṇ vichi vaṇāsapati rahai ujāṛi andari avasārī.
Chuṇi chuṇi āñjani būṭīā patisāhī bāgu lāi savārī.
Siñji siñji birakh vaḍīrīani sāri samhāli karan vīchārī.
Honi saphal ruti āīai amrit phalu amrit rasu bhārī.
Birakhahu sāu na āvaī phal vichi sāu sugandhi sañjārī.
Pūran braham jagatr vichi gurmukhi sādh saṅgati niraṅkārī.
Gurmukh sukh phalu apar apārī.

Pauṛī 17 (Gurmukh and fruits of delight)

The vegetation in the desolate places in the forest remains unknown. The gardners choose and pick up some plants and plant them in the garden of the kings. They are grown by irrigation, and the thoughtful persons take care of them. In the season they fructify and offer juicy fruits. There is no taste in the tree but in fruit resides taste as well as flavour. In the world, the perfect Brahm resides in holy congregation of the *gurmukhs*. In fact, the *gurmukhs* themselves are the infinite pleasure-giving fruit in the world.

ਪਉੜੀ ੧੮ (ਅੰਬਰ ਵਰਣਨ)

ਅੰਬਰੁ ਨਦਰੀ ਆਂਵਦਾ ਕੇਵਡੁ ਵਡਾ ਕੋਇ ਨ ਜਾਣੈ।
ਉਚਾ ਕੇਵਡੁ ਆਖੀਐ ਸੁੰਨ ਸਰੂਪ ਨ ਆਖਿ ਵਖਾਣੈ।
ਲੈਨਿ ਉਡਾਰੀ ਪੰਖਣੂ ਅਨਲ ਮਨਲ ਉਡਿ ਖਬਰਿ ਨ ਆਣੈ।
ਓੜਿਕੁ ਮੂਲਿ ਨ ਲਭਈ ਸਭੇ ਹੋਇ ਫਿਰਨਿ ਹੈਰਾਣੈ।
ਲਖ ਅਗਾਸ ਨ ਅਪੜਨ ਕੁਦਰਤਿ ਕਾਦਰੁ ਨੋ ਕੁਰਬਾਣੈ।
ਪਾਰਬ੍ਰਹਮ ਸਤਿਗੁਰ ਪੁਰਖੁ ਸਾਧਸੰਗਤਿ ਵਾਸਾ ਨਿਰਬਾਣੈ।
ਮੁਰਦਾ ਹੋਇ ਮੁਰੀਦੁ ਸਿਞਾਣੈ ॥ ੧੮ ॥

Pauṛī 18(Ambar varaṇan)

Ambaru nadarī ānvadā kevaḍ vaḍā koi na jāṇai.
Uchā kevaḍu ākhīai sunn sarūp na ākhi vakhāṇai.
Laini uḍārī paṅkhaṇū anal manal uḍi khabari na āṇai.
Oṛiku mūli na labhaī sabhe hoi phirani hairāṇai.
Lakh agās na apaṛani kudarati kādaru no kurabāṇai.
Pārbraham satigur purakhu sādh saṅgati vāsā nirabāṇai.
Muradā hoi murīdu siñāṇai.

***Pauṛī* 18 (The sky)**

The sky is seen but none knows its extent. How much high it is in the form of vaccum is not known to anybody. Birds fly in it and even the *anal* bird which always remains flying does not know the mystery of sky. Mystery of its origin is not known to any body and all are wonder-struck. I am sacrifice unto His Nature; even millions of skies cannot express His grandeur. That true Lord resides in the holy congregation. Only a devotee who becomes dead from the point of view of ego,can identify him.

ਪਉੜੀ ੧੯ (ਗੁਰ ਮਹਿਮਾ)

ਗੁਰ ਮੂਰਤਿ ਪੂਰਨ ਬ੍ਰਹਮ ਘਟਿ ਘਟਿ ਅੰਦਰਿ ਸੂਰਜੁ ਸੁਝੈ।
ਸੂਰਜ ਕਵਲੁ ਪਰੀਤਿ ਹੈ ਗੁਰਮੁਖਿ ਪ੍ਰੇਮ ਭਗਤਿ ਕਰਿ ਬੁਝੈ।
ਪਾਰਬ੍ਰਹਮ ਗੁਰ ਸਬਦੁ ਹੈ ਨਿਝਰ ਧਾਰ ਵਰ੍ਹੈ ਗੁਣ ਗੁਝੈ।
ਕਿਰਖਿ ਬਿਰਖੁ ਹੋਇ ਸਫਲੁ ਫਲਿ ਚੰਨਣਿ ਵਾਸੁ ਨਿਵਾਸੁ ਨ ਖੁਝੈ।
ਅਫਲ ਸਫਲ ਸਮਦਰਸ ਹੋਇ ਮੋਹੁ ਨ ਧੋਹੁ ਨ ਦੁਬਿਧਾ ਲੁਝੈ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਿਰਮ ਰਸੁ ਜੀਵਨ ਮੁਕਤਿ ਭਗਤਿ ਕਰਿ ਦੁਝੈ।
ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਸਹਜਿ ਸਮੁਝੈ ॥ ੧੯ ॥

Pauṛī 19 (Gur mahimā)

Gur mūrati pūran brahamu ghaṭi ghaṭi andari sūraju sujhai.
Sūraj kavalu parītī hai gurmukhi prem bhagati kari bujhai.
Pārbraham gur sabadu hai nijhar dhār varhai guṇ gujhai.
Kirakhi birakhu hoi saphalu phali channaṇi vāsu nivāsu na khujhai.
Aphal saphal samadaras hoi mohu na dhohu na dubidhā lujhai.
Gurmukhi sukh phalu piram rasu jīvan mukati bhagati kari dujhai.
Sādh saṅgati mili sahaji samujhai.

Pauṛī 19 (Praises of the Guru)

Guru is the replica of the perfect Brahm, who like the sun is illuminating all hearts. As the lotus loves the sun so is the *gurmukh* who through loving devotion knows the Lord. Word of the Guru is the perfect Brahm who as a one current of all the qualities flows eternally through one and all. Because of that current, plants and trees grow and give flowers and fruits, and the sandal also becomes fragrant. Whether some are fruitless or full of fruit, all become equally unbiased. Infatuation and dubiety do not put them to trouble. Liberation in life and supreme delight, *gurmukh* gets through devotion. In the holy congregation the state of equipoise is actually identified and known.

ਪਉੜੀ ੨੦ (ਗੁਰ ਸਬਦ)

ਸਬਦੁ ਗੁਰੂ ਗੁਰੁ ਜਾਣੀਐ ਗੁਰਮੁਖਿ ਹੋਇ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ।
ਸਾਧ ਸੰਗਤਿ ਸਚਖੰਡ ਵਿਚਿ ਪ੍ਰੇਮ ਭਗਤਿ ਪਰਚੈ ਹੋਇ ਮੇਲਾ।
ਗਿਆਨੁ ਧਿਆਨੁ ਸਿਮਰਣੁ ਜੁਗਤਿ ਕੂੰਜ ਕਰਮ ਹੰਸ ਵੰਸ ਨਵੇਲਾ।
ਬਿਰਖਹੁੰ ਫਲ ਫਲ ਤੇ ਬਿਰਖੁ ਗੁਰਸਿਖ ਸਿਖਗੁਰ ਮੰਤੁਸੁਹੇਲਾ।
ਵੀਹਾ ਅੰਦਰਿ ਵਰਤਮਾਨ ਹੋਇ ਇਕੀਹ ਅਗੋਚਰੁ ਖੇਲਾ।
ਆਦਿ ਪੁਰਖੁ ਆਦੇਸੁ ਕਰਿ ਆਦਿ ਪੁਰਖ ਆਦੇਸ ਵਹੇਲਾ।
ਸਿਫਤਿ ਸਲਾਹਣੁ ਅੰਮ੍ਰਿਤੁ ਵੇਲਾ ॥ ੨੦ ॥

Pauṛī 20 (Gur sabad)

Sabadu gurū guru jāṇīai gurmukhi hoi surati dhuni chelā.
Sādh saṅgati sachakhaṇḍ vichi prem bhagati parachai hoi melā.
Giānu dhiānu simaraṇu jugati kūñj karam hańs vańs navelā.
Birakhahuṅ phal phal te birakhu gursikh sikh gur mantu suhelā.
Vīhā andari varatamān hoi ikīh agocharu khelā.
Ādi purakhu ādesu kari ādi purakh ādes vahelā.
Siphat salāhaṇu amritu velā.

Pauṛī 20 (Guru-Word)

One should accept the word of the Guru as the Guru, and by becoming *gurmukh* one makes his consciousness the disciple of the Word. When one becomes attached to the abode of truth in the form of holy congregation, he through loving devotion meets the Lord. In the art of knowledge, meditation and rememberance, the Siberian crane, tortoise and swan respectively are adept ones (in *gurmukh* all these three qualities are found). As from tree the fruit and from fruit (seed) again the tree is grown i.e. (tree and fruit are the same), so is the simple philosophy that the Guru and the Sikh are the same. Word of the Guru is present in the world but beyond this is the *ekaṅkār* (*ikīs*) occupied in His invisible game (of creation and destruction). Bowing before that primeval Lord that power of the Word in His *hukam* merges into Him. Ambrosial hours are the correct time for His praise.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ
ਪਉੜੀ ੧ (ਵਸਤੂ ਨਿਰਦੇਸ਼ ਮੰਗਲਾਚਰਣ)
ਇਕੁ ਕਵਾਉ ਪਸਾਉ ਕਰਿ ਕੁਦਰਤਿ ਅੰਦਰਿ ਕੀਆ ਪਾਸਾਰਾ।
ਪੰਜਿ ਤਤ ਪਰਵਾਣੁ ਕਰਿ ਚਹੁੰ ਖਾਣੀ ਵਿਚਿ ਸਭ ਵਰਤਾਰਾ।
ਕੇਵਡੁ ਧਰਤੀ ਆਖੀਐ ਕੇਵਡੁ ਤੋਲੁ ਅਗਾਸ ਅਕਾਰਾ।
ਕੇਵਡੁ ਪਵਣੁ ਵਖਾਣੀਐ ਕੇਵਡੁ ਪਾਣੀ ਤੋਲੁ ਵਿਥਾਰਾ।
ਕੇਵਡੁ ਅਗਨੀ ਭਾਰੁ ਹੈ ਤੁਲਿ ਨ ਤੁਲੁ ਅਤੋਲੁ ਭੰਡਾਰਾ।
ਕੇਵਡੁ ਆਖਾ ਸਿਰਜਣਹਾਰਾ ॥ ੧ ॥

1 (Ik) Oańkār satigur prasādi
Pauṛī 1 (Vasatū niradeś mańgalācharaṇ)
Iku kavāu pasāu kari kudarati andari kīā pāsārā.
Pañji tat paravāṇu kari chahuń khāṇī vichi sabh varatārā.
Kevaḍu dharatī ākhīai kevaḍu tolu agāsu akārā.
Kevaḍu pavaṇu vakhāṇīai kevaḍu pāṇī telu vithārā.
Kevaḍu aganī bhāru hai tuli na tulu atolu bhanḍārā.
Kevaḍu ākhā sirajaṇahārā.

One Oańkar,the primal energy, realized through the grace of divine preceptor
***Pauṛī* 1 (Invocation)**

The Lord's one word (order) established and spread the whole nature in the form of the cosmos. Making the five elements authentic (He) regularised the working of the four mines of origin (egg, foetus, sweat, vegetation) of life. How to tell the expanse of earth and extension of sky? How much wider is air and what is the weight of water? How much is the mass of fire cannot be estimated. The stores of that Lord cannot be counted and weighed. When His creation can not be counted how can one know how great the Creator is.

ਪਉੜੀ ੨ (ਵਸਤੂ ਨਿਰਦੇਸ਼ ਮੰਗਲਾਚਰਣ)
ਚਉਰਾਸੀਹ ਲਖ ਜੋਨਿ ਵਿਚਿ ਜਲੁ ਥਲੁ ਮਹੀਅਲੁ ਤ੍ਰਿਭਵਣਸਾਰਾ।
ਇਕਸਿ ਇਕਸਿ ਜੋਨਿ ਵਿਚਿ ਜੀਅ ਜੰਤ ਅਗਣਤ ਅਪਾਰਾ।
ਸਾਸਿ ਗਿਰਾਸਿ ਸਮਾਲਦਾ ਕਰਿ ਬ੍ਰਹਮੰਡ ਕਰੋੜਿ ਸੁਮਾਰਾ।
ਰੋਮ ਰੋਮ ਵਿਚਿ ਰਖਿਓਨੁ ਓਅੰਕਾਰ ਅਕਾਰੁ ਵਿਥਾਰਾ।
ਸਿਰਿ ਸਿਰਿ ਲੇਖ ਅਲੇਖੁ ਦਾ ਲੇਖ ਅਲੇਖ ਉਪਾਵਣਹਾਰਾ।
ਕੁਦਰਤਿ ਕਵਣੁ ਕਰੈ ਵੀਚਾਰਾ ॥ ੨ ॥

Pauṛī 2 (Vasatū nirades̀ maṅgalācharaṇ)

Chaurāsīh lakh joni vichi jalu thalu mahīalu tribhavaṇ sārā.
Ikasi ikasi joni vichi jīa jant agaṇat apārā.
Sāsi girāsi samāladā kari brahamaṇḍ karoṛi sumārā.
Rom rom vichi rakhionu Oaṅkār akāru vihārā.
Siri siri lekh alekhu dā lekh alekh upāvaṇahārā.
Kudarati kavaṇu karai vīchārā.

Pauṛī 2 (Invocation)

Water earth and the nether world are full of eighty four lacs of species. In each species innumerable creatures are there. Having created myriad universes He provides sustenence for them. In each particle that Lord has extended Himself. On the forehead of each creature are written his accounts; only that Creator is beyond all accounts and counts. Who can ponder upon His grandeur?

ਪਉੜੀ ੩ (ਦੈਵੀ ਅਤੇ ਆਸੁਰੀ ਸੰਪਦਾ)

ਕੇਵਡੁ ਸਤੁ ਸੰਤੋਖੁ ਹੈ ਦਯਾ ਧਰਮੁ ਤੇ ਅਰਥੁ ਵੀਚਾਰਾ।
ਕੇਵਡੁ ਕਾਮੁ ਕਰੋਧੁ ਹੈ ਕੇਵਡੁ ਲੋਭੁ ਮੋਹੁ ਅਹੰਕਾਰਾ।
ਕੇਵਡੁ ਦ੍ਰਿਸਟਿ ਵਖਾਣੀਐ ਕੇਵਡੁ ਰੂਪੁ ਰੰਗੁ ਪਰਕਾਰਾ।
ਕੇਵਡੁ ਸੁਰਤਿ ਸਲਾਹੀਐ ਕੇਵਡੁ ਸਬਦੁ ਵਿਥਾਰੁ ਪਸਾਰਾ।
ਕੇਵਡੁ ਵਾਸੁ ਨਿਵਾਸੁ ਹੈ ਕੇਵਡੁ ਗੰਧ ਸੁਗੰਧਿ ਅਚਾਰਾ।
ਕੇਵਡੁ ਰਸ ਕਸ ਆਖੀਅਨਿ ਕੇਵਡੁ ਸਾਦ ਨਾਦ ਓਅੰਕਾਰਾ।
ਅੰਤੁ ਬਿਅੰਤੁ ਨ ਪਾਰਾਵਾਰਾ ॥ ੩ ॥

Pauṛī 3 (Daivī ate āsurī sampadā)

Kevaḍu satu santokhu hai dayā dharamu te arathu vīchārā.
Kevaḍu kām karodhu hai kevaḍu lobhu mohu ahaṅkārā.
Kevaḍu drisaṭi vakhāṇīai kevaḍu rūpu raṅgu parakārā.
Kevaḍu surati salāhīai kevaḍu sabadu vithāru pasārā.
Kevaḍu vāsu nivāsu hai kevaḍu gandh sugandhi achārā.
Kevaḍu ras kas ākhīani kevaḍ sād nād Oaṅkārā.
Antu biantu na pārāvārā.

Pauṛī 3 (Godly and demonic properties)

How great are the truth, contentment, compassion, dharma, the meaning (of a concept) and its further elaboration? How much is the expansion of lust, anger, greed and infatuation? Visions are of many kind and how many are forms and their hues? How grand is consciousness and how much is the extension of Word? How many are the founts of flavours and what is the working of various fragrances? Nothing can be told about the (edible) delights and inedibles. His expanse is infinite and beyond description.

ਪਉੜੀ ੪ (ਤਥਾਚ)
ਕੇਵਡੁ ਦੁਖੁ ਸੁਖੁ ਆਖੀਐ ਕੇਵਡੁ ਹਰਖੁ ਸੋਗੁ ਵਿਸਥਾਰਾ।
ਕੇਵਡੁ ਸਚੁ ਵਖਾਣੀਐ ਕੇਵਡੁ ਕੂੜੁ ਕਮਾਵਣਹਾਰਾ।
ਕੇਵਡੁ ਰੁਤੀ ਮਾਹ ਕਰਿ ਦਿਹ ਰਾਤੀ ਵਿਸਮਾਦੁ ਵੀਚਾਰਾ।
ਆਸਾ ਮਨਸਾ ਕੇਵਡੀ ਕੇਵਡੁ ਨੀਦ ਭੁਖ ਅਹਾਰਾ।
ਕੇਵਡੁ ਆਖਾਂ ਭਾਉ ਭਉ ਸਾਂਤਿ ਸਹਜਿ ਉਪਕਾਰ ਵਿਕਾਰਾ।
ਤੋਲੁ ਅਤੋਲੁ ਨ ਤੋਲਣਹਾਰਾ ॥ ੪ ॥

Pauṛī 4 (Tathāch)
Kevaḍu dukhu sukhu ākhīai kevaḍu harakh sogu visathārā.
Kevaḍu sachu vakhāṇīai kevaḍ kūṛu kamāvaṇahārā.
Kevaḍu rutī māh kari dih rātī visamādu vīchārā.
Āsā manasā kevaḍī kevaḍu nīd bhukh ahārā.
Kevaḍu ākhāṅ bhāu bhau sānti sahaji upakār vikārā.
Tolu atolu na tolaṇahārā.

***Pauṛī* 4 (Godly and demonic properties)**
What is the ambit of suffering and pleasure, happiness and sorrow? How can the truth be described and how to say about the count of liars? To divide seasons into months, days and nights is an awe-inspiring idea. How bigger are the hopes and desires and what is the circumference of sleep and hunger? What could be told about love, fear, peace, equipoise, altruism and evil propensities? These all are infinite and none can know about them.

ਪਉੜੀ ੫ (ਤਥਾਚ)
ਕੇਵਡੁ ਤੋਲੁ ਸੰਜੋਗੁ ਦਾ ਕੇਵਡੁ ਤੋਲੁ ਵਿਜੋਗੁ ਵੀਚਾਰਾ।
ਕੇਵਡੁ ਹਸਣੁ ਆਖੀਐ ਕੇਵਡੁ ਰੋਵਣ ਦਾ ਬਿਸਥਾਰਾ।
ਕੇਵਡੁ ਹੈ ਨਿਰਵਿਰਤਿ ਪਖੁ ਕੇਵਡੁ ਹੈ ਪਰਵਿਰਤਿ ਪਸਾਰਾ।
ਕੇਵਡੁ ਆਖਾ ਪੁੰਨ ਪਾਪੁ ਕੇਵਡੁ ਆਖਾ ਮੋਖੁ ਦੁਆਰਾ।
ਕੇਵਡੁ ਕੁਦਰਤਿ ਆਖੀਐ ਇਕਦੂੰ ਕੁਦਰਤਿ ਲਖ ਅਪਾਰਾ।
ਦਾਨੈ ਕੀਮਤਿ ਨਾ ਪਵੈ ਕੇਵਡੁ ਦਾਤਾ ਦੇਵਣਹਾਰਾ।
ਅਕਥ ਕਥਾ ਅਬਿਗਤਿ ਨਿਰਧਾਰਾ ॥ ੫ ॥

Pauṛī 5 (Tathāch)
Kevaḍu tolu sañjog dā kevaḍu tolu vijogu vīchārā.
Kevaḍu hasaṇu ākhīai kevaḍu rovaṇ dā bisathārā.
Kevaḍu hai nirvarati pakhu kevaḍ hai paravirati pasārā.
Kevaḍu ākhā punn pāpu kevaḍu ākhā mokhu duārā.
Kevaḍu kudarati ākhīai ikaduṅ kudarati lakh apārā.
Dānai kīmati nā pavai kevaḍu dātā devaṇahārā.
Akhath kathā abigati niradhārā.

***Pauṛī* 5 (Godly and demonic properties)**

How to think about the periphery of meeting (*sañjog*) and separation (*vijog*), because meeting and separation are continuous process among the creatures. What is laughing and what are the limits of weeping and wailing? How to tell the perimeter of indulgence and repudiation? How to describe virtue, sin and the door of liberation. Nature is indescribable because in it one extends to millions and millions. The evaluation of that (great) Giver cannot be done and nothing can be told about His expansion. His ineffable story, beyond all bases is always unmanifest.

ਪਉੜੀ ੬ (ਸੰਗਤਿ ਦਾ ਸੁਫਲ)

ਲਖ ਚਉਰਾਸੀਹ ਜੂਨਿ ਵਿਚਿ ਮਾਣਸ ਜਨਮੁ ਦੁਲੰਭੁ ਉਪਾਇਆ।
ਚਾਰਿ ਵਰਨ ਚਾਰਿ ਮਜਹਬਾਂ ਹਿੰਦੂ ਮੁਸਲਮਾਣ ਸਦਾਇਆ।
ਕਿਤੜੇ ਪੁਰਖ ਵਖਾਣੀਅਨਿ ਨਾਰਿ ਸੁਮਾਰਿ ਅਗਣਤ ਗਣਾਇਆ।
ਤ੍ਰੈ ਗੁਣ ਮਾਇਆ ਚਲਿਤੁ ਹੈ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਰਚਾਇਆ।
ਵੇਦ ਕਤੇਬਾਂ ਵਾਚਦੇ ਇਕੁ ਸਾਹਿਬੁ ਦੁਇ ਰਾਹ ਚਲਾਇਆ।
ਸਿਵ ਸਕਤੀ ਵਿਚਿ ਖੇਲੁ ਕਰਿ ਜੋਗ ਭੋਗ ਬਹੁ ਚਲਿਤੁ ਬਣਾਇਆ।
ਸਾਧ ਅਸਾਧ ਸੰਗਤਿ ਫਲੁ ਪਾਇਆ ॥ ੬ ॥

Pauṛī 6 (Saṅgati dā suphal)

Lakh chaurāsīh jūni vichi māṇas janam dulambhu upāiā.
Chāri varan chāri majahabāṅ hindu musalamāṇ sadāiā.
Kitaṛe purakh vakhāṇīani nāri sumāri agaṇat gaṇāiā.
Trai guṇ māiā chalitu hai Brahmā Bisanu Mahesu rachāiā.
Ved katebāṅ vāchade iku sāhib dui rāh chalāiā.
Siv sakatī vichi khelu kari jog bhog bahu chalitu baṇāiā.
Sādh asādh saṅgati phalu pāiā.

Pauṛī 6 (The fruits of company)

Among the eighty four lacs of births, the human life is the rare one. This human got divided into four varnas and dharmas as also into Hindu and Musalamān. How many are the males and females cannot be counted. This world is fraudulent display of maya who with its three qualities has created even Brahmā, Viṣṇu and Maheśa. Hindus read Vedas and Muslims *katebas* but that Lord is one while two ways have been devised to reach Him. Out of the Śiva-Śakti i.e. maya, the illusions of yoga and *bhoga* (enjoyment) have been created. One gets good or bad results according to the company of sadhu or evil doers he keeps.

ਪਉੜੀ ੭ (ਹਿੰਦੂ ਮਤ)
ਚਾਰਿ ਵਰਨ ਛਿਅ ਦਰਸਨਾਂ ਸਾਸਤ੍ਰ ਬੇਦ ਪੁਰਾਣੁ ਸੁਣਾਇਆ।
ਦੇਵੀ ਦੇਵ ਸਰੇਵਦੇ ਦੇਵ ਸਥਲ ਤੀਰਥ ਭਰਮਾਇਆ।
ਗਣ ਗੰਧਰਬ ਅਪਛਰਾਂ ਸੁਰਪਤਿ ਇੰਦ੍ਰ ਇੰਦ੍ਰਾਸਣ ਛਾਇਆ।
ਜਤੀ ਸਤੀ ਸੰਤੋਖੀਆਂ ਸਿਧ ਨਾਥ ਅਵਤਾਰ ਗਣਾਇਆ।
ਜਪ ਤਪ ਸੰਜਮ ਹੋਮ ਜਗ ਵਰਤ ਨੇਮ ਨਈਵੇਦ ਪੁਜਾਇਆ।
ਸਿਖਾ ਸੂਤ੍ਰਿ ਮਾਲਾ ਤਿਲਕ ਪਿਤਰ ਕਰਮ ਦੇਵ ਕਰਮ ਕਮਾਇਆ।
ਪੁੰਨ ਦਾਨ ਉਪਦੇਸੁ ਦਿੜਾਇਆ ॥ ੭ ॥

Pauṛī 7 (Hindū mat)
Chāri varan chhia darasanā̃ sāsatr bed purāṇu suṇāiā.
Devī dev sarevade dev sathal tīrath bharamāiā.
Gaṇ gandharab apachharāṅ surapati Indra indrāsaṇ chhāiā.
Jatī satī santokhīāṅ sidh nāth avatār gaṇāiā.
Sikhā sūtri mālā tilak pitar karam dev karam karāiā.
Punn dān upadesu diṛāiā.

***Pauṛī* 7 (Hinduism)**

Hinduism put up expositions of the four varnas, six philosophies, Shastras, Vedas and Puranas. People worship gods and goddesses and undertake pilgrimage of holy places. In Hinduism are defined *gaṇas, gandharvas,* fairies, Indra, Indrāsan, the throne of Indra. Yetis, satis, contented men, *siddhas, nāths* and incarnations of God are included in it. Modes of worship through recitation, penances, continence, burnt offerings, fasts, dos, don'ts, oblations are there in it. Hairknot, sacred thread, rosary, (sandal) mark on forehead, last rites for ancestors, rituals for gods are (also) prescribed in it. The teachings of virtuous alms - giving is repeated in it time and again.

ਪਉੜੀ ੮ (ਮੁਹੰਮਦੀ ਮਤ)

ਪੀਰ ਪਿਕੰਬਰ ਅਉਲੀਏ ਗਉਸ ਕੁਤਬ ਵਲੀਉਲਹ ਜਾਣੇ।
ਸੇਖ ਮਸਾਇਕ ਆਖੀਅਨਿ ਲਖ ਲਖ ਦਰਿ ਦਰਿਵੇਸ ਵਖਾਣੇ।
ਸੁਹਦੇ ਲਖ ਸਹੀਦ ਹੋਇ ਲਖ ਅਬਦਾਲ ਮਲੰਗ ਮਿਲਾਣੇ।
ਸਿੰਧੀ ਰੁਕਨ ਕਲੰਦਰਾਂ ਲਖ ਉਲਮਾਉ ਮੁਲਾ ਮਉਲਾਣੇ।
ਸਰੈ ਸਰੀਅਤਿ ਆਖੀਐ ਤਰਕ ਤਰੀਕਤਿ ਰਾਹ ਸਿਞਾਣੇ।
ਮਾਰਫਤੀ ਮਾਰੂਫ ਲਖ ਹਕ ਹਕੀਕਤਿ ਹੁਕਮਿ ਸਮਾਣੇ।
ਬੁਜਰਕਵਾਰ ਹਜਾਰ ਮੁਹਾਣੇ ॥ ੮ ॥

Pauṛī 8 (Muhamadī mat)

Pīr pikambar aulīe gaus kutab valīulah jāṇe.
Sekh masāik ākhīani lakh lakh dari darives vakhāṇe.
Suhade lakh sahīd hoi lakh abadāl malaṅg milāṇe.
Sindhī rukan kalandarāṅ lakh ulamāu mulā maulāṇe.
Sarai sarīati akhiāi tarak tarīkati rāh siñaṇe.
Māraphatī marūph lakh hak kakīkati hukami samāṇe.
Bujarakavār hajār muhāṇe.

Pauṛī 8 (Islām)

In this religion (Islam) the *pīrs*, prophets, *aulīas*, gauṅs, *qutbs* and waliullah are well known. Millions of Shaikhs, *mashaiks* (practitioners) and dervishes are described in it. Millions of mean people, martyrs, faquirs and carefree persons are there. Millions of Sindhi *rukans*, *ulmās* and *maulānās* (all religious denominations) are available in it. Many are there who give exposition to the Muslim code of conduct (*shariat*) and many go on debating on the basis of *tarīqat*, the methods of spiritual purification. Myriad people have become famous by reaching the last stage of knowledge, the *mārfat* and many in His divine Will have merged into the *haqīqat*, the truth. Thousands of elderly people were born and got perished.

ਪਉੜੀ ੯ (ਬ੍ਰਹਮਣ ਜਾਤਾਂ)
ਕਿਤੜੇ ਬਾਹਮਣ ਸਾਰਸੁਤ ਵਿਰਤੀਸਰ ਲਾਗਾਇਤ ਲੋਏ।
ਕਿਤੜੇ ਗਉੜ ਕਨਉਜੀਏ ਤੀਰਥ ਵਾਸੀ ਕਰਦੇ ਢੋਏ।
ਕਿਤੜੇ ਲਖ ਸਨਉਢੀਏ ਪਾਂਧੇ ਪੰਡਿਤ ਵੈਦ ਖਲੋਏ।
ਕਿਤੜੇ ਲਖ ਜੋਤਕੀ ਵੇਦ ਵੇਦੁਏ ਲਖ ਪਲੋਏ।
ਕੇਤੜਿਆਂ ਲਖ ਕਵੀਸਰਾਂ ਬ੍ਰਹਮ ਭਾਟ ਬ੍ਰਹਮਾਉ ਬਖੋਏ।
ਕੇਤੜਿਆਂ ਅਭਿਆਗਤਾਂ ਘਰਿ ਘਰਿ ਮੰਗਦੇ ਲੈ ਕਨਸੋਏ।
ਕਿਤੜੇ ਸਉਣ ਸਵਾਣੀ ਹੋਏ ॥ ੯ ॥

Pauṛī 9 (Brahmaṇ jātāṅ)
Kitaṛe bāhamaṇ sārasut viratīsar lāgāit loe.
Kitaṛe gauṛ kanaujīe tīrath vāsī karade ḍhoe.
Kitaṛe lakh sanauḍhīe pāndhe paṇḍit vaid khaloe.
Ketaṛiāṅ lakh jotakī ved vedue lakh paloe.
Kitaṛe lakh kavīsarāṅ braham bhāṭ brahamāu bakhoe.
Ketaṛiāṅ abhiāgatāṅ ghari ghari maṅgade lai kanasoe.
Kitaṛe sauṇ savāṇī hoe.

***Pauṛī* 9 (Brahmin castes)**
Many brahmins of *sārasvat gotra*, priests and liṅgāyats (a South Indian sect) have existed. Many are *gauṛ*, *kanaujiā* brahmins who reside in pilgrimage centres. Lacs of people are called *sanauḍya, purohit,* pandit and *vaidyas.* Many lacs are astrologers and many people well-versed in Vedas and the Vedic lore have been. Lacs of people are known by the names of brahmins, *bhaṭs* (eulogists) and poets. Becoming mendicants many people undertaking spying work go on begging and eating. Many are there who forecast about the good and bad omens and thus earn their livelihood.

ਪਉੜੀ ੧੦ (ਖਤ੍ਰੀ ਜਾਤਾਂ)
ਕਿਤੜੇ ਖਤ੍ਰੀ ਬਾਰਹੀ ਕੇਤੜਿਆਂ ਹੀ ਬਾਵੰਜਾਹੀ।
ਪਾਵਾਧੇ ਪਾਚਾਧਿਆ ਫਲੀਆਂ ਖੋਖਰਾਇਣੁ ਅਵਗਾਹੀ।
ਕੇਤੜਿਆਂ ਚਉੜੋਤਰੀ ਕੇਤੜਿਆਂ ਸੇਰੀਣ ਵਿਲਾਹੀ।
ਕੇਤੜਿਆਂ ਅਵਤਾਰ ਹੋਇ ਚਕ੍ਰਵਰਤਿ ਰਾਜੇ ਦਰਗਾਹੀ।
ਸੂਰਜਵੰਸੀ ਆਖੀਅਨਿ ਸੋਮਵੰਸ ਸੂਰਵੀਰ ਸਿਪਾਹੀ।
ਧਰਮ ਰਾਇ ਧਰਮਾਤਮਾ ਧਰਮੁ ਵੀਚਾਰੁ ਨ ਬੇਪਰਵਾਹੀ।
ਦਾਨੁ ਖੜਗੁ ਮੰਤੁ ਭਗਤਿ ਸਲਾਹੀ ॥ ੧੦ ॥

Pauṛī 10 (Khatrī jātāṅ)
Kitaṛe khatrī bārahī ketaṛiāṅ hī bāvañjāhī.
Pāvādhe pāchādhiā phalīāṅ khokharāiṇu avagāhī.
Ketaṛiāṅ chauṛotarī ketaṛiāṅ serīṇ vilāhī.
Ketaṛiāṅ avatār hoi chakrvarati rāje daragāhī.
Sūrajavaṅsī ākhīan somavaṅs sūravīr sipāhī.
Dharamarāi dharamātamā dharamu vīchār na beparavāhī.
Dānu kharagu mantu bhagati salāhī.

Pauṛī 10 (Kashatriyas)

Many Kashatriya (*khatris* in Punjab) belong to twelve and many to fifty two clans. Many among them are called *pavādhās*, pachādhās, *phalīs* and *khukharān*. Many are *chauṛotarīs* and many *sarīns* have passed away. Many were universal kings in the forms of incarnation (of God). Many are known as belonging to sun and moon dynasties. Many religious persons like the god of dharma and thinkers on dharma and then many caring for none have been. The real Kshatriya is he who gives charitably, wears arms and remembers God with loving devotion.

ਪਉੜੀ ੧੧ (ਵੈਸ਼ ਜਾਤੀ)

ਕਿਤੜੇ ਵੈਸ ਵਖਾਣੀਅਨਿ ਰਾਜਪੂਤ ਰਾਵਤ ਵੀਚਾਰੀ।
ਤੂਅਰ ਗਉੜ ਪਵਾਰ ਲਖ ਮਲਣ ਹਾਸ ਚਉਹਾਣ ਚਿਤਾਰੀ।
ਕਛਵਾਹੇ ਰਾਠਉੜ ਲਖ ਲਖ ਰਾਣੇ ਰਾਏ ਭੂਮੀਏ ਭਾਰੀ।
ਬਾਘ ਬਘੇਲੇ ਕੇਤੜੇ ਬਲਵੰਡ ਲਖ ਬੁੰਦੇਲੇ ਕਾਰੀ।
ਕੇਤੜਿਆਂ ਹੀ ਭੁਰਟੀਏ ਦਰਬਾਰਾਂ ਅੰਦਰਿ ਦਰਬਾਰੀ।
ਕਿਤੜੇ ਗਣੀ ਭਦਉੜੀਏ ਦੇਸਿ ਦੇਸਿ ਵਡੇ ਇਤਬਾਰੀ।
ਹਉਮੈ ਮੁਏ ਨ ਹਉਮੈ ਮਾਰੀ ॥ ੧੧ ॥

Pauṛī 11 (Vaiś jātī)

Kitaṛe vais vakhāṇīani rājpūt rāvat vīchārī.
Tūar gauṛ pavār lakh malaṇ hās chauhāṇ chitārī.
Kachhavāhe rāṭhauṛ lakh rāṇe rāe bhūmīe bhārī.
Bāgh baghele ketaṛe balavaṇḍ lakh bundele kārī.
Ketaṛiāṅ hī bhuraṭīe darabārāṅ andari darabārī.
Kitaṛe gaṇī bhadauṛīe desi desi vaḍe itābārī.
Haumai mue na haumai mārī.

Pauṛī 11 (Vaishya caste)

Among Vaishyas Rajpūts, Rāvat and many others have been considered. Many, such as Tomars, Gauṛ, Pavār, Malhaṇ, Hās, Chauhān etc. are remembered. Kachhavāhā, Rauṭhor etc. many kings and landlords have passed away. *Bāgh,* Baghel and many other powerful Bundelās have existed earlier. Many were *Bhaṭs* who were courtiers in the bigger courts. Many telented persons belonged to Bhadauṛ who were acknowledged in the country and abroad. But they all perished in their ego which they could not decimate.

ਪਉੜੀ ੧੨ (ਗੋਤਾਂ ਤੇ ਕਿਰਤ ਦੀਆਂ ਜਾਤਾਂ)
ਕਿਤੜੇ ਸੂਦ ਸਦਾਇਦੇ ਕਿਤੜੇ ਕਾਇਥ ਲਿਖਣਹਾਰੇ।
ਕੇਤੜਿਆਂ ਹੀ ਬਾਣੀਏ ਕਿਤੜੇ ਭਾਭੜਿਆਂ ਸੁਨਿਆਰੇ।
ਕੇਤੜਿਆਂ ਲਖ ਜਟ ਹੋਇ ਕੇਤੜਿਆਂ ਛੀਂਬੈ ਸੈਸਾਰੇ।
ਕੇਤੜਿਆਂ ਠਾਠੇਰਿਆ ਕੇਤੜਿਆਂ ਲੋਹਾਰ ਵਿਚਾਰੇ।
ਕਿਤੜੇ ਤੇਲੀ ਆਖੀਅਨਿ ਕਿਤੜੇ ਹਲਵਾਈ ਬਾਜਾਰੇ।
ਕੇਤੜਿਆਂ ਲਖ ਪੰਖੀਏ ਕਿਤੜੇ ਨਾਈ ਤੈ ਵਣਜਾਰੇ।
ਚਹੁ ਵਰਨਾਂ ਦੇ ਗੋਤ ਅਪਾਰੇ ॥ ੧੨ ॥

Paurī 12 (Gotāṅ te kirat dīāṅ jātāṅ)
Kitaṛe sūd sadāide kitaṛe kāith likhaṇahāre.
Ketaṛiaṅ hī bāṇīe kitaṛe bhābhaṛiāṅ suniāre.
Ketaṛiāṅ lakh jaṭ hoi ketaṛāṅ chhīmbai saisāre.
Ketaṛiāṅ thāṭheriā ketaṛiāṅ lohār vichāṛe.
Kitaṛe telī ākhīani kitaṛe halavāī bājāre.
Ketaṛiāṅ lakh paṅkhīe kitaṛe nāī tai vaṇajāre.
Chahu varanāṅ de got apāre.

Paurī 12 (Castes and working classes)

Many are Sūds and many are Kāyasths, the book keepers. Many are traders and many more Jain goldsmiths. In this world millions are *Jaṭs* and millions are calico printers. Many are coppersmiths and many are considered ironsmiths. Many are oilmen and many confectioners are available in the market. Many are messengers, many barbers and many more businessmen. In fact, in all the four varnas, there are many castes and subcastes.

ਪਉੜੀ ੧੩ (ਵਰਣ, ਮਤ)

ਕਿਤੜੇ ਗਿਰਹੀ ਆਖੀਅਨਿ ਕੇਤੜਿਆਂ ਲਖ ਫਿਰਨਿ ਉਦਾਸੀ।
ਕੇਤੜਿਆਂ ਜੋਗੀਸੁਰਾਂ ਕੇਤੜਿਆਂ ਹੋਏ ਸੰਨਿਆਸੀ।
ਸੰਨਿਆਸੀ ਦਸ ਨਾਮ ਧਰਿ ਜੋਗੀ ਬਾਰਹ ਪੰਥ ਨਿਵਾਸੀ।
ਕੇਤੜਿਆਂ ਲਖ ਪਰਮ ਹੰਸ ਕਿਤੜੇ ਬਾਨਪ੍ਰਸਤ ਬਨਵਾਸੀ।
ਕੇਤੜਿਆਂ ਹੀ ਡੰਡ ਧਾਰ ਕਿਤੜੇ ਜੈਨੀ ਜੀਅ ਦੈ ਆਸੀ।
ਛਿਅਘਰਿ ਛਿਅਗੁਰਿਆਖੀਅਨਿਛਿਅਉਪਦੇਸ ਭੇਸ ਅਭਿਆਸੀ।
ਛਿਅ ਰੁਤਿ ਬਾਰਹ ਮਾਹ ਕਰਿ ਸੂਰਜੁ ਇਕੋ ਬਾਰਹ ਰਾਸੀ।
ਗੁਰਾ ਗੁਰੂ ਸਤਿਗੁਰੁ ਅਬਿਨਾਸੀ ॥ ੧੩ ॥

Pauṛī 13 (Varaṇ, mat)

Kitaṛe girahī ākhīani ketaṛiāṅ lakh phirani udāsī.
Ketaṛiāṅ jogīsurāṅ ketaṛiāṅ hoi sanniāsī.
Sanniāsī das nām dhari jogī bārah panth nivāsī.
Ketaṛiāṅ lakh param haṅs kitaṛe bānaprasat banavāsī.
Ketaṛiāṅ hī daṇḍ dhār kitaṛe jainī jīa dai āsī.
Chhia ghari chhia guri ākhīani chhia upades bhes abhiāsī.
Chhia ruti bārah māh kari sūraju iko bārah rāsī.
Gurā gurū satiguru abināsī.

Pauṛī 13 (Varna - sects)

Many are householders and millions are spending indifferent life. Many are *yogeśvars* (great yogis) and many are sannyasis. Sannyasis are of ten names and yogis have been divided into twelve sects. Many are ascetics of highest order (*paramhaṅs*) and many are living in the jungles. Many keep sticks in their hands and many are compassionate Jains. Six are the Shastras, six their teachers and six are their guises, disciplines and teachings. Six seasons and twelve months are there but moving into each of the twelve zodiac signs the sun is the only one. The Guru of the gurus, the true Guru (God) is indestructible.

ਪਉੜੀ ੧੪ (ਸਾਧੂ)

ਕਿਤੜੇ ਸਾਧ ਵਖਾਣੀਅਨਿ ਸਾਧਸੰਗਤਿ ਵਿਚਿ ਪਰਉਪਕਾਰੀ।
ਕੇਤੜਿਆਂ ਲਖ ਸੰਤ ਜਨ ਕੇਤੜਿਆਂ ਨਿਜ ਭਗਤਿ ਭੰਡਾਰੀ।
ਕੇਤੜਿਆਂ ਜੀਵਨ ਮੁਕਤਿ ਬ੍ਰਹਮ ਗਿਆਨੀ ਬ੍ਰਹਮ ਵੀਚਾਰੀ।
ਕੇਤੜਿਆਂ ਸਮਦਰਸੀਆਂ ਕੇਤੜਿਆਂ ਨਿਰਮਲ ਨਿਰੰਕਾਰੀ।
ਕਿਤੜੇ ਲਖ ਬਿਬੇਕੀਆਂ ਕਿਤੜੇ ਦੇਹ ਬਿਦੇਹ ਅਕਾਰੀ।
ਭਾਇ ਭਗਤਿ ਭੈ ਵਰਤਣਾ ਸਹਜਿ ਸਮਾਧਿ ਬੈਰਾਗ ਸਵਾਰੀ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਗਰਬੁ ਨਿਵਾਰੀ ॥ ੧੪ ॥

Pauṛī 14 (Sādhu)

Kitaṛe sādh vakhāṇīani sādh saṅgati vichi paraupkārī.
Ketaṛiāṅ lakh sant jan ketaṛiāṅ nij bhagati bhaṇḍārī.
Ketaṛiāṅ jīvan mukati braham giānī braham vīchārī.
Ketaṛiāṅ samadarasīāṅ ketaṛiāṅ nirmal niraṅkārī.
Kitaṛe lakh bibekīāṅ kitaṛe deh bideh akārī.
Bhāi bhagati bhai varataṇā sahaji samādhi bairāg savārī.
Gurmukhi sukh phalu garab nivārī.

Pauṛī 14 (Sadhu)

Many sadhus are there who move in the holy congregation and are benevolent. Millions of saints are there who continuously go on filling the coffers of their devotion. Many are liberated in life; they have knowledge of Brahm and meditate upon Brahm. Many are egalitarians and many more are spotless, clean and followers of the formless Lord. Many are there with analytical wisdom; many are bodyless though they have bodies i.e. they are above the desires of body. They conduct themselves in loving devotion and make equipoise and detachment their vehicle to move around. Erasing ego from the self, *gurmukhs* obtain the fruits of the supreme delight.

ਪਉੜੀ ੧੫ (ਅਸਾਧੁ ਜਨ)

ਕਿਤੜੇ ਲਖ ਅਸਾਧ ਜਗ ਵਿਚਿ ਕਿਤੜੇ ਚੋਰ ਜਾਰ ਜੂਆਰੀ।
ਵਟਵਾੜੇ ਠਗਿ ਕੇਤੜੇ ਕੇਤੜਿਆਂ ਨਿੰਦਕ ਅਵਿਚਾਰੀ।
ਕੇਤੜਿਆਂ ਅਕਿਰਤਘਣ ਕਿਤੜੇ ਬੇਮੁਖ ਤੇ ਅਣਚਾਰੀ।
ਸ੍ਵਾਮਿ ਧ੍ਰੋਹੀ ਵਿਸਵਾਸਿ ਘਾਤ ਲੂਣ ਹਰਾਮੀ ਮੂਰਖ ਭਾਰੀ।
ਬਿਖਲੀਪਤਿ ਵੇਸੁਆ ਰਵਤ ਮਦ ਮਤਵਾਲੇ ਵਡੇ ਵਿਕਾਰੀ।
ਵਿਸਟ ਵਿਰੋਧੀ ਕੇਤੜੇ ਕੇਤੜਿਆਂ ਕੂੜੇ ਕੂੜਿਆਰੀ।
ਗੁਰ ਪੂਰੇ ਬਿਨੁ ਅੰਤਿ ਖੁਆਰੀ ॥ ੧੫ ॥

Pauṛī 15 (Asādhu jan)

Kitaṛe lakh asādh jag vichi kitaṛe chor jār jūārī.
Vaṭavāṛe ṭhagi ketaṛe ketaṛiāṅ nindak avichārī.
Ketaṛiāṅ akiratghaṇ kitaṛe bemukh te aṇachārī.
Svāmi dhrohī visavāsi ghāt lūṇ harāmī mūrakh bhārī.
Bikhalīpati vesuā ravat mad matavāle vaḍe vikārī.
Visaṭ virodhī ketaṛe ketaṛiāṅ kūṛe kūṛiārī.
Gur pūre binu anti khuārī.

Pauṛī 15 (Evil doers)

In this world are myrids of wicked persons, thieves, bad characters and gamblers. Many are highway robbers, dupers, backbiters and devoid of thinking. Many are ungrateful, apostate and of spoiled conduct. Killers of their masters, unfaithful, not true to their salt and morons are also there. Many are deeply engrossed in evil propensities, untrue to their salt, drunkards and evil-doers. Many by becoming mediators raise antagonism and many are mere tellers of lies. Without surrendering before the true Guru, all will run from pillar to post (and will get nothing).

ਪਉੜੀ ੧੬ (ਯਵਨੀ ਮਤਾਂ ਦੇ ਭੇਦ)

ਕਿਤੜੇ ਸੁੰਨੀ ਆਖੀਅਨਿ ਕਿਤੜੇ ਈਸਾਈ ਮੂਸਾਈ।
ਕੇਤੜਿਆਂ ਹੀ ਰਾਫਜੀ ਕਿਤੜੇ ਮੁਲਹਿਦ ਗਣਤ ਨ ਆਈ।
ਲਖ ਫਿਰੰਗੀ ਇਰਮਨੀ ਰੂਮੀ ਜੰਗੀ ਦੁਸਮਨ ਦਾਈ।
ਕਿਤੜੇ ਸਈਯਦ ਆਖੀਅਨਿ ਕਿਤੜੇ ਤੁਰਕਮਾਨ ਦੁਨਿਆਈ।
ਕਿਤੜੇ ਮੁਗਲ ਪਠਾਣ ਹਨਿ ਹਬਸੀ ਤੈ ਕਿਲਮਾਕ ਅਵਾਈ।
ਕੇਤੜਿਆਂ ਈਮਾਨ ਵਿਚਿ ਕਿਤੜੇ ਬੇਈਮਾਨ ਬਲਾਈ।
ਨੇਕੀ ਬਦੀ ਨ ਲੁਕੈ ਲੁਕਾਈ ॥ ੧੬ ॥

Pauṛī 16 (Yavanī matāṅ de bhed)

Kitaṛe sunnī ākhīani kitaṛe īsāī mūsāī.
Ketaṛiā hī rāphajī ketaṛe mulahid gaṇat na āī.
Lakh phiraṅgī iramanī rūmī jaṅgī dusaman dāī.
Kitaṛe saīyad ākhīani kitaṛe turakamān duniāī.
Kitaṛe mugal paṭhāṇ hani habasī tai kilamāk avāī.
Ketaṛiāṅ īmān vichi kitaṛe beīmān balāī.
Nekī badī na lukai lukāī.

Pauṛī 16 (Sects among semitic religions)

Many are Christians, Sunnīs and followers of Moses. Many are *Rāfazis* and Mulahids (those who donot believe in the day of Judgement). Millions are *firaṅgīs* (Europeans), Arminis, Rūmīs and other warriors fighting the enemy. In the world many are known by the names of Sayyads and Turks. Many are Mughals, Paṭhāns, Negroes and Kilmāks (followers of Solomon). Many are spending honest life and many live by dishonesty. Even then, the virtue and evil cannot remain hidden.

ਪਉੜੀ ੧੭ (ਅੱਡ ਅੱਡ ਹਾਲਤਾਂ)

ਕਿਤੜੇ ਦਾਤੇ ਮੰਗਤੇ ਕਿਤੜੇ ਵੈਦ ਕੇਤੜੇ ਰੋਗੀ।
ਕਿਤੜੇ ਸਹਜਿ ਸੰਜੋਗ ਵਿਚਿ ਕਿਤੜੇ ਵਿਛੜਿ ਹੋਇ ਵਿਜੋਗੀ।
ਕੇਤੜਿਆਂ ਭੁਖੇ ਮਰਨਿ ਕੇਤੜਿਆਂ ਰਾਜੇ ਰਸ ਭੋਗੀ।
ਕੇਤੜਿਆਂ ਦੇ ਸੋਹਿਲੇ ਕੇਤੜਿਆਂ ਦੁਖੁ ਰੋਵਨਿ ਸੋਗੀ।
ਕੇਤੜਿਆਂ ਆਵਣ ਜਾਵਣੀ ਕਿਤੜੀ ਹੋਈ ਕਿਤੜੀ ਹੋਗੀ।
ਕੇਤੜਿਆਂ ਹੀ ਸਚਿਆਰ ਕੇਤੜਿਆਂ ਦਗਾਬਾਜ ਦਰੋਗੀ।
ਗੁਰਮੁਖਿ ਕੋ ਜੋਗੀਸਰੁ ਜੋਗੀ ॥ ੧੭ ॥

Pauṛī 17 (Add add hālatāṅ)

Kitaṛe dāte maṅgate kitaṛe vaid ketaṛe rogī.
Kitaṛe sahaj sañjog vichi kitaṛe vichhuṛi hoi vijogī.
Ketaṛiāṅ bhukhe marani ketaṛiāṅ rāje ras bhogī.
Ketaṛiāṅ de sohile ketaṛiāṅ dukhu rovaṇi sogī.
Duniāṅ āvaṇ jāvaṇī kitaṛī hoī kitaṛī hogī.
Ketaṛiāṅ hī sachiār ketaṛiāṅ dagābāj darogī.
Gurmukhi ko jogīsar jogī.

Pauṛī 17 (Different circumstances)

Many are doners, many beggers and many the physicians and the diseased ones. Many being in the state of spiritual calmness are associated (with the beloved one) and many getting separated are undergoing the pangs of separation. Many are dying of starvation whereas many are kings who are enjoying their kingdoms. Many are singing happily and many are weeping and wailing. The world is transitory; it has been created many times and still would be created again and again. Many are leading truthful life and many are cheats and liers. Any rare one is the true yogi and a yogi of highest order

ਪਉੜੀ ੧੮ (ਸਰੀਰ ਦੀਆਂ ਅੱਡ ਅੱਡ ਹਾਲਤਾਂ)

ਕਿਤੜੇ ਅੰਨ੍ਹੇ ਆਖੀਅਨਿ ਕੇਤੜਿਆਂ ਹੀ ਦਿਸਨਿ ਕਾਣੇ।
ਕੇਤੜਿਆਂ ਚੁਨ੍ਹੇ ਫਿਰਨਿ ਕਿਤੜੇ ਰਤੀਆਨੇ ਉਕਤਾਣੇ।
ਕਿਤੜੇ ਨਕਟੇ ਗੁਣਗੁਣੇ ਕਿਤੜੇ ਬੋਲੇ ਬੁਚੇ ਲਾਣੇ।
ਕੇਤੜਿਆਂ ਗਿਲ੍ਹੜ ਗਲੀ ਅੰਗਿ ਰਸਉਲੀ ਵੇਣਿ ਵਿਹਾਣੇ।
ਟੁੰਡੇ ਬਾਂਡੇ ਕੇਤੜੇ ਗੰਜੇ ਲੁੰਜੇ ਕੋੜ੍ਹੀ ਜਾਣੇ।
ਕਿਤੜੇ ਲੂਲੇ ਪਿੰਗੁਲੇ ਕਿਤੜੇ ਕੁਬੇ ਹੋਇ ਕੁੜਾਣੇ।
ਕਿਤੜੇ ਖੁਸਰੇ ਹੀਜੜੇ ਕੇਤੜਿਆਂ ਗੁੰਗੇ ਤੁਤਲਾਣੇ।
ਗੁਰ ਪੂਰੇ ਵਿਣੁ ਆਵਣ ਜਾਣੇ ॥ ੧੮ ॥

Pauṛī 18 (Sarīr dīāṅ add add ḥālatāṅ)

Kitaṛe annhe akhīani ketaṛiāṅ hī disani kāṇe.
Ketaṛiāṅ chunhe phirani kitaṛe ratīāne ukatāṇe.
Kitaṛe nakaṭe guṇaguṇe kitaṛe bole buche lāṇe.
Ketaṛiāṅ gilhaṛ galī aṅgi rasaulīveṇi vihāṇe.
Ṭuṇḍe bāṇḍe ketaṛe gañje luñge koṛhī jāṇe.
Kitaṛe lūle pingule kitaṛe kuje hoi kuṛāṇe.
Kitaṛe khusare hījaṛe ketaṛiāṅ guṅge tutalāṇe.
Gur pūre viṇu āvaṇ jāṇe.

Pauṛī 18 (Different states of body)

Many are blinds and many one-eyed. Many are small eyed and many suffer from night-blindness. Many are with clipped noses, many snufflers, deaf and many are earless. Many are suffering from goiter and many have tumours in their organs. Many are maimed ones, bald, without hands and stricken with leprosy. Many are suffering for being disabled, cripple and hunchback. Many are eunuchs, many dumb and many are stammerers. Away from the perfect Guru they all will remain in the cycle of transmigration.

ਪਉੜੀ ੧੯ (ਗਿਣਤੀ)

ਕੇਤੜਿਆਂ ਪਤਿਸਾਹ ਜਗਿ ਕਿਤੜੇ ਮਸਲਤਿ ਕਰਨਿ ਵਜੀਰਾ।
ਕੇਤੜਿਆਂ ਉਮਰਾਉ ਲਖ ਮਨਸਬਦਾਰ ਹਜਾਰ ਵਡੀਰਾ।
ਹਿਕਮਤਿ ਵਿਚਿ ਹਕੀਮ ਲਖ ਕਿਤੜੇ ਤਰਕਸ ਬੰਦ ਅਮੀਰਾ।
ਕਿਤੜੇ ਚਾਕਰ ਚਾਕਰੀ ਭੋਈ ਮੇਠ ਮਹਾਵਤ ਮੀਰਾ।
ਲਖ ਫਰਾਸ ਲਖ ਸਾਰਵਾਨ ਮੀਰਾਖੋਰ ਸਈਸ ਵਹੀਰਾ।
ਕਿਤੜੇ ਲਖ ਜਲੇਬਦਾਰ ਗਾਡੀਵਾਨ ਚਲਾਇ ਗਡੀਰਾ।
ਛੜੀਦਾਰ ਦਰਵਾਨ ਖਲੀਰਾ ॥ ੧੯ ॥

Pauṛī 19 (Giṇatī)

Ketaṛiāṅ patisāh jagi kitaṛe masalati karani vajīrā.
Ketaṛiāṅ umarāu lakh manasabadār hajār vaḍīrā.
Hikamati vichi hakīm lakh kitaṛe tarakas band amīrā.
Kitaṛe chākar chākarī bhoī meṭh mahāvat mīrā.
Lakh pharās lakh sāravān mīrākhor saīs vahīrā.
Kitaṛe lakh jalebadār gāḍīvān chalāi gaḍīrā.
Chhaṛīdār daravān khalīrā.

Pauṛī 19 (Count)

Many are the kings and many their ministers. Many are their satraps, other rankers and thousands of them are great people. Millions are physicians adept in medicine and millions are armed rich men. Many are servants, grass cutters, police personnel, mahouts and chieftains. Millions of flowers, camel drivers, syces, and grooms are there. Millions are maintenance officers and drivers of the royal carriages. Many stick-holding gatekeepers stand and wait.

ਪਉੜੀ ੨੦ (ਤਥਾਚ)

ਕਿਤੜੇ ਲਖ ਨਗਾਰਚੀ ਕੇਤੜਿਆਂ ਢੋਲੀ ਸਹਨਾਈ।
ਕੇਤੜਿਆਂ ਹੀ ਤਾਇਫੇ ਢਾਢੀ ਬਚੇ ਕਲਾਵਤ ਗਾਈ।
ਕੇਤੜਿਆਂ ਹੀ ਬਹੁਰੂਪੀਏ ਬਾਜੀਗਰ ਲਖ ਭੰਡ ਅਤਾਈ।
ਕਿਤੜੇ ਲਖ ਮਸਾਲਚੀ ਸਮਾ ਚਰਾਗ ਕਰਹਿ ਰੁਸਨਾਈ।
ਕੇਤੜਿਆਂ ਹੀ ਕੋਰਚੀ ਆਮਲੁ ਪੋਸ ਸਿਲਹ ਸੁਖਦਾਈ।
ਕੇਤੜਿਆਂਹੀ ਆਬਦਾਰ ਕਿਤੜੇ ਬਾਵਰਚੀ ਨਾਨਵਾਈ।
ਤੰਬੋਲੀ ਤੋਸਕਚੀ ਸੁਹਾਈ ॥ ੨੦ ॥

Pauṛī 20 (Tathāch)

Kitaṛe lakh nagārachī ketaṛiāṅ ḍholī sahanāī.
Ketaṛiāṅ hī tāiphe ḍhāḍhī bache kalāvat gāī.
Ketaṛiāṅ hī bahurūpīe bājīgar lakh bhaṇḍ atāī.
Kitaṛe lakh masālachī samā charāg karani rusanāī.
Ketaṛiāṅ hī korachī āmalu pos silah sukhadāī.
Ketaṛiāṅ hī ābadār kitaṛe bāvarachī nānavāī.
Tambolī tosakachī suhāī.

Pauṛī 20 (Count)

Many are kettle-drum and drum beaters and many play on clarionets. Many are prostitutes, bards and singers of *qauwālī*, a particular type of song sung usually in group in particular modes mostly by the Muslims. Many are mimics, acrobats and millions are jesters. Many are torch bearers who light the torches. Many are keepers of army store and many are officers who wear comfortable suit of armour. Many are the water carriers and cooks who cook *nāns*, a kind of round, flat bread. Betel sellers and incharge of store room for precious articles have their own glory.

ਪਉੜੀ ੨੧ (ਤਥਾਚ)
ਕੇਤੜਿਆਂ ਖੁਸਬੋਇਦਾਰ ਕੇਤੜਿਆਂ ਰੰਗਰੇਜ ਰੰਗੋਲੀ।
ਕਿਤੜੇ ਮੇਵੇਦਾਰ ਹਨਿ ਹੁੜਕ ਹੁੜਕੀਏ ਲੋਲਣਿ ਲੋਲੀ।
ਖਿਜਮਤਿਗਾਰ ਖਵਾਸ ਲਖ ਗੋਲੰਦਾਜ ਤੋਪਕੀ ਤੋਲੀ।
ਕੇਤੜਿਆਂ ਤਹਵੀਲਦਾਰ ਮੁਸਰਫਦਾਰ ਦਰੋਗੇ ਓਲੀ।
ਕੇਤੜਿਆਂ ਕਿਰਸਾਣ ਹੋਇ ਕਰਿ ਕਿਰਸਾਣੀ ਅਤੁਲੁ ਅਤੋਲੀ।
ਮੁਸਤੌਫੀ ਬੂਤਾਤ ਲਖ ਮੀਰਸਾਮੇ ਬਖਸੀ ਲੈ ਕੋਲੀ।
ਕੇਤੜਿਆਂ ਦੀਵਾਨ ਹੋਇ ਕਰਨਿ ਕਰੋੜੀ ਮੁਲਕ ਢੰਢੋਲੀ।
ਰਤਨ ਪਦਾਰਥ ਮੋਲ ਅਮੋਲੀ ॥ ੨੧ ॥

Pauṛī 21 (Tathāch)

Ketaṛiā khusaboidār ketaṛiā raṅgarej raṅgolī.
Kitaṛe mevedār hani huḍak huḍakīe lolaṇi lolī.
Khijamatigār khavās lakh golandāj topakī tolī.
Ketaṛiāṅ tahavīladār musaraphadār daroge olī.
Ketaṛiāṅ kirasāṇ hoi kari kirasāṇi atul atolī.
Musatauphī būtāt lakh mīrasāme bakhasī lai kolī.
Ketaṛiāṅ dīvan hoi karani karoṛī mulak ḍhaṇḍolī.
Ratan padārath mol amolī.

***Pauṛī* 21 (Count)**

Many are perfume sellers and many dyers who use colours to make many designs (*raṅgolīs*). Many are servants working on contract and many are frolicsome prostitutes. Many are personal maid servants, bomb-throwers, cannoneers and many are carriers (of war material). Many are revenue officers, suprintending officers, policemen and estimaters. Many are farmers who weigh and take care of the agricultural crop and its allied works. Millions are accountants, home secretaries, oath officers, finance ministers and tribal people who prepare bows and arrows. Many becoming custodians of property administer the country. Many are there who have the accounts of invaluable jewels etc. and deposit them properly.

ਪਉੜੀ ੨੨ (ਤਥਾਚ)

ਕੇਤੜਿਆਂ ਹੀ ਜਉਹਰੀ ਲਖ ਸਰਾਫ ਬਜਾਜ ਵਪਾਰੀ।
ਸਉਦਾਗਰ ਸਉਦਾਗਰੀ ਗਾਂਧੀ ਕਾਸੇਰੇ ਪਾਸਾਰੀ।
ਕੇਤੜਿਆਂ ਪਰਚੂਨੀਏ ਕੇਤੜਿਆਂ ਦਲਾਲ ਬਜਾਰੀ।
ਕੇਤੜਿਆਂ ਸਿਕਲੀਗਰਾਂ ਕਿਤੜੇ ਲਖ ਕਮਗਰ ਕਾਰੀ।
ਕੇਤੜਿਆਂ ਕੁਮ੍ਹਿਆਰ ਲਖ ਕਾਗਦ ਕੁਟ ਘਣੇ ਲੂਣਾਰੀ।
ਕਿਤੜੇ ਦਰਜੀ ਧੋਬੀਆਂ ਕਿਤੜੇ ਜਰ ਲੋਹੇ ਸਿਰ ਹਾਰੀ।
ਕਿਤੜੇ ਭੜਭੂੰਜੇ ਭਠਿਆਰੀ ॥ ੨੨ ॥

Pauṛī 22 (Tathāch)

Ketaṛiāṅ hī jauharī lekh sarāph bajāj vapārī.
Saudāgar saudāgarī gāndhī kāsere pāsārī.
Ketaṛiāṅ parachūnīe ketaṛiāṅ dalāl bajārī.
Ketaṛiāṅ sikalīgarāṅ kitaṛe lakh kamagar kārī.
Ketaṛiāṅ kumihār lakh kāgad kuṭ ghaṇe lūṇārī.
Kitaṛe darajī dhobīāṅ kitaṛe jar lohe sir hārī.
Kitaṛe bhaṛabhūñje bhaṭhiārī.

Pauṛī 22 (Count)

Many are jewellers, goldsmiths and cloth merchants. Then there are itinerant traders, perfumers, coppersmiths and sellers of provision. Many are retailers and many are brokers in the market. Many are arms manufacturers and many are working on alchemical materials. Many are potters, paper-pounders and producers of salt. Many are tailors, washermen, and gold platers. Many are grain parchers who make fire in hearths specially designed for parching grain.

ਪਉੜੀ ੨੩ (ਤਥਾਚ)

ਕੇਤੜਿਆਂ ਕਾਰੂੰਜੜੇ ਕੇਤੜਿਆਂ ਦਬਗਰ ਕਾਸਾਈ।
ਕੇਤੜਿਆਂ ਮੁਨਿਆਰ ਲਖ ਕੇਤੜਿਆਂ ਚਮਿਆਰੁ ਅਰਾਈ।
ਭੰਗਹੇਰੇ ਹੋਇ ਕੇਤੜੇ ਬਗਨੀਗਰਾ ਕਲਾਲ ਹਵਾਈ।
ਕਿਤੜੇ ਭੰਗੀ ਪੋਸਤੀ ਅਮਲੀ ਸੋਫੀ ਘਣੀ ਲੁਕਾਈ।
ਕੇਤੜਿਆਂ ਕਹਾਰ ਲਖ ਗੁਜਰ ਲਖ ਅਹੀਰ ਗਣਾਈ।
ਕਿਤੜੇ ਹੀ ਲਖ ਚੂਹੜੇ ਜਾਤਿ ਅਜਾਤਿ ਸਨਾਤਿ ਅਲਾਈ।
ਨਾਵ ਥਾਵ ਲਖ ਕੀਮ ਨ ਪਾਈ॥ ੨੩ ॥

Pauṛī 23 (Tathāch)

Ketaṛiāṅ karūñjaṛe ketaṛiā dabagar kāsāī.
Ketaṛiā muniār lakh ketaṛiā chamiāru arāī.
Bhaṅgahere hoi ketaṛe baganīgarāṅ kalāl havāī.
Kitaṛe bhaṅgī posatī amalī sophī ghaṇī lukāī.
Ketaṛiā kahār lakh gujar lakh ahīr gaṇāī.
Kitaṛe hī lakh chūhaṛe jāti ajāti sanāti alāī.
Nāv thāi lakh kīm na pāī.

Pauṛī 23 (Count)

Many are green grocers, many are makers of *kuppas*, large vessels made from raw hide usually for holding and carrying oil, and many more are butchers. Many are toy and bangle sellers and many are leather workers and vegetable growers-cum-sellers. Millions drink hemp and many are brewers of wine from rice and barley, and confectioners are also many there. Millions of cattle breeders, palanquin bearers and milk-men may be presently counted. Millions of scavengers and outcaste pariahs (*chaṇḍāl*) are there. Thus myriads are names and places which cannot be counted.

ਪਉੜੀ ੨੪ (ਸਭ ਗੁਰਮੁਖ ਬਣੇ)

ਉਤਮ ਮਧਮ ਨੀਚ ਲਖ ਗੁਰਮੁਖਿ ਨੀਚਹੁ ਨੀਚ ਸਦਾਏ।
ਪੈਰੀ ਪੈ ਪਾ ਖਾਕੁ ਹੋਇ ਗੁਰਮੁਖਿ ਗੁਰਸਿਖੁ ਆਪੁ ਗਵਾਏ।
ਸਾਧਸੰਗਤਿ ਭਉ ਭਾਉ ਕਰਿ ਸੇਵਕ ਸੇਵਾ ਕਾਰ ਕਮਾਏ।
ਮਿਠਾ ਬੋਲਣ ਨਿਵ ਚਲਣੁ ਹਥਹੁ ਦੇ ਕੈ ਭਲਾ ਮਨਾਏ।
ਸਬਦਿ ਸੁਰਤਿ ਲਿਵਲੀਣੁ ਹੋਇ ਦਰਗਹ ਮਾਣ ਨਿਮਾਣਾ ਪਾਏ।
ਚਲਣੁ ਜਾਣਿ ਅਜਾਣੁ ਹੋਇ ਆਸਾ ਵਿਚਿ ਨਿਰਾਸੁ ਵਲਾਏ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਅਲਖੁ ਲਖਾਏ ॥ ੨੪ ॥ ੮ ॥

Pauṛī 24 (Sabh gurmukh baṇe)

Utam madham nīch lakh gurmukhi nīchahu nīch sadāe.
Pairī pai pā khāku hoi gurmukhi gur sikhu āpu gavāe.
Sādh saṅgati bhau bhāu kari sevak sevā kār kamāe.
Miṭhā bolaṇ niv chalaṇu hathahu de kai bhalā manāe.
Sabadi surati liv līṇu hoi daragah māṇ nimāṇā pāe.
Chalaṇu jāṇi ajāṇu hoi āsā vichi nirāsu valāe.
Gurmukhi sukh phalu alakhu lakhāe.

Pauṛī 24 (All should become *gurmukh*)

Millions are low, medium and high but *gurmukh* calls himself low of the lowly. He becoming dust of feet and guru's disciple erases his ego. Going with love and respect to the holy congregation, he serves there. He speaks mildly, behaves humbly and even by giving something to somebody wishes good of others. Absorbing consciousness into the Word that humble person receives honour in the court of the Lord. Considering death as the last truth and becoming unknown to cunningness he remains indifferent to the hopes and desires. The imperceptible fruit of delight is seen and received only by Gurmukh.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਪਉੜੀ ੧ (ਵਾਹਿਗੁਰੂ,ਗੁਰੂ, ਸਬਦ ਸਤਿਸੰਗ)
ਗੁਰ ਮੂਰਤਿ ਪੂਰਨ ਬ੍ਰਹਮ ਅਬਿਗਤੁ ਅਬਿਨਾਸੀ।
ਪਾਰਬ੍ਰਹਮੁ ਗੁਰ ਸਬਦੁ ਹੈ ਸਤਿਸੰਗਿ ਨਿਵਾਸੀ।
ਸਾਧਸੰਗਤਿ ਸਚੁ ਖੰਡੁ ਹੈ ਭਾਉ ਭਗਤਿ ਅਭਿਆਸੀ।
ਚਹੁ ਵਰਨਾ ਉਪਦੇਸੁ ਕਰਿ ਗੁਰਮਤਿ ਪਰਗਾਸੀ।
ਪੈਰੀ ਪੈ ਪਾ ਖਾਕ ਹੋਇ ਗੁਰਮੁਖਿ ਰਹਿਰਾਸੀ।
ਮਾਇਆ ਵਿਚਿ ਉਦਾਸੁ ਗਤਿ ਹੋਇ ਆਸ ਨਿਰਾਸੀ ॥ ੧ ॥

1 (Ik) Oankār satigur prasādi
Pauṛī 1 (Vāhigurū, Gurū, Sabad, Satisang)
Gur mūrati pūran braham abigatu abināsī.
Pārbrahamu gur sobadu hai satāsangi nivāsī.
Sādh sangati sachu khanḍu hai bhāu bhagati abhiāsī.
Chahu varanā upadesu kari gurmati paragāsī.
Pairī pai pā khāk hoi gurmukhi rehirāsī.
Māiā vichi udāsu gati hoi ās nirāsī.

One Oankār,the primal energy, realized through the grace of divine preceptor

***Pauṛī* 1 (Wondrous Lord, Guru, Word, Holy congregation)**

Guru is replica of the perfect Brahm who is unmanifest and indestructible. Word of Guru (and not his body) is transcendent Brahm who resides in the holy congregation. The company of the sadhus is the abode of truth where opportunity for loving devotion is created. Here all the four varnas are preached to and the wisdom of the Guru (Gurmat) brought before the people. Only here touching the feet and by becoming dust of the feet, *gurmukhs* become followers of the way of discipline. Becoming neutral amidst hopes, the individuals through the holy congretation go beyond maya.

ਪਉੜੀ ੨ (ਗੁਰ ਸਿੱਖੀ)

ਗੁਰ ਸਿਖੀ ਬਾਰੀਕ ਹੈ ਸਿਲ ਚਟਣੁ ਫਿਕੀ।
ਤ੍ਰਿਖੀ ਖੰਡੇ ਧਾਰ ਹੈ ਉਹੁ ਵਾਲਹੁ ਨਿਕੀ।
ਭੂਹ ਭਵਿਖ ਨ ਵਰਤਮਾਨ ਸਰਿ ਮਿਕਣਿ ਮਿਕੀ।
ਦੁਤੀਆ ਨਾਸਤਿ ਏਤੁ ਘਰਿ ਹੋਇ ਇਕਾ ਇਕੀ।
ਦੂਆ ਤੀਆ ਵੀਸਰੈ ਸਣੁ ਕਕਾ ਕਿਕੀ।
ਸਭੈ ਸਿਕਾਂ ਪਰਹਰੈ ਸੁਖੁ ਇਕਤੁ ਸਿਕੀ ॥ ੨ ॥

Pauṛī 2(Gur sikhī)

Gur sikhī bārīk hai sil chaṭaṇu phikī.
Trikhī khaṇḍe dhār hai uhu vālahu nikī.
Bhūh bhavikh na varatamān sari mikaṇi mikī.
Dūtīā nāsati etu ghari hoi ikā ikī.
Dūā tīā vīsarai saṇu kakā kikī.
Sabhai sikāṅ paraharai sukhu ikatu sikī.

Pauṛī 2 (Discipleship of the Guru)

To be desciple of the Guru is very subtle activity and it is like licking of the tasteless stone. It is thinner than the hair and sharp than the edge of sword. Nothing is equal to it in present, past and future. In the house of Sikhism, the duality gets erased, and, one becomes one with that One. Man forgets the idea of second, third, when and why. Repudiating all the desires, the individual gets delight in the hope of one Lord.

ਪਉੜੀ ੩ (ਗੁਰਮੁਖਤਾਈ)
ਗੁਰਮੁਖਿ ਮਾਰਗੁ ਆਖੀਐ ਗੁਰਮਤਿ ਹਿਤਕਾਰੀ।
ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਗੁਰ ਸਬਦ ਵੀਚਾਰੀ।
ਭਾਣਾ ਭਾਵੈ ਖਸਮ ਕਾ ਨਿਹਚਉ ਨਿਰੰਕਾਰੀ।
ਇਸਕ ਮੁਸਕ ਮਹਕਾਰੁ ਹੈ ਹੁਇ ਪਰਉਪਕਾਰੀ।
ਸਿਦਕ ਸਬੂਰੀ ਸਾਬਤੇ ਮਸਤੀ ਹੁਸੀਆਰੀ।
ਗੁਰਮੁਖਿ ਆਪੁ ਗਵਾਇਆ ਜਿਣਿ ਹਉਮੈ ਮਾਰੀ ॥ ੩ ॥

Pauṛī 3 (Gurmukhatāī)
Gurmukhi māragu akhīai gurmati hitakārī.
Hukami rajāī chalaṇā gur sabad vīchārī.
Bhāṇā bhāvai khasam kā nihachau niraṅkārī.
Isak musak mahakāru hai hui paraupakārī.
Sidak sabūrī sābate masatī husīārī.
Gurmukhi āpu gavāiā jiṇi haumai mārī.

***Pauṛī* 3 (The way of Gurmukh)**

The way leading to the adoption of beneficent wisdom of the Guru (Gurmat) is known as the Gurmukh-way. In it one is taught to live in the will of the Lord and to ponder upon the Word of Guru. The will of the Master comes to be loved and in all thoughts permeates the formless Lord. As love and fragrance do not remain hidden, the *gurmukh* also does not remain concealed and gets himself busy in altruistic activities. He imbibes in him the faith, contentment, ecstasy, and the qualities of being skilful. *Gurmukh* decimates ego and conquers it.

ਪਉੜੀ ੪ (ਸਿੱਖ ਦੀ ਕਰਨੀ)

ਭਾਇ ਭਗਤਿ ਭੈ ਚਲਣਾ ਹੋਇ ਪਾਹੁਣਿਚਾਰੀ।
ਚਲਣੁ ਜਾਣਿ ਅਜਾਣੁ ਹੋਇ ਗਹੁ ਗਰਬੁ ਨਿਵਾਰੀ।
ਗੁਰਸਿਖ ਨਿਤ ਪਰਾਹੁਣੇ ਏਹੁ ਕਰਣੀ ਸਾਰੀ।
ਗੁਰਮੁਖਿ ਸੇਵ ਕਮਾਵਣੀ ਸਤਿਗੁਰੂ ਪਿਆਰੀ।
ਸਬਦਿ ਸੁਰਤਿ ਲਿਵ ਲੀਣ ਹੋਇ ਪਰਵਾਰ ਸੁਧਾਰੀ।
ਸਾਧਸੰਗਤਿ ਜਾਇ ਸਹਜ ਘਰਿ ਨਿਰਮਲਿ ਨਿਰੰਕਾਰੀ ॥ ੪ ॥

Paurī 4 (Sikh dī karanī)

Bhāi bhagati bhai chalaṇā hoi pāhuṇichārī.
Chalaṇu jāṇi ajāṇi hoi gahu garab nivārī.
Gurmukh nit parāhuṇe ehu karaṇī sārī.
Gurmukhi sev kamāvaṇī satigurū piārī.
Sabadi surati liv līṇ hoi paravār sudhārī.
Sādh saṅgati jāi sahaj ghari niramal niraṅkārī.

Paurī 4 (Conduct of a Sikh)

Considering himself a guest, the Sikh spends his life in loving devotion. They (Sikhs) remain unknown to deciet and pull out ego from their mind. Their true conduct is to treat themselves as guests in this world. The object of the *gurmukh* is service and only such action is loved by the Lord. Merging consciousness in the Word they reform the whole family (in the form of world). Through holy congregation they become pure and formless and get established in the final stage of equipoise.

ਪਉੜੀ ੫ (ਗੁਰਸਿੱਖ ਦੀ ਆਤਮ ਖੇਡ)

ਪਰਮ ਜੋਤਿ ਪਰਗਾਸੁ ਕਰਿ ਉਨਮਨਿ ਲਿਵ ਲਾਈ।
ਪਰਮ ਤਤੁ ਪਰਵਾਣੁ ਕਰਿ ਅਨਹਦਿ ਧੁਨਿ ਵਾਈ।
ਪਰਮਾਰਥ ਪਰਬੋਧ ਕਰਿ ਪਰਮਾਤਮ ਹਾਈ।
ਗੁਰ ਉਪਦੇਸੁ ਅਵੇਸੁ ਕਰਿ ਅਨਭਉ ਪਦੁ ਪਾਈ।
ਸਾਧਸੰਗਤਿ ਕਰਿ ਸਾਧਨਾ ਇਕ ਮਨਿ ਇਕੁ ਧਿਆਈ।
ਵੀਹ ਇਕੀਹ ਚੜ੍ਹਾਉ ਚੜਿ ਇਉਂ ਨਿਜ ਘਰਿ ਜਾਈ ॥ ੫ ॥

Pauṛī 5 (Gursikh dī ātam kheḍ)

Param joti paragāsu kari unamani liv lāī.
Param tatū paravāṇu kari anahadi dhuni vāī.
Paramārath parabodh kari paramātam hāī.
Gur upadesu avesu kari anabhau padu pāī.
Sādh saṅgati kari sādhanā ik mani iku dhiāī.
Vīh ikīh chaṛhāu chaṛhi iuṅ nij ghari jāī.

Pauṛī 5 (The spiritual sport of the *gursikh*)

Kindling the supreme light in his mind a *gurmukh* remains absorbed in the state of supreme trance. When he adopts the supreme reality (Lord) in his mind, the unstruck melody starts ringing. Becoming conscious for altruism now resides in his heart the sense of God's omnipresence. Inspired by the teachings of the Guru, *gurmukh* attains the state of fearlessness. Disciplining himself in the company of the holy ones i.e. losing his ego, he remembers Lord with single minded devotion. This way, entering from this world into the spiritual world, he finally establishes himself in his real nature.

ਪਉੜੀ ੬ (ਵਾਹਿਗੁਰੂ ਦੀ ਵਯਾਪਕਤਾ ਦਾ ਅਨੁਭਵ)
ਦਰਪਣਿ ਵਾਂਗ ਧਿਆਨੁ ਧਰਿ ਆਪੁ ਆਪ ਨਿਹਾਲੈ।
ਘਟਿ ਘਟਿ ਪੂਰਨ ਬ੍ਰਹਮੁ ਹੈ ਚੰਦੁ ਜਲ ਵਿਚਿ ਭਾਲੈ।
ਗੋਰਸੁ ਗਾਈ ਵੇਖਦਾ ਘਿਉ ਦੁਧੁ ਵਿਚਾਲੈ।
ਫੁਲਾਂ ਅੰਦਰਿ ਵਾਸੁ ਲੈ ਫਲੁ ਸਾਉ ਸਮ੍ਹਾਲੈ।
ਕਾਸਟਿ ਅਗਨਿ ਚਲਿਤੁ ਵੇਖਿ ਜਲ ਧਰਤਿ ਹਿਆਲੈ।
ਘਟਿ ਘਟਿ ਪੂਰਨੁ ਬ੍ਰਹਮੁ ਹੈ ਗੁਰਮੁਖਿ ਵੇਖਾਲੈ ॥ ੬ ॥

Pauṛī 6 (Vāhigurū dī vyāpakatā dā anubhav)
Darapaṇi vāṅg dhiānu dhari āpu āp nihālai.
Ghaṭi ghaṭi pūran brahamu hai chandu jal vichi bhālai.
Gorasu gāī vekhadā ghiu dudhu vichālai.
Phulāṅ andari vāsu lai phalu sāu samhālai.
Kāsaṭ agani chalitu vekhi jal dharati hiālai.
Ghaṭi ghaṭi pūranu brahamu hai gurmukhi vekhālai.

Pauṛī 6 (Realization of the all-pervasiveness of the wondrous Guru)

As is the reflection in the mirror, He sees in the world His ownself. That perfect Lord is there in all the selves; the ignorant individual searches Him outside as the moon sees its own reflection in the water and feels it is there. Lord Himself is there in milk, cow and ghee. Taking fragrance from the flowers He Himself is the flavour in them. His own phenomenon is there in wood, fire, water, earth and snow. The perfect Lord resides in all the selves and is visualised by a rare Gurmukh.

ਪਉੜੀ ੭ (ਗੁਰਸਿੱਖ ਦੀ ਰਹਿਣੀ)

ਦਿਬ ਦਿਸਟਿ ਗੁਰ ਧਿਆਨੁ ਧਰਿ ਸਿਖ ਵਿਰਲਾ ਕੋਈ।
ਰਤਨ ਪਾਰਖੂ ਹੋਇ ਕੈ ਰਤਨਾ ਅਵਲੋਈ।
ਮਨੁ ਮਾਣਕੁ ਨਿਰਮੋਲਕਾ ਸਤਿਸੰਗਿ ਪਰੋਈ।
ਰਤਨਮਾਲ ਗੁਰਸਿਖ ਜਗਿ ਗੁਰਮਤਿ ਗੁਣ ਗੋਈ।
ਜੀਵਦਿਆਂ ਮਰਿ ਅਮਰੁ ਹੋਇ ਸੁਖ ਸਹਜਿ ਸਮੋਈ।
ਓਤਿਪੋਤਿ ਜੋਤੀ ਜੋਤਿ ਮਿਲਿ ਜਾਣੈ ਜਾਣੋਈ ॥ ੭ ॥

Pauṛī 7 (Gursikh dī rahiṇī)

Dib disaṭi gur dhiānu dhari sikh viralā koī.
Ratan pārakhū hoi kai ratanā avaloī.
Man māṇaku niramolakā satisaṅgi paroī.
Ratan māl gursikh jagi gurmati guṇ goī.
Jīvadiāṅ mari amaru hoi sukh sahaji samoī.
Otipoti jotī joti mili jāṇai jāṇoī.

***Pauṛī* 7 (Conduct of a Sikh of the Guru)**

Rare is the *gurmukh* who concentrates upon the Guru and attains the divine sight. He is the jeweller having the capacity of testing as well as keeping the jewels in the form of virtues. His mind becomes pure like ruby and he remains absorbed in the holy congregation. He is dead while being alive i.e. he turns his face from evil propensities. Totally merging himself in the supreme light he understands his self as well as the Lord.

ਪਉੜੀ ੮ (ਗੁਰਸਿੱਖ ਗੁਰੂ ਨਾਲ ਅਭੇਦ)
ਰਾਗ ਨਾਦ ਵਿਸਮਾਦੁ ਹੋਇ ਗੁਣ ਗਹਿਰ ਗੰਭੀਰਾ।
ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਲੀਣ ਹੋਇ ਅਨਹਦਿ ਧੁਨਿ ਧੀਰਾ।
ਜੰਤ੍ਰੀ ਜੰਤ੍ਰ ਵਜਾਇਦਾ ਮਨਿ ਉਨਿਮਨਿ ਚੀਰਾ।
ਵਜਿ ਵਜਾਇ ਸਮਾਇ ਲੈ ਗੁਰ ਸਬਦ ਵਜੀਰਾ।
ਅੰਤਰਿਮਜਾਮੀ ਜਾਣੀਐ ਅੰਤਰਿਗਤਿ ਪੀਰਾ।
ਗੁਰ ਚੇਲਾ ਚੇਲਾ ਗੁਰੂ ਬੇਧਿ ਹੀਰੈ ਹੀਰਾ ॥ ੮ ॥

Pauṛī 8 (Gursikh gurū nāl abhed)
Rāg nād visamādu hoi guṇ gahir gambhīrā.
Sabad surati liv līṇ hoi anahadi dhuni dhīrā.
Jantrī jantr vajāidā mani unamani chīrā.
Vaji vajāi samāi lai gur sabad vajīrā.
Antarajāmī jaṇīai antargati pīrā.
Gurchelā chelā gurū bedhi hīrai hīrā.

Pauṛī 8 (Identicalness of the Sikh with the Guru)

Elated in the music and sound (of the word), the disciple of the Guru becomes full of serene qualities. His consciousness gets merged into the Word and his mind stabilizes in the unstruck melody. The Guru plays upon the instrument of sermon, listening to which the mind dones clothes of the highest state of equipoise (to dance before the Lord). The Sikh of the Guru, getting attuned to the instrument of teaching ultimately turns out himself to be a player of the Guru Word. Now his pangs of separation are understood by the omniscient Lord. The disciple transforms into Guru and the Guru into disciple in the same manner as the diamond cutter in fact is also a diamond.

ਪਉੜੀ ੯ (ਤਥਾਚ)

ਪਾਰਸੁ ਹੋਇਆ ਪਾਰਸਹੁ ਗੁਰਮੁਖਿ ਵਡਿਆਈ।
ਹੀਰੈ ਹੀਰਾ ਬੇਧਿਆ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ।
ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਲੀਣੁ ਹੋਇ ਜੰਤ੍ਰ ਜੰਤ੍ਰੀ ਵਾਈ।
ਗੁਰ ਚੇਲਾ ਚੇਲਾ ਗੁਰੂ ਪਰਚਾ ਪਰਚਾਈ।
ਪੁਰਖਹੁੰ ਪੁਰਖੁ ਉਪਾਇਆ ਪੁਰਖੋਤਮ ਹਾਈ।
ਵੀਹ ਇਕੀਹ ਉਲੰਘਿ ਕੈ ਹੋਇ ਸਹਜਿ ਸਮਾਈ ॥ ੯ ॥

Pauṛī 9 (Tathāch)

Pārasu hoiā pārasahu gurmukh vaḍiāī.
Hirai hīrā bedhiā jotī joti milāī.
Sabad surati liv līṇu hoi jantr jantrī vāī.
Gur chelā chelā gurū parachā parachāī.
Purakhahuṅ purakhu upāiā purakhotam hāī.
Vīh ikīh ulaṅghi kai hoi sahaji samāī.

Pauṛī 9 (Identicalness of the Sikh with the Guru)

The greatness of the *gurmukh* is that he being philosopher's stone makes every one a philosopher's stone. As the diamond is cut by the diamond, the light of the *gurmukh* merges in Supreme Light. His consciousness is attuned to the Word as the mind of the player absorbs in the instrument. Now the disciple and the Guru become identical. They become one and merge in one another. From man was born man (from Guru Nānak to Guru Aṅgad) and he became the supreme man. Crossing the world with one jump he merged in the innate knowledge.

ਪਉੜੀ ੧੦ (ਸਾਧ ਸੰਗਤ ਸਚਖੰਡ)
ਸਤਿਗੁਰੁ ਦਰਸਨੁ ਦੇਖਦੋ ਪਰਮਾਤਮੁ ਦੇਖੈ।
ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਲੀਣ ਹੋਇ ਅੰਤਰਿਗਤਿ ਲੇਖੈ।
ਚਰਨ ਕਵਲ ਦੀ ਵਾਸਨਾ ਹੋਇ ਚੰਦਨ ਭੇਖੈ।
ਚਰਣੋਦਕ ਮਕਰੰਦ ਰਸ ਵਿਸਮਾਦੁ ਵਿਸੇਖੈ।
ਗੁਰਮਤਿ ਨਿਹਚਲੁ ਚਿਤੁ ਕਰਿ ਵਿਚਿ ਰੂਪ ਨ ਰੇਖੈ।
ਸਾਧਸੰਗਤਿ ਸਚ ਖੰਡਿ ਜਾਇ ਹੋਇ ਅਲਖ ਅਲੇਖੈ ॥ ੧੦ ॥

Pauṛī 10 (Sādh saṅgat sach khaṇḍ)
Satiguru darasanu dekhado paramātamu dekhai.
Sabad surati liv līṇ hoi antarigati lekhai.
Charan kaval dī vāsanā hoi chandan bhekhai.
Charaṇodak makarand ras visamādu visekhai.
Gurmati nihachalu chitu kari vichi rūp na rekhai.
Sādh saṅgati sach khaṇḍi jāi hoi alakh alekhai.

***Pauṛī* 10 (Holy congregation, the abode of truth)**

He who beholds the true Guru has beholden the Lord. Putting his consciousness into the Word he concentrates upon his self. Enjoying the fragrance of the lotus feet of the Guru he transforms himself into sandal. Tasting the nectar of the lotus feet he goes into a special wondrous state (of super consciousness). Now in consonance with the Gurmat, the wisdom of the Guru, he stabilizing the mind goes beyond the boundaries of forms and figures. Reaching holy congregation, the abode of truth, he himself becomes like that imperceptible and ineffable Lord.

ਪਉੜੀ ੧੧ (ਸਾਖੀ ਅਵਸਥਾ)

ਅਖੀ ਅੰਦਰਿ ਦੇਖਦਾ ਦਰਸਨ ਵਿਚਿ ਦਿਸੈ।
ਸਬਦੈ ਵਿਚਿ ਵਖਾਣੀਐ ਸੁਰਤੀ ਵਿਚਿ ਰਿਸੈ।
ਚਰਣ ਕਵਲ ਵਿਚਿ ਵਾਸਨਾ ਮਨੁ ਭਵਰੁ ਸਲਿਸੈ।
ਸਾਧਸੰਗਤਿ ਸੰਜੋਗੁ ਮਿਲਿ ਵਿਜੋਗਿ ਨ ਕਿਸੈ।
ਗੁਰਮਤਿ ਅੰਦਰਿ ਚਿਤੁ ਹੈ ਚਿਤੁ ਗੁਰਮਤਿ ਜਿਸੈ।
ਪਾਰਬ੍ਰਹਮ ਪੂਰਣ ਬ੍ਰਹਮੁ ਸਤਿਗੁਰ ਹੈ ਤਿਸੈ ॥ ੧੧ ॥

Pauṛī 11 (Sākhī avasathā)

Akhī andari dekhadā darasan vichi disai.
Sabadai vichi vakhāṇīai suratī vichi risai.
Charaṇ kaval vichi vāsanā manu bhavaru salisai.
Sādh saṅgati sañjogu mili vijogi na kisai.
Gurmati andari chitu hai chitu gurmati jisai.
Pārbraham pūran brahamu satigur hai tisai.

***Pauṛī* 11 (Witness state)**

He who sees from inside the eyes, is in fact beholden outside also. He is described through words and He is illumined in the consciousness. For the fragrance of the lotus feet of the Guru, the mind, becoming the black bee, enjoys the pleasure. Whatever is attained in the holy congregation, he gets not away from it. By putting the mind into the teachings of the Guru, the mind itself changes according to the wisdom of the Guru. The true Guru is the form of that transcendental Brahm who is beyond all the qualities.

ਪਉੜੀ ੧੨ (ਈਸ਼੍ਵਰੀਯ ਗੁਣ)
ਅਖੀ ਅੰਦਰਿ ਦਿਸਟਿ ਹੋਇ ਨਕਿ ਸਾਹੁ ਸੰਜੋਈ।
ਕੰਨਾਂ ਅੰਦਰਿ ਸੁਰਤਿ ਹੋਇ ਜੀਭ ਸਾਦੁ ਸਮੋਈ।
ਹਥੀ ਕਿਰਤਿ ਕਮਾਵਣੀ ਪੈਰ ਪੰਥੁ ਸਥੋਈ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਾਇਆ ਮਤਿ ਸਬਦਿ ਵਿਲੋਈ।
ਪਰਕਿਰਤੀ ਹੂ ਬਾਹਰਾ ਗੁਰਮੁਖਿ ਵਿਰਲੋਈ।
ਸਾਧਸੰਗਤਿ ਚੰਨਣ ਬਿਰਖੁ ਮਿਲਿ ਚੰਨਣੁ ਹੋਈ ॥ ੧੨ ॥

Pauṛī 12 (Īśvarīy guṇ)
Akhī andari disaṭ hoi naki sāhu sañjoī.
Kannā andari surati hoi jībh sādu samoī.
Hathī kirati kamāvaṇī pair panthu sathoī.
Gurmukhi sukh phalu pāiā mati sabadi viloī.
Parakiratī hū baharā gurmukhi viraloī.
Sādh saṅgati channaṇ birakhu mili channaṇu hoī.

Pauṛī 12 (Godly virtues)

He is sight in the eyes and breath in the nostril. He is consciousness in the ears and taste in the tongue. With hands He works and becomes fellow traveller on the path. The *gurmukh* has attained the fruit of delight after churning the Word with consciousness. Any rare *gurmukh* remains away from the effects of maya. The holy congregation is a sandal tree to which whosoever comes becomes sandal.

ਪਉੜੀ ੧੩ (ਵਾਹਿਗੁਰੂ ਮੰਤ੍ਰ)

ਅਬਿਗਤ ਗਤਿ ਅਬਿਗਤ ਦੀ ਕਿਉ ਅਲਖੁ ਲਖਾਏ।
ਅਕਥ ਕਥਾ ਹੈ ਅਕਥ ਦੀ ਕਿਉ ਆਖਿ ਸੁਣਾਏ।
ਅਚਰਜ ਨੋ ਆਚਰਜੁ ਹੈ ਹੈਰਾਣ ਕਰਾਏ।
ਵਿਸਮਾਦੇ ਵਿਸਮਾਦੁ ਹੈ ਵਿਸਮਾਦੁ ਸਮਾਏ।
ਵੇਦੁ ਨ ਜਾਣੈ ਭੇਦੁ ਕਿਹੁ ਸੇਸਨਾਗੁ ਨ ਪਾਏ।
ਵਾਹਿਗੁਰੂ ਸਾਲਾਹਣਾ ਗੁਰੁ ਸਬਦੁ ਅਲਾਏ ॥ ੧੩ ॥

Pauṛī 13 (Vāhigurū mantr)

Abgati gali abigat dī kiu alakhu lakhāe.
Akath kathā hai akath dī kiu ākhi suṇāe.
Acharaj no ācharaj hai hairāṇ karāe.
Visamāde visamādu hai visamādu samāe.
Veḍu na jāṇai bhedu kihu ṣesanāgu na pāe.
Vāhigurū sālāhaṇā guru sabadu alāe.

***Pauṛī* 13 (Vahiguru mantr)**

How is the dynamism of that Unmanifest known? How the story of that ineffable Lord may be told? He is wonderful for the wonder itself. The absorbents in the wondrous realization get themselves elated. The Vedas also do not understand this mystery and even the Śeṣanāg (mythological snake having thounsand hoods) cannot know its limits. *Vāhigurū,* God, is eulogised through the recitation of the word of the Guru, Gurbāṇī.

ਪਉੜੀ ੧੪ (ਗੁਰਮੁਖ ਦੇ ਗੁਣ)

ਲੀਹਾ ਅੰਦਰਿ ਚਲੀਐ ਜਿਉ ਗਾਡੀ ਰਾਹੁ।
ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਸਾਧਸੰਗਿ ਨਿਬਾਹੁ।
ਜਿਉ ਧਨ ਸੋਘਾ ਰਖਦਾ ਘਰਿ ਅੰਦਰਿ ਸਾਹੁ।
ਜਿਉ ਮਿਰਜਾਦ ਨ ਛਡਈ ਸਾਇਰੁ ਅਸਗਾਹੁ।
ਲਤਾ ਹੇਠਿ ਲਤਾੜੀਐ ਅਜਰਾਵਰੁ ਘਾਹੁ।
ਧਰਮਸਾਲ ਹੈ ਮਾਨਸਰੁ ਹੰਸ ਗੁਰਸਿਖ ਵਾਹੁ।
ਰਤਨ ਪਦਾਰਥ ਗੁਰ ਸਬਦੁ ਕਰਿ ਕੀਰਤਨੁ ਖਾਹੁ ॥ ੧੪ ॥

Pauṛī 14 (Gurmukh de guṇ)

Līhā andari chalīai jiu gāḍī rāhu.
Hukami rajāī chalaṇā sādh saṅgi nibāhu.
Jiu dhan soghā rakhadā ghari andari sāhu.
Jiu mirajād na chhaḍaī sāir asagāhu.
Latā heṭhi latāṛīan ajarāvar ghāhu.
Dharamasāl hai manasaru haṅs gursikh vāhu.
Ratan padārath gur sabadi kari kīratanu khāhu.

Pauṛī 14 (Virtues in a Gurmukh)

As, a coach on the highway goes through the beaten tracks, in the holy congregation one goes on abiding with the divine ordinance (*hukam*) and will of the Lord. As, the wise person keeps money intact at home and the deep ocean leaves not its general nature; as the grass is trampled under the feet, likewise this (earth) inn is the Mānsarovar and the disciples of the Guru are swans who in the form of *kīrtan*, singing of the holy hymns, eat the pearls of the Word-guru.

ਪਉੜੀ ੧੫ (ਚੰਨਣਾਦਿ ਦ੍ਰਿਸ਼ਟਾਂਤ)
ਚਨਣੁ ਜਿਉ ਵਣ ਖੰਡ ਵਿਚਿ ਓਹੁ ਆਪੁ ਲੁਕਾਏ।
ਪਾਰਸੁ ਅੰਦਰਿ ਪਰਬਤਾਂ ਹੋਇ ਗੁਪਤ ਵਲਾਏ।
ਸਤ ਸਮੁੰਦੀ ਮਾਨਸਰੁ ਨਹਿ ਅਲਖੁ ਲਖਾਏ।
ਜਿਉ ਪਰਛਿੰਨਾ ਪਾਰਜਾਤੁ ਨਹਿ ਪਰਗਟੀ ਆਏ।
ਜਿਉ ਜਗਿ ਅੰਦਰਿ ਕਾਮਧੇਨੁ ਨਹਿ ਆਪੁ ਜਣਾਏ।
ਸਤਿਗੁਰ ਦਾ ਉਪਦੇਸੁ ਲੈ ਕਿਉ ਆਪੁ ਗਣਾਏ ॥ ੧੫ ॥

Paurī 15 (Channaṇādi drisaṭānt)
Chanaṇu jiu vaṇ khaṇḍ vichi ohu āpu lukāe.
Pārasu andari parabatāṅ hoi gupat valāe.
Sat samundī mānasaru nahi alakhu lakhāe.
Jiu parchhinnā pārajātu nahi paragaṭi āe.
Jiu jagi andari kāmadhenu nahi āpu jaṇāe.
Satigur dā upadesu lai kiu āpu gaṇāe.

Paurī 15 (Example of sandal)

As the sandal tree tries to conceal itself in the forest (but cannot remain hidden), the philosopher's stone being identical with ordinary stones in the mountains spends its time in hiding. The seven seas are manifest but the Mānasarovar remains invisible to common eyes. As *pārijāt*, wishfulfilling tree, also keeps itself unseen; *kāmadhenu*, wishfulfilling cow, also lives in this world but never makes itself noticed. Likewise why should they who have adopted the teachings of the true Guru, include themselves in any count.

ਪਉੜੀ ੧੬ (ਗੁਰ ਚੇਲਾ, ਚੇਲਾ ਗੁਰੂ)

ਦੁਇ ਦੁਇ ਅਖੀ ਆਖੀਅਨਿ ਇਕੁ ਦਰਸਨੁ ਦਿਸੈ।
ਦੁਇ ਦੁਇ ਕੰਨਿ ਵਖਾਣੀਅਨਿ ਇਕ ਸੁਰਤਿ ਸਲਿਸੈ।
ਦੁਇ ਦੁਇ ਨਦੀ ਕਿਨਾਰਿਆਂ ਪਾਰਾਵਾਰੁ ਨ ਤਿਸੈ।
ਇਕ ਜੋਤਿ ਦੁਇ ਮੂਰਤੀ ਇਕ ਸਬਦੁ ਸਰਿਸੈ।
ਗੁਰ ਚੇਲਾ ਚੇਲਾ ਗੁਰੂ ਸਮਝਾਏ ਕਿਸੈ ॥ ੧੬ ॥

Pauṛī 16 (Gur chelā chelā gurū)

Dui dui akhī ākhīani iku darasanu disai.
Dui dui kanni vakhāṇīani ik surati salisai.
Dui dui nadī kināriāṅ pārāvāru na tisai.
Ik joti dui mūratī ik sabadu sarisai.
Gur chelā chelā gurū samajhāe kisai.

Pauṛī 16 (Guru disciple, disciple Guru)

The eyes are two but they behold the one (Lord). The ears are two but they bring out the one consciousness. The river has two banks but they are one through the connection of water and are not separate. The Guru and the disciple are two identities but one Sabad, Word permeates through both of them. When the Guru is the disciple and the disciple Guru, who can make the other understand.

ਪਉੜੀ ੧੭ (ਗੁਰੂ ਚੇਲੇ ਦਾ ਕੰਮ)

ਪਹਿਲੇ ਗੁਰਿ ਉਪਦੇਸ ਦੇ ਸਿਖ ਪੈਰੀ ਪਾਏ।
ਸਾਧਸੰਗਤਿ ਕਰਿ ਧਰਮਸਾਲ ਸਿਖ ਸੇਵਾ ਲਾਏ।
ਭਾਇ ਭਗਤਿ ਭੈ ਸੇਵਦੇ ਗੁਰਪੁਰਬ ਕਰਾਏ।
ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਕੀਰਤਨੁ ਸਚਿ ਮੇਲਿ ਮਲਾਏ।
ਗੁਰਮੁਖਿ ਮਾਰਗੁ ਸਚ ਦਾ ਸਚੁ ਪਾਰਿ ਲੰਘਾਏ।
ਸਚਿ ਮਿਲੈ ਸਚਿਆਰ ਨੋ ਮਿਲਿ ਆਪੁ ਗਵਾਏ ॥ ੧੭ ॥

Pauṛī 17 (Gurū-chele dā kamm)

Pahile guri upades de sikh pairī pāe.
Sādh saṅgati kari dharamasāl sikh sevā lāi.
Bhāi bhagati bhai sevade gurapurab karāe.
Sabad surati liv kīratanu sachi meli malāe.
Gurmukhi māragu sach dā sachu pāri laṅghāe.
Sachi milai sachiār no mili āpu gavāe.

***Pauṛī* 17 (Activity of the disciple Guru)**

First the Guru making the disciple sit near his feet preaches to him. Telling him about the distinction of the holy congregation and the abode of dharma, he is put into the service (of the mankind). Serving through loving devotion, the servants of the Lord celebrate the anniversaries. Attuning the consciousness with the Word, through the singing of hymns, one meets the truth. Thus the truthful one obtains the truth and getting it, the ego is erased.

ਪਉੜੀ ੧੮ (ਚਰਨਾਂ ਤੋਂ ਨਿੰਮ੍ਰਤਾ ਦਾ ਉਪਦੇਸ਼)
ਸਿਰ ਉਚਾ ਨੀਵੇਂ ਚਰਣ ਸਿਰਿ ਪੈਰੀ ਪਾਂਦੇ।
ਮੁਹੁ ਅਖੀ ਨਕੁ ਕੰਨ ਹਥ ਦੇਹ ਭਾਰ ਉਚਾਂਦੇ।
ਸਭ ਚਿਹਨ ਛਡਿ ਪੂਜੀਅਨਿ ਕਉਣੁ ਕਰਮ ਕਮਾਂਦੇ।
ਗੁਰ ਸਰਣੀ ਸਾਧਸੰਗਤਿ ਨਿਤ ਚਲਿ ਚਲਿ ਜਾਂਦੇ।
ਵਤਨਿ ਪਰਉਪਕਾਰ ਨੋ ਕਰਿ ਪਾਰਿ ਵਸਾਂਦੇ।
ਮੇਰੀ ਖਲਹੁ ਮੌਜੜੇ ਗੁਰਸਿਖ ਹੰਢਾਂਦੇ।
ਮਸਤਕ ਲਗੈ ਸਾਧ ਰੇਣੁ ਵਡਭਾਗਿ ਜਿਨ੍ਹਾਂ ਦੇ ॥ ੧੮ ॥

Pauṛī 18 (Charanāṅ toṅ nimmratā dā upadeś)
Sir uchā nīveṅ charaṇ siri pairī pānde.
Muhu akhī naku kann hath deh bhār uchānde.
Sabh chihan chhaḍi pūjīani kauṇu karam kamānde.
Gur saraṇī sādh saṅgati nit chali chali jānde.
Vatani par upakār no kari pāri vasānde.
Merī khalahu maujaṛe gursikh hanḍhānde.
Masatak lage sādh reṇu vaḍabhāgi jinhāṅ de.

***Pauṛī* 18 (Learning humility from feet)**

The head is high and the feet are at low level but still the head bows upon the feet. The feet carry the burden of mouth, eyes, nose, ears, hands and the whole body. Then, leaving aside all the body organs, only they (feet) are worshipped. They daily go to the holy congregation in the shelter of the Guru. Then they run for the altruistic works and accomplish the work to the maximum possible. Alas! were it so that shoes made of my skin were used by the Sikhs of the Guru. Whosoever gets the dust of the feet of such people (with above virtues) he is fortunate and a blessed one.

ਪਉੜੀ ੧੯ (ਧਰਤੀ ਤੋਂ ਉਪਦੇਸ਼)

ਜਿਉ ਧਰਤੀ ਧੀਰਜ ਧਰਮੁ ਮਸਕੀਨੀ ਮੂੜੀ।
ਸਭਦੂੰ ਨੀਵੀਂ ਹੋਇ ਰਹੀ ਤਿਸ ਮਣੀ ਨ ਕੂੜੀ।
ਕੋਈ ਹਰਿ ਮੰਦਰੁ ਕਰੈ ਕੋ ਕਰੈ ਅਰੂੜੀ।
ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਫਲ ਅੰਬ ਲਸੂੜੀ।
ਜੀਵਦਿਆਂ ਮਰਿ ਜੀਵਣਾ ਜੁੜਿ ਗੁਰਮੁਖਿ ਜੂੜੀ।
ਲਤਾਂ ਹੇਠਿ ਲਤਾੜੀਐ ਗਤਿ ਸਾਧਾਂ ਧੂੜੀ ॥ ੧੯ ॥

Pauṛī 19 (Dharatī toṅ upadeś)

Jiu dharatī dhīraj dharamu masakīnī mūṛī.
Sabh dūṅ nīvīṅ hoi rahī tis maṇī na kūṛī.
Koī hari mandiru karai ko karai arūṛī.
Jehā bījai so luṇai phal amb lasūṛī.
Jīvadiāṅ mari jīvaṇā juṛi gurmukhi jūṛī.
Latāṅ heṭhi latāṛīai gati sādhāṅ dhūṛī.

***Pauṛī* 19 (Learning from the earth)**

As the earth is embodiment of continence, dharma and humility, it remains under the feet and this humility is true and not false. Somebody constructs temple of God on it and some gather rubbish heaps on it. Whatever is sowed is got accordingly whether it be a mango or *lāsuṛī*, a glutinous fruit. While being dead in life i.e. deleting ego from the self, the *gurmukhs* join *gurmukhs* in the holy congregation. They become that dust of the feet of the holy men which is trampled under the feet.

ਪਉੜੀ ੨੦ (ਜਲ ਤੋਂ ਉਪਦੇਸ਼)
ਜਿਉ ਪਾਣੀ ਨਿਵਿ ਚਲਦਾ ਨੀਵਾਣਿ ਚਲਾਇਆ।
ਸਭਨਾ ਰੰਗਾਂ ਨੋ ਮਿਲੈ ਰਲਿ ਜਾਇ ਰਲਾਇਆ।
ਪਰਉਪਕਾਰ ਕਮਾਂਵਦਾ ਉਨਿ ਆਪੁ ਗਵਾਇਆ।
ਕਾਠੁ ਨ ਡੋਬੈ ਪਾਲਿ ਕੈ ਸੰਗਿ ਲੋਹੁ ਤਰਾਇਆ।
ਵੁਠੇ ਮੀਹ ਸੁਕਾਲੁ ਹੋਇ ਰਸ ਕਸ ਉਪਜਾਇਆ।
ਜੀਵਦਿਆ ਮਰਿ ਸਾਧ ਹੋਇ ਸਫਲਿਓ ਜਗਿ ਆਇਆ ॥ ੨੦ ॥

Pauṛī 20 (Jal toṅ upadeś)
Jiv pāṇī nivi chaladā nīvāṇi chalāiā.
Sabhanā raṅgāṅ no milai rali jāi ralāiā.
Paraupakār kamāṅvadā uni āpu gavāiā.
Kāṭhu na ḍobai pāli kai saṅgi lohu tarāiā.
Vuṭhe mīh sukālu hoi ras kas upajāiā.
Jivadiā mari sādh hoi saphalio jagi āiā.

Pauṛī 20 (Learning from water)
As water flows downward and takes with it whosoever meets it (and makes it also humble), all the dyes mixup in water and it becomes one with every colour; erasing ego it does altruistic deeds; it does not sink the wood, it rather makes the iron swim with it; it makes for prosperity when it rains in rainy season. Likewise, the holy saints getting dead in life i.e. removing their ego, make their coming to the world fruitful.

ਪਉੜੀ ੨੧ (ਬ੍ਰਿਛ ਤੋਂ ਉਪਦੇਸ਼)

ਸਿਰ ਤਲਵਾਇਆ ਜੰਮਿਆ ਹੋਇ ਅਚਲੁ ਨ ਚਲਿਆ।
ਪਾਣੀ ਪਾਲਾ ਧੁਪ ਸਹਿ ਉਹ ਤਪਹੁ ਨ ਟਲਿਆ।
ਸਫਲਿਓ ਬਿਰਖ ਸੁਹਾਵੜਾ ਫਲ ਸੁਫਲੁ ਸੁਫਲਿਆ।
ਫਲੁ ਦੇਇ ਵਟ ਵਗਾਇਐ ਕਰਵਤਿ ਨ ਹਲਿਆ।
ਬੁਰੇ ਕਰਨਿ ਬੁਰਿਆਈਆਂ ਭਲਿਆਈ ਭਲਿਆ।
ਅਵਗੁਣ ਕੀਤੇ ਗੁਣ ਕਰਨਿ ਜਗਿ ਸਾਧ ਵਿਰਲਿਆ।
ਅਉਸਰਿ ਆਪ ਛਲਾਇੰਦੇ ਤਿਨ੍ਹਾ ਅਉਸਰੁ ਛਲਿਆ ॥ ੨੧ ॥

Pauṛī 21 (Brichh toṅ upadeś)

Sir talavāiā jammiā hoi achalu na chaliā.
Pāṇī pālā dhup sahi uh tapahu na ṭaliā.
saphalio birakh suhāvaṛā phal suphalu suphaliā.
Phalu dei vaṭ vagāiai karavati na haliā.
Bure karaṇi buriaīāṅ bhaliāī bhaliā.
avaguṇ kīte guṇ karani jagi sādh viraliā.
Ausari āp chhalāinde tinhā ausaru chhaliā.

Pauṛī 21 (Learning from tree)

With feet upward and head down, the tree gets rooted and stands unmoved. It bears with water, cold and sunhine but does not turn its face from self mortification. Such a tree is blessed one and becomes full of fruit. On stoning, it gives fruit and does not stir even under the sawing machine. The wickeds go on doing evil deeds whereas the gentle remain busy in good activities. Rare are the people in world who with their saintly heart do good to the evil. The commoners are duped by time i.e. they change according to the time, but the holy men succeed in deluding the time i.e. they remain free from the influence of time.

ਪਉੜੀ ੨੨ (ਮੁਰੀਦ ਦੇ ਲੱਛਣ)

ਮੁਰਦਾ ਹੋਇ ਮੁਰੀਦੁ ਸੋ ਗੁਰ ਗੋਰਿ ਸਮਾਵੈ।
ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਲੀਣੁ ਹੋਇ ਓਹੁ ਆਪੁ ਗਵਾਵੈ।
ਤਨੁ ਧਰਤੀ ਕਰਿ ਧਰਮਸਾਲ ਮਨੁ ਦਭੁ ਵਿਛਾਵੈ।
ਲਤਾਂ ਹੇਠਿ ਲਤਾੜੀਐ ਗੁਰ ਸਬਦੁ ਕਮਾਵੈ।
ਭਾਇ ਭਗਤਿ ਨੀਵਾਣੁ ਹੋਇ ਗੁਰਮਤਿ ਠਹਰਾਵੈ।
ਵਰਸੈ ਨਿਝਰ ਧਾਰ ਹੋਇ ਸੰਗਤਿ ਚਲਿ ਆਵੈ ॥ ੨੨ ॥ ੯ ॥

Pauṛī 22 (Murīd de lachhaṇ)

Muradā hoi murīdu so gur gori samāvai.
Sabad surati liv līṇu hoi ohu āpu gavāvai.
Tanu dharatī kari dharamasāl man dabhu vichhāvai.
Latāṅ heṭhi latāṛīai gur sabadu kamāvai.
Bhāi bhagati nīvāṇu hoi gurmati ṭhaharāvai.
Varasai nijhar dhār hoi saṅgati chali āvai.

Pauṛī 22 (Virtues of a servant)

The disciple who remains dead (among hopes and desires) will ultimately enter into the grave of the Guru i.e. he will transform himself into Guru. He merges his consciousness in the Word and loses his ego. Accepting body in the form of earth as the resting place, he spreads mat of mind over it. Even if he gets trampled under the feet, he conducts himself according to the teachings of the Guru. Getting imbued with the loving devotion, he becomes humble and stablise his mind. He himself move towards the holy congregation and the grace of the Lord showers upon him.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਪਉੜੀ ੧ (ਭਗਤਾਂ ਦੀ ਕਥਾ) (ਧ੍ਰੂ ਭਗਤ)
ਧ੍ਰੂ ਹਸਦਾ ਘਰਿ ਆਇਆ ਕਰਿ ਪਿਆਰੁ ਪਿਉ ਕੁਛੜਿ ਲੀਤਾ।
ਬਾਹਹੁ ਪਕੜਿ ਉਠਾਲਿਆ ਮਨ ਵਿਚਿ ਰੋਸੁ ਮਤ੍ਰੇਈ ਕੀਤਾ।
ਡੁਡਹੁਲਿਕਾ ਮਾਂ ਪੁਛੈ ਤੂੰ ਸਾਵਾਣੀ ਹੈ ਕਿ ਸੁਰੀਤਾ।
ਸਾਵਾਣੀ ਹਾਂ ਜਨਮ ਦੀ, ਨਾਮੁ ਨ ਭਗਤੀ ਕਰਮਿ ਦ੍ਰਿੜੀਤਾ।
ਕਿਸੁ ਉਦਮ ਤੇ ਰਾਜੁ ਮਿਲਿ ਸਤ੍ਰੂ ਤੇ ਸਭਿ ਹੋਵਨਿ ਮੀਤਾ।
ਪਰਮੇਸਰੁ ਆਰਾਧੀਐ ਜਿਦੂ ਹੋਈਐ ਪਤਿਤ ਪੁਨੀਤਾ।
ਬਾਹਰਿ ਚਲਿਆ ਕਰਣਿ ਤਪੁ ਮਨ ਬੈਰਾਗੀ ਹੋਇ ਅਤੀਤਾ।
ਨਾਰਦ ਮੁਨਿ ਉਪਦੇਸਿਆ ਨਾਉ ਨਿਧਾਨੁ ਅਮਿਓ ਰਸੁ ਪੀਤਾ।
ਪਿਛਹੁ ਰਾਜੇ ਸਦਿਆ ਅਬਿਚਲੁ ਰਾਜੁ ਕਰਹੁ ਨਿਤ ਨੀਤਾ।
ਹਾਰਿ ਚਲੇ ਗੁਰਮੁਖਿ ਜਗ ਜੀਤਾ ॥ ੧ ॥

1 (Ik) Oankār satigur prasādi
Pauṛī 1 (Bhagatān dī kathā — Dhrū bhagat)
Dhrū hasadā ghari āiā kari piāru piu kuchhaṛi līlā.
Bāhahu pakaṛi uṭhāliā man vichi rosu matreī kīlā.
Ḍuḍahulikā mān puchhai tūn sāvāṇī hai ki surīlā.
Sāvāṇī hān janam dī nāmu na bhagatī karami driṛīlā.
Kisu udam te rāju mili satrū te sabhi hovani mīlā.
Parāmesaru ārādhīai jidū hoīai patit punīlā.
Bāhari chaliā karaṇi tapu man bairāgī hoi atīlā.
Nārad muni upadesiā nāu nidhānu amio rasu pīlā.
Pichhahu rāje sadiā abichalu rāju karahu nit nīlā.
Hāri chale gurmukhi jag jīlā.

One Oankār, the primal energy, realized through the grace of divine preceptor
***Pauṛī* 1 (Story of the saints – Dhruv)**

Boy Dhruv came smiling to his house (palace) and his father full of love put him into his lap. Seeing this, the step-mother got angry and catching hold of his arm pushed him out of the lap of the father (the king). Tearful with fear he asked his mother whether she was a queen or a maid servant? O son! (said she) I was born queen but I did not remember God and did not undertake acts of devotion (and this is the reason of yours and mine plight). With what effort can the kingdom be had (asked Dhruv) and how can enemies turn friends? The Lord should be worshipped and thus the sinners also become sacred ones (said the mother). Listening to this and getting totally detached in his mind Dhruv went out (to jungle) to undertake rigous discipline. On the way, sage Nārad taught him the technique of devotion and Dhruv quaffed the nectar from the ocean of the Name of the Lord. (After some time) King (Uttānpād) called him back and asked him (Dhruv) to rule forever. The *gurmukhs* who seem to be losing i.e. who turn their faces from the evil propensities, conquer the world.

ਪਉੜੀ ੨ (ਪ੍ਰਹਲਾਦ ਭਗਤ)

ਘਰਿ ਹਰਣਾਖਸ ਦੈਤ ਦੇ ਕਲਰਿ ਕਵਲੁ ਭਗਤੁ ਪ੍ਰਹਿਲਾਦੁ।
ਪੜ੍ਹਨ ਪਠਾਇਆ ਚਾਟਸਾਲ ਪਾਂਧੇ ਚਿਤਿ ਹੋਆ ਅਹਿਲਾਦੁ।
ਸਿਮਰੈ ਮਨ ਵਿਚਿ ਰਾਮ ਨਾਮ ਗਾਵੈ ਸਬਦੁ ਅਨਾਹਦੁ ਨਾਦੁ।
ਭਗਤਿ ਕਰਨਿ ਸਭ ਚਾਟੜੇ ਪਾਂਧੇ ਹੋਇ ਰਹੇ ਵਿਸਮਾਦੁ।
ਰਾਜੇ ਪਾਸਿ ਰੂਆਇਆ ਦੋਖੀ ਦੈਤਿ ਵਧਾਇਆ ਵਾਦੁ।
ਜਲ ਅਗਨੀ ਵਿਚਿ ਘਤਿਆ ਜਲੈ ਨ ਡੁਬੈ ਗੁਰ ਪਰਸਾਦਿ।
ਕਢਿ ਖੜਗੁ ਸਦਿ ਪੁਛਿਆ ਕਉਣੁ ਸੁ ਤੇਰਾ ਹੈ ਉਸਤਾਦੁ।
ਥੰਮ੍ਹੁ ਪਾੜਿ ਪਰਗਟਿਆ ਨਰਸਿੰਘ ਰੂਪ ਅਨੂਪ ਅਨਾਦਿ।
ਬੇਮੁਖ ਪਕੜਿ ਪਛਾੜਿਅਨੁ ਸੰਤ ਸਹਾਈ ਆਦਿ ਜੁਗਾਦਿ।
ਜੈ ਜੈ ਕਾਰ ਕਰਨਿ ਬ੍ਰਹਮਾਦਿ ॥ ੨ ॥

Pauṛī 2 (Prahalād bhagat)

Ghari Haraṇākhas dait de kalari kavalu bhagatu prahilādu.
Paṛhan paṭhāiā chāṭasāl pāndhe chiti hoā ahilādu.
Simarai man vichi Rām nām gāvai sabadu anāhadu nādu.
Bhagati karani sabh chāṭaṛai pāndhe hoi rahe visamādu.
Rāje pāsi rūāiā dokhī daiti vadhāiā vādu.
Jal aganī vichi ghatiā jalai na ḍubai gur parasādi.
Kaḍhi kharagu sadi puchhiā kauṇ su terā hai usatādu.
Thammh pāṛi paragaṭiā narasiṅgh rūp anūp anādi.
Bemukh pakaṛi pachhāṛianu sant sahāīādi jugādi.
Jai jai kār karani Brahamādi.

***Pauṛī* 2 (Prahlād)**

Prahlād, the saint, was born in the house of demon (king) Hiraṇyakśyapu like a lotus is born in the alkaline (barren) land. When he was sent to the seminary, the brahmin purohit became elated (because king's son was now his disciple). Prahlād would remember the name of Rām in his heart and outwardly also he would eulogise the Lord. Now all the disciples became devotees of Lord which was an aweful and embrassing situation for all the teachers. The priest (teacher) reported to or complained to the king (that O king your son has become devotee of God). The malevolent demon picked up the quarrel. Prahlād was thrown into fire and water but with the grace of Guru (the Lord) neither he was burnt nor drowned. Angered as he was, Hiraṇyakśyapu took out his double edged sword and asked Prahlād who his Guru (Lord) was. At the same moment Lord God in the form of man-lion came out of pillar. His form was grand and majestic. That wicked demon was thrown down and killed and thus it was proved that the Lord is kind to devotees since the time immemorial. Seeing this Brahmā and other gods started eulogising the Lord.

ਪਉੜੀ ੩ (ਰਾਜਾ ਬਲਿ)

ਬਲਿ ਰਾਜਾ ਘਰਿ ਆਪਣੈ ਅੰਦਰਿ ਬੈਠਾ ਜਗਿ ਕਰਾਵੈ।
ਬਾਵਨ ਰੂਪੀ ਆਇਆ ਚਾਰਿ ਵੇਦ ਮੁਖਿ ਪਾਠ ਸੁਣਾਵੈ।
ਰਾਜੇ ਅੰਦਰਿ ਸਦਿਆ ਮੰਗੁ ਸੁਆਮੀ ਜੋ ਤੁਧੁ ਭਾਵੈ।
ਅਛਲੁ ਛਲਣਿ ਤੁਧੁ ਆਇਆ ਸੁਕ੍ਰ ਪੁਰੋਹਿਤੁ ਕਹਿ ਸਮਝਾਵੈ।
ਕਰੌ ਅਢਾਈ ਧਰਤਿ ਮੰਗਿ ਪਿਛਹੁ ਦੇ ਤ੍ਰਿਹੁ ਲੋਅ ਨ ਮਾਵੈ।
ਦੁਇ ਕਰਵਾਂ ਕਰਿ ਤਿੰਨ ਲੋਅ ਬਲਿ ਰਾਜਾ ਲੈ ਮਗਰੁ ਮਿਣਾਵੈ।
ਬਲਿਛਲਿ ਆਪੁ ਛਲਾਇਅਨੁ ਹੋਇ ਦਇਆਲੁ ਮਿਲੈ ਗਲਿ ਲਾਵੈ।
ਦਿਤਾ ਰਾਜੁ ਪਤਾਲ ਦਾ ਹੋਇ ਅਧੀਨੁ ਭਗਤਿ ਜਸੁ ਗਾਵੈ।
ਹੋਇ ਦਰਵਾਨ ਮਹਾਂ ਸੁਖੁ ਪਾਵੈ ॥ ੩ ॥

Pauṛī 3 (Rājā Bali)

Bali rājā ghari āpaṇai andari baiṭhā jagi karāvai.
Bāvan rūpī āiā chāri ved mukhi pāṭh suṇāvai.
Rāja andari sadiā mangu suāmī jo tudhu bhāvai.
Achhalu chhalaṇi tudhu āiā Sukr purohitu kahi samajhāvai.
Karau aḍhāī dharati mangi pichhahu de trihu loa na māvai.
Dui karavāṅ kari tin loa Bali rājā lai magaru miṇāvai.
Bali chhali āpu chhalāianu hoi daiālu milai gali lāvai.
Ditā rāju patāl dā hoi adhīnu bhagati jasu gāvai.
Hoi daravān mahāṅ sukhu pāvai.

Pauṛī 3 (Bali, the king)

Bali, the king, was busy in performing a *yajña* in his palace. A low statured dwarf in the form of brahmin came there reciting all the four Vedas. The king called him in and asked him to demand anything he liked. Immediately priest Śukrachārya made the king (Bali) understand that he (the begger) is undeceivable God and He had came to delude him. That dwarf demanded two and half steps length of earth (which was granted by the king). Then the dwarf expanded his body so much that now the three worlds were insufficient for him. When he covered the three worlds in two steps, for third half-step king Bali offered his own back. Even knowing this deception Bali allowed himself to be deceived so, and seeing this Viṣṇu embraced him. Bali was given the kingdom of the netherworld where surrendering to God he engaged himself in the loving devotion of the Lord. Viṣṇu was delighted to be the doorkeeper of Bali.

ਪਉੜੀ ੪ (ਅੰਬਰੀਕ ਭਗਤ)

ਅੰਬਰੀਕ ਮੁਹਿ ਵਰਤੁ ਹੈ ਰਾਤਿ ਪਈ ਦੁਰਬਾਸਾ ਆਇਆ।
ਭੀੜਾ ਓਸੁ ਉਪਾਰਣਾ ਓਹੁ ਉਠਿ ਨ੍ਹਾਵਣਿ ਨਦੀ ਸਿਧਾਇਆ।
ਚਰਣੋਦਕੁ ਲੈ ਪੋਖਿਆ ਓਹੁ ਸਰਾਪੁ ਦੇਣ ਨੋ ਧਾਇਆ।
ਚਕ੍ਰ ਸੁਦਰਸਨੁ ਕਾਲ ਰੂਪ ਹੋਇ ਭੀਹਾਵਲੁ ਗਰਬੁ ਗਵਾਇਆ।
ਬਾਮ੍ਹਣੁ ਭੰਨਾ ਜੀਉ ਲੈ ਰਖਿ ਨ ਹੰਘਨਿ ਦੇਵ ਸਬਾਇਆ।
ਇੰਦ੍ਰ ਲੋਕੁ ਸਿਵ ਲੋਕੁ ਤਜਿ ਬ੍ਰਹਮ ਲੋਕੁ ਬੈਕੁੰਠ ਤਜਾਇਆ।
ਦੇਵਤਿਆਂ ਭਗਵਾਨੁ ਸਣੁ ਸਿਖਿ ਦੇਇ ਸਭਨਾਂ ਸਮਝਾਇਆ।
ਆਇ ਪਇਆ ਸਰਣਾਗਤੀ ਮਾਰੀਦਾ ਅੰਬਰੀਕ ਛੁਡਾਇਆ।
ਭਗਤਿ ਵਛਲ ਜਗਿ ਬਿਰਦੁ ਸਦਾਇਆ ॥ ੪ ॥

Pauṛī 4 (Ambarīk bhagat)

Ambarīk muhi varatu hai rāti paī Durabāsā āiā.
Bhīṛā osu upāraṇā ohu uṭhi nhāvaṇi nadī sidhāiā.
Charaṇodaku lai pokhiā ohu sarāpu deṇ no dhāiā.
Chakr Sudarasanu kāl rūp hoi bhīhāvalu garabu gavāiā.
Bāmhaṇu bhannā jīu lai rakhi na hanghani dev sabāiā.
Indraloku Sivaloku taji Brahmaloku baikuṇṭh tajāiā.
Devatiāṅ bhagavānu saṇu sikhi dei sabhanāṅ samajhāiā.
Āi paiā saraṇagatī mārīdā ambarīk chhuḍāiā.
Bhagati vachhalu jagi biradu sadāiā.

Pauṛī 4 (Ambarīṣ)

Once King Ambarīṣ was fasting when same evening sage Durvāsā came to him. The king was to break his fast but the rishi (Durvāsā) went to the river bank to take bath. The king fearing the change of date and consequent extermination of the fruits of fast, broke his fast by taking that water which he had poured on the feet (of the rishi). When the rishi came to know that the king has eaten without serving him first, he ran to curse the king. On this, Viṣṇu ordered his death like disc to move towards Durvāsā and thus the ego of Durvāsā was removed. Now brahmin Durvāsā ran for his life. Even the gods could not afford him shelter. He was avoided in the abodes of Indra, Śiva, Brahmā and the heavens. Gods and God made him understand (that none except Ambarīṣ could save him). Then he surrendered before Ambrīṣ and the dying sage was saved by Ambrīṣ. This way, God came to be known in the world as habitually kind to devotees.

ਪਉੜੀ ੫ (ਰਾਜਾ ਜਨਕ)

ਭਗਤੁ ਵਡਾ ਰਾਜਾ ਜਨਕੁ ਹੈ ਗੁਰਮੁਖਿ ਮਾਇਆ ਵਿਚਿ ਉਦਾਸੀ।
ਦੇਵਲੋਕ ਨੋ ਚਲਿਆ ਗਣ ਗੰਧਰਬੁ ਸਭਾ ਸੁਖਵਾਸੀ।
ਜਮਪੁਰਿ ਗਇਆ ਪੁਕਾਰਸੁਣਿ ਵਿਲਲਾਵਨਿ ਜੀਅ ਨਰਕ ਨਿਵਾਸੀ।
ਧਰਮ ਰਾਇ ਨੋ ਆਖਿਓਨੁ ਸਭਨਾ ਦੀ ਕਰਿ ਬੰਦ ਖਲਾਸੀ।
ਕਰੇ ਬੇਨਤੀ ਧਰਮਰਾਇ ਹਉ ਸੇਵਕੁ ਠਾਕੁਰੁ ਅਬਿਨਾਸੀ।
ਗਹਿਣੇ ਧਰਿਓਨੁ ਇਕੁ ਨਾਉ ਪਾਪਾ ਨਾਲਿ ਕਰੈ ਨਿਰਜਾਸੀ।
ਪਾਸੰਗਿ ਪਾਪੁ ਨ ਪੁਜਨੀ ਗੁਰਮੁਖਿ ਨਾਉ ਅਤੁਲ ਨ ਤੁਲਾਸੀ।
ਨਰਕਹੁ ਛੁਟੇ ਜੀਅ ਜੰਤ ਕਟੀ ਗਲਹੁੰ ਸਿਲਕ ਜਮ ਫਾਸੀ।
ਮੁਕਤਿ ਜੁਗਤਿ ਨਾਵੈ ਦੀ ਦਾਸੀ ॥ ੫ ॥

Pauṛī 5 (Rājā Janak)

Bhagatu vaḍā rājā Janaku hai gurmukhi māiā vichi udāsī.
Devalok no chaliā gaṇ gandharabu sabhā sukhavāsī.
Jamapuri gaiā pukār suṇi vilalāvani jīa narak nivāsī.
Dharamarāi no ākhionu sabhanā dī kari band khalāsī.
Kare benatī dharāmarāi hau sevaku ṭhākuru abināsī.
Gahiṇe dharionu iku nāu pāpā nāli karai nirajāsī.
Pāsaṅgi pāpu na pujanī gurmukhi nāu atul na tulāsī.
Narakahu chhuṭe jīa jant kaṭī galahuṅ silak jam phāsī.
Mukati jugati nāvai dī dāsī.

Pauṛī 5 (King Janak)

King Janak was a great saint who amidst maya remained indifferent to it. Along with *gaṇs* and *gandharvs* (calestial musicians) he went to the abode of the gods. From there, he, hearing the cries of inhabitants of hell, went to them. He asked the god of death, Dharmarāj, to relieve them all of the suffering. Hearing this, the god of death told him that he was a mere servant of the eternal Lord (and without His orders he could not liberate them). Janak offered to mortgage a part of his devotion and rememberance of the name of the Lord. All the sins of hell were found not equal even to the counterweight of balance. In fact no balance can weigh the fruits of recitation and remembrance of name of the Lord by the *gurmukh*. All the creatures got liberated from the hell and the noose of death of all was cut asunder. Liberation and the technique of attaining it are the servants of the name of the Lord.

ਪਉੜੀ ੬ (ਹਰੀ ਚੰਦ ਤੇ ਤਾਰਾ ਰਾਣੀ)

ਸੁਖੁ ਰਾਜੇ ਹਰੀ ਚੰਦ ਘਰਿ ਨਾਰਿ ਸੁ ਤਾਰਾ ਲੋਚਨ ਰਾਣੀ।
ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਗਾਵਦੇ ਰਾਤੀ ਜਾਇ ਸੁਣੈ ਗੁਰਬਾਣੀ।
ਪਿਛੈ ਰਾਜਾ ਜਾਗਿਆ ਅਧੀ ਰਾਤਿ ਨਿਖੰਡਿ ਵਿਹਾਣੀ।
ਰਾਣੀ ਦਿਸਿ ਨ ਆਵਈ ਮਨ ਵਿਚਿ ਵਰਤਿ ਗਈ ਹੈਰਾਣੀ।
ਹੋਰਤੁ ਰਾਤੀ ਉਠਿ ਕੈ ਚਲਿਆ ਪਿਛੈ ਤਰਲ ਜੁਆਣੀ।
ਰਾਣੀ ਪਹੁਤੀ ਸੰਗਤੀ ਰਾਜੇ ਖੜੀ ਖੜਾਉ ਨੀਸਾਣੀ।
ਸਾਧਸੰਗਤਿ ਆਰਾਧਿਆ ਜੋੜੀ ਜੁੜੀ ਖੜਾਉ ਪੁਰਾਣੀ।
ਰਾਜੇ ਡਿਠਾ ਚਲਿਤੁ ਇਹੁ ਏਹ ਖੜਾਵ ਹੈ ਚੋਜ ਵਿਡਾਣੀ।
ਸਾਧਸੰਗਤਿ ਵਿਟਹੁ ਕੁਰਬਾਣੀ ॥ ੬ ॥

Pauṛī 6 (Harī Chand te Tārā rāṇī)

Sukhu rāje Harī Chand ghari nāri su Tārā lochan rāṇī.
Sādh saṅgati mili gāvade rātī jāi suṇai gurbāṇī
Pichhai rājā jagiā adhī rāti nikhaṇḍi vihāṇī.
Rāṇī disi na āvaī man vichi varati gaī hairāṇī.
Horatu rātī uṭhi kai chaliā pichhai taral juāṇī.
Rāṇī pahutī saṅgatī rāje khaṛī kharāu nīsāṇī.
Sādh saṅgati ārādhiā joṛī juṛī kharāu purānī.
Rāje diṭhā chalitu ihu eh kharāv hai choj viḍāṇī.
Sādh saṅgati viṭahu kurabāṇī.

Pauṛī 6 (Hariśchandr and queen Tārāmatī)

King Hariśchandr had a beautiful-eyed queen, Tārā, who had made his home the abode of comforts. At night she would go to the place where in the form of holy congregation people would recite the holy hymns. After her going, the king awoke and, finding queen nowhere, his heart was filled with embarrasment. One night he followed the young queen. The queen reached the holy congregation and the king lifted one of her sandals from there (so that he could prove the infidelity of the queen). When about to go, the queen concentrated upon the holy congregation and the one sandal became a pair. The king beheld this feat and realized that there is something supernatural in her sandal. I am sacrifice unto the holy congregation.

ਪਉੜੀ ੭ (ਬਿਦਰ ਅਤੇ ਦੁਰਯੋਧਨ)

ਆਇਆ ਸੁਣਿਆ ਬਿਦਰ ਦੇ ਬੋਲੈ ਦੁਰਜੋਧਨੁ ਹੋਇ ਰੁਖਾ।
ਘਰਿ ਅਸਾਡੇ ਛਡਿ ਕੈ ਗੋਲੇ ਦੇ ਘਰਿ ਜਾਹਿ ਕਿ ਸੁਖਾ।
ਭੀਖਮੁ ਦੋਣਾ ਕਰਣ ਤਜਿ ਸਭਾ ਸੀਗਾਰ ਵਡੇ ਮਾਨੁਖਾ।
ਝੁੰਗੀ ਜਾਇ ਵਲਾਇਓਨੁ ਸਭਨਾ ਦੇ ਜੀਅ ਅੰਦਰਿ ਧੁਖਾ।
ਹਸਿ ਬੋਲੈ ਭਗਵਾਨ ਜੀ ਸੁਣਿਹੋ ਰਾਜਾ ਹੋਇ ਸਨਮੁਖਾ।
ਤੇਰੇ ਭਾਉ ਨ ਦਿਸਈ ਮੇਰੇ ਨਾਹੀ ਅਪਦਾ. ਦੁਖਾ।
ਭਾਉ ਜਿਵੇਹਾ ਬਿਦਰ ਦੇ ਹੋਰੀ ਦੇ ਚਿਤਿ ਚਾਉ ਨ ਚੁਖਾ।
ਗੋਬਿੰਦ ਭਾਉ ਭਗਤਿ ਦਾ ਭੁਖਾ ॥ ੭ ॥

Pauṛī 7 (Bidar ate Durayodhan)

Āiā suṇiā Bidar de bolai Durayodhan hoi rukhā.
Ghari asāḍe chhaḍikai gole de ghari jāhi ki sukhā.
Bhīkhamu Doṇā Karaṇ taji sabhā sīgār vaḍe mānukhā
Jhuṅgī jāi valāionu sabhanā de jīa andari dhukhā.
Hasi bolai bhagavān ji suṇiho rājā hoi sanamukhā.
Tere bhāu na disaī mere nāhī apadā dukhā
Bhau jivehā Bidar de horī de chiti chāu na chukhā
Gobind bhāu bhagati dā bhukhā.

Pauṛī 7 (Vidur and Duryodhan)

Hearing about the coming and putting up by Lord Kṛṣṇa at the home of Vidur, a humble person, Duryodhan said in a sardonic humour, " How leaving our palaces were you happy and comfortable in the home of a servant? You gave up even Bhīṣm, Droṇāchāry and Karṇ who are greatmen, adornments of all courts. We all have been anguished to find that you lived in a hut." Then smilingly, the Lord asked the king to come forward and to listen to carefully. "I could find no love and devotion in you (and hence I have not come to you). None else has even the small fraction of love in his heart as the love Vidur bears in his self." The Lord needs loving devotion only and nothing else.

ਪਉੜੀ ੮ (ਦਰੋਪਤੀ)

ਅੰਦਰਿ ਸਭਾ ਦੁਸਾਸਣੈ ਮਥੇਵਾਲਿ ਦ੍ਰੋਪਤੀ ਆਂਦੀ।
ਦੂਤਾ ਨੋ ਫੁਰਮਾਇਆ ਨੰਗ ਕਰਹੁ ਪੰਚਾਲੀ ਬਾਂਦੀ।
ਪੰਜੇ ਪਾਂਡੋ ਵੇਖਦੇ ਅਉਘਟਿ ਰੁਧੀ ਨਾਰਿ ਜਿਨਾਂ ਦੀ।
ਅਖੀ ਮੀਟ ਧਿਆਨੁ ਧਰਿ ਹਾਹਾ ਕ੍ਰਿਸਨ ਕਰੈ ਬਿਲਲਾਂਦੀ।
ਕਪੜ ਕੋਟੁ ਉਸਾਰਿਓਨੁ ਥਕੇ ਦੂਤ ਨ ਪਾਰਿ ਵਸਾਂਦੀ।
ਹਥ ਮਰੋੜਨਿ ਸਿਰੁ ਧੁਣਨਿ ਪਛੋਤਾਨਿ ਕਰਨਿ ਜਾਹਿ ਜਾਂਦੀ।
ਘਰਿ ਆਈ ਠਾਕੁਰ ਮਿਲੇ ਪੈਜ ਰਹੀ ਬੋਲੇ ਸਰਮਾਂਦੀ।
ਨਾਥਾਂ ਅਨਾਥਾਂ ਬਾਣਿ ਧੁਰਾਂਦੀ ॥ ੮ ॥

Pauṛī 8 (Daropatī)

Andari sabhā Dusāsaṇai mathevāli Dropatī āndī.
Dūtā no phurāmāiā naṅg karahu pañchālī bāndī.
Pañje pāṇḍo vekhade aughaṭ rudhī nāri jinā dī.
Akhī mīṭ dhiānu dhari hāhā krisan karai bilalāndī.
Kapaṛ koṭu usārionu thake dūt na pār vasāndī.
Hath maroṛani siru dhuṇani pachhotāni karani jāhi jāndī.
Ghari āī ṭhākur mile paij rahī bole saramāndī.
Nāthāṅ anāthāṅ bāṇi dhurāṅ dī.

Pauṛī 8 (Draupadī)

Catching hold of the hair of Draupadī, Duśāsan brought her in the assembly. He ordered the men at his command to make Draupadi, the maid servant, stark naked. All the five Pāṇḍavs, whose wife she was, were beholding this. Crying, totally dejected and helpless, she invoked Kṛṣṇa for help. The servants were taking off the clothes from her body but a big heap of clothes in the form of a fort was made around her; the servants got tired but the clothes on her body were unending. They all (of Duśāsan side) were now writhing and wriggling on their abortive attempt and felt that they themselves were insulted. On reaching home, Draupadī was asked by Lord Kṛṣṇa whether she was saved in the assembly. She shyly replied, "Since perennial times you are living upto your reputation of being father of the fatherless ones."

ਪਉੜੀ ੯ (ਸੁਦਾਮਾ ਭਗਤ)

ਬਿਪੁ ਸੁਦਾਮਾ ਦਾਲਿਦੀ ਬਾਲ ਸਖਾਈ ਮਿਤ੍ਰ ਸਦਾਏ।
ਲਾਗੂ ਹੋਈ ਬਾਮ੍ਹਣੀ ਮਿਲਿ ਜਗਦੀਸ ਦਲਿਦ੍ਰ ਗਵਾਏ।
ਚਲਿਆ ਗਣਦਾ ਗਟੀਆਂ ਕਿਉਕਰਿ ਜਾਈਐ ਕਉਣੁ ਮਿਲਾਏ।
ਪਹੁਤਾ ਨਗਰਿ ਦੁਆਰਕਾ ਸਿੰਘ ਦੁਆਰਿ ਖਲੋਤਾ ਜਾਏ।
ਦੂਰਹੁ ਦੇਖਿ ਡੰਡਉਤਿ ਕਰਿ ਛਡਿ ਸਿੰਘਾਸਣੁ ਹਰਿ ਜੀ ਆਏ।
ਪਹਿਲੇ ਦੇ ਪਰਦਖਣਾ ਪੈਰੀ ਪੈ ਕੇ ਲੈ ਗਲਿ ਲਾਏ।
ਚਰਣੋਦਕੁ ਲੈ ਪੈਰ ਧੋਇ ਸਿੰਘਾਸਣੁ ਉਤੇ ਬੈਠਾਏ।
ਪੁਛੇ ਕੁਸਲੁ ਪਿਆਰੁ ਕਰਿ ਗੁਰ ਸੇਵਾ ਦੀ ਕਥਾ ਸੁਣਾਏ।
ਲੈ ਕੇ ਤੰਦੁਲ ਚਬਿਓਨੁ ਵਿਦਾ ਕਰੇ ਅਗੈ ਪਹੁਚਾਏ।
ਚਾਰਿ ਪਦਾਰਥ ਸਕੁਚਿ ਪਠਾਏ ॥ ੯ ॥

Pauṛī 9 (Sudāmā bhagat)

Bipu Sudāmā dālidī bāl sakhāī mitr sadāe.
Lāgū hoī bāmhaṇī mili jagadīs dalidr gavāe.
Chalia gaṇadā gaṭīāṅ kiu kari jāīai kauṇu milāe.
Pahutā nagari Duārakā siṅgh duāri khalotā jāe.
Dūrahu dekhi daṇḍauti kari chhaḍi siṅghāsaṇu hari jī āe.
Pahile de paradakhaṇā pairī pai ke lai gali lāe.
Charaṇodaku lai pair dhoi siṅghāsaṇu ute baiṭhāe.
Puchhai kusalu piāru kari gur sevā dī kathā suṇāe.
Lai ke tandul chabionu vidā kare agai pahuchāe.
chāri padārath sakuchi paṭhāe.

Pauṛī 9 (Sudāmā)

Poor brahmin Sudāmā was said to be friend of Kṛṣṇa from the very childhood. His brahmin wife always teased him as to why he did not go to Lord Kṛṣṇa to alleviate his own poverty. Perplexed as he became, he set out pondering as to how he would reach Kṛṣṇa and who will help him meet the Lord. Ultimately reaching Dvārikā he stood before the main gate (of the palace of Kṛṣṇa). Seeing him from a distance, Kṛṣṇa, the Lord, bowed and leaving his throne came to him. First he circumambulated around Sudāmā and then touching his feet he embraced him. Washing his feet he took that water and made Sudāmā sit on the throne. Then Kṛṣṇa lovingly enquired about his welfare and talked about the time when they were together in the service of the guru (Sandīpanī). Kṛṣṇa asked for the rice sent by Sudāmā's wife and after eating them came out to see off his friend Sudāmā. Though all the four ideals (dharma, *arth, Kām* and *mokṣ*) were given to Sudāmā but the giver Kṛṣṇa was still feeling so much humble as if he could give nothing at all.

ਪਉੜੀ ੧੦ (ਜੈਦੇਉ ਭਗਤ)

ਪ੍ਰੇਮ ਭਗਤਿ ਜੈਦੇਉ ਕਰਿ ਗੀਤ-ਗੋਵਿੰਦ ਸਹਜ ਧੁਨਿ ਗਾਵੈ
ਲੀਲਾ ਚਲਿਤ ਵਖਾਣਦਾ ਅੰਤਰਜਾਮੀ ਠਾਕੁਰ ਭਾਵੈ।
ਅਖਰੁ ਇਕੁ ਨ ਆਵੜੈ ਪੁਸਤਕ ਬੰਨ੍ਹਿ ਸੰਧਿਆ ਕਰਿ ਆਵੈ।
ਗੁਣ ਨਿਧਾਨੁ ਘਰਿ ਆਇ ਕੈ ਭਗਤ ਰੂਪਿ ਲਿਖਿ ਲੇਖੁ ਬਣਾਵੈ।
ਅਖਰ ਪੜ੍ਹਿ ਪਰਤੀਤਿ ਕਰਿ ਹੋਇ ਵਿਸਮਾਦੁ ਨ ਅੰਗਿ ਸਮਾਵੈ।
ਵੇਖੈ ਜਾਇ ਉਜਾੜਿ ਵਿਚਿ ਬਿਰਖੁ ਇਕੁ ਆਚਰਜੁ ਸੁਹਾਵੈ।
ਗੀਤ ਗੋਵਿੰਦ ਸੰਪੂਰਣੋ ਪਤਿ ਪਤਿ ਲਿਖਿਆ ਅੰਤੁ ਨ ਪਾਵੈ।
ਭਗਤਿ ਹੇਤਿ ਪਰਗਾਸੁ ਕਰਿ ਹੋਇ ਦਇਆਲੁ ਮਿਲੈ ਗਲਿ ਲਾਵੈ।
ਸੰਤ ਅਨੰਤ ਨ ਭੇਦੁ ਗਣਾਵੈ ॥ ੧੦ ॥

Pauṛī 10 (Jaidev bhagat)

Prem bhagati Jaidev kari gīt govind sahaj dhuni gāvai.
Līlā chalit vakhāṇadā antarajāmi ṭhākur bhāvai.
Akharu iku na āvaṛai pusatak banhi sandhiā kari āvai.
Guṇ nidhānu ghari āi kai bhagat rūp likhi lekhu baṇāvai.
Akhar paṛi paratīti kari hoi visamādu na aṅgi samāvai.
Vekhai jāi ujāṛi vichi birakhu iku ācharaju suhāvai.
Gīt govind sampūraṇo pati pati likhiā antu na pāvai.
Bhagati heti paragāsu kari hoi daiālu milai gali lāvai.
Sant anant na bhedu gaṇāvai.

Pauṛī 10 (Jaidev)

Getting immersed in the loving devotion, a devotee named Jaidev would sing the songs of the Lord (Govind). He would describe the glorious feats accomplished by God and was greatly loved by Him. He (Jaidev) knew no word and hence binding his book would return home in the evening. God, the repository of all virtues in the form of the devotee Himself wrote all the songs for him. Jaidev would get elated seeing and reading those words. Jaidev saw a wonderful tree in the deep forest on whose every leaf were written the songs of the Lord Govind. He could not understand this mystery. Due to the love for the devotee, God embraced him in person. God and saints have no veil in between.

ਪਉੜੀ ੧੧ (ਨਾਮਦੇਵ)

ਕੰਮ ਕਿਤੈ ਪਿਉ ਚਲਿਆ ਨਾਮਦੇਉ ਨੋ ਆਖਿ ਸਿਧਾਇਆ।
ਠਾਕੁਰ ਦੀ ਸੇਵਾ ਕਰੀ ਦੁਧੁ ਪੀਆਵਣੁ ਕਹਿ ਸਮਝਾਇਆ।
ਨਾਮਦੇਉ ਇਸਨਾਨੁ ਕਰਿ ਕਪਲ ਗਾਇ ਦੁਹਿ ਕੈ ਲੈ ਆਇਆ।
ਠਾਕੁਰ ਨੋ ਨ੍ਹਾਵਾਲਿ ਕੈ ਚਰਣੋਦਕੁ ਲੈ ਤਿਲਕੁ ਚੜ੍ਹਾਇਆ।
ਹਥਿ ਜੋੜਿ ਬਿਨਤੀ ਕਰੈ ਦੁਧੁ ਪੀਅਹੁ ਜੀ ਗੋਬਿੰਦ ਰਾਇਆ।
ਨਿਹਚਉ ਕਰਿ ਆਰਾਧਿਆ ਹੋਇ ਦਇਆਲੁ ਦਰਸੁ ਦਿਖਲਾਇਆ।
ਭਰੀ ਕਟੋਰੀ ਨਾਮਦੇਵਿ ਲੈ ਠਾਕੁਰ ਨੋ ਦੁਧੁ ਪੀਆਇਆ।
ਗਾਇ ਮੁਈ ਜੀਵਾਲਿਓਨੁ ਨਾਮਦੇਵ ਦਾ ਛਪਰੁ ਛਾਇਆ।
ਫੇਰਿ ਦੇਹੁਰਾ ਰਖਿਓਨੁ ਚਾਰਿ ਵਰਨ ਲੈ ਪੈਰੀ ਪਾਇਆ।
ਭਗਤ ਜਨਾ ਦਾ ਕਰੇ ਕਰਾਇਆ ॥ ੧੧ ॥

Pauṛī 11 (Nāmdev)

Kamm kitai piu chaliā Nāmdeu no ākhi sidhāiā.
Ṭhākur dī sevā karī dudhu pīāvaṇu kahi samajhāiā.
Nāmdev isanānu kari kapal gāi duhi kai lai āiā.
Ṭhākur no nhavālikai charaṇodaku lai tilak chaṛāiā.
Hathi joṛi binatī karai dudh pīahu jī gobind rāiā.
Nihachau kari ārādhiā hoi daiālu darasu dikhalāiā.
Bharī kaṭorī Nāmdevi lai ṭhākur no dudhu pīāiā.
Gāi muī Jīvālionu Nāmdev dā chhaparu chhāiā.
Pheri dehurā rakhionu chāri varan lai pairī pāiā.
Bhagat janā dā kare karāiā.

Pauṛī 11 (Nāmdev)

Father of Nāmdev went away for some work after asking Nāmdev to serve Ṭhākur, the Lord, with milk. After taking bath Nāmdev brought the milk of black-teat cow. He offered bath to Ṭhākur and put the wash water of His feet on his own head. Now with folded hands he requested the Lord to have milk. Becoming steadfast in his thoughts when he prayed, the Lord appeared before him in person. Nāmdev made Lord drink the full bowl of milk. Again (on an other occassion) God brought to life the dead cow and also thatched the hut of Nāmdev. Then again (on another time) God making the temple rotate put all the four varnas at the feet of Nāmdev. Whatever is done and desired by saints is accomplished by the Lord .

ਪਉੜੀ ੧੨ (ਨਾਮਦੇਵ ਅਤੇ ਤ੍ਰਿਲੋਚਨ)

ਦਰਸਨੁ ਦੇਖਣ ਨਾਮਦੇਵ ਭਲਕੇ ਉਠਿ ਤ੍ਰਿਲੋਚਨੁ ਆਵੈ।
ਭਗਤਿ ਕਰਨਿ ਮਿਲਿ ਦੁਇ ਜਣੇ ਨਾਮਦੇਉ ਹਰਿ ਚਲਿਤੁ ਸੁਣਾਵੈ।
ਮੇਰੀ ਭੀ ਕਰਿ ਬੇਨਤੀ ਦਰਸਨੁ ਦੇਖਾਂ ਜੇ ਤਿਸੁ ਭਾਵੈ।
ਠਾਕੁਰ ਜੀ ਨੋ ਪੁਛਿਓਸੁ ਦਰਸਨੁ ਕਿਵੈ ਤ੍ਰਿਲੋਚਨੁ ਪਾਵੈ।
ਹਸਿ ਕੈ ਠਾਕੁਰ ਬੋਲਿਆ ਨਾਮਦੇਉ ਨੋ ਕਹਿ ਸਮਝਾਵੈ।
ਹਥਿ ਨ ਆਵੈ ਭੇਟੁ ਸੋ ਤੁਸਿ ਤ੍ਰਿਲੋਚਨ ਮੈ ਮੁਹਿ ਲਾਵੈ।
ਹਉ ਅਧੀਨੁ ਹਾਂ ਭਗਤ ਦੇ ਪਹੁੰਚਿ ਨ ਹੰਘਾਂ ਭਗਤੀ ਦਾਵੈ।
ਇਹੋ ਵਿਚੋਲਾ ਆਣਿ ਮਿਲਾਵੈ ॥ ੧੨ ॥

Pauṛī 12 (Nāmdev ate Trilochan)

Darasanu dekhaṇ Nāmdev bhalake uṭhi Trilochanu āvai.
Bhagati karani mili dui jaṇe Nāmdev hari chalitu suṇāvai.
Merī bhī kari benatī darasanu dekhāṅ je tisu bhāvai.
Thākur jī no puchhiosu darasanu kivai Trilochanu pāvai.
Hasi kai ṭhākur boliā Nāmdev no kahi samajhāvai.
Hathi na āvai bheṭu so tusi trilochan mai muhi lāvai.
Hau adhīnu hāṅ bhagat de pahuñchi na hanghāṅ bhagatī dāvai.
Iho vicholā āṇi milāvai.

Pauṛī 12 (Nāmdev and Trilochan)

To have sight of Nāmdev, Trilochan would come daily in the morning. They both would concentrate on the Lord and Nāmdev would tell him the grand stories of God . (Trilochan asked Nāmdev) "Kindly pray for me so that if the Lord accepts, I may also have His glimpse." Nāmdev asked Ṭhākur, the Lord, as to how Trilochan could have the sight of the Lord? Ṭhākur smiled and said "No offerings are needed by me. Out of my delight only, I would make Trilochan to have sight of me. I am under the total control of the devotees and their loving claims I can never reject; rather I myself also cannot understand them. Their loving devotion, in fact, becomes mediator and makes them meet me."

ਪਉੜੀ ੧੩ (ਧੰਨਾ ਅਤੇ ਬ੍ਰਾਹਮਣ)

ਬਾਮ੍ਹਣੁ ਪੂਜੈ ਦੇਵਤੇ ਧੰਨਾ ਗਊ ਚਰਾਵਣਿ ਆਵੈ।
ਧੰਨੈ ਡਿਠਾ ਚਲਿਤੁ ਏਹੁ ਪੂਛੈ ਬਾਮ੍ਹਣੁ ਆਖਿ ਸੁਣਾਵੈ।
ਠਾਕੁਰ ਦੀ ਸੇਵਾ ਕਰੈ ਜੋ ਇਛੈ ਸੋਈ ਫਲੁ ਪਾਵੈ।
ਧੰਨਾ ਕਰਦਾ ਜੋਦੜੀ ਮੈ ਭਿ ਦੇਹ ਇਕ ਜੇ ਤੁਧੁ ਭਾਵੈ।
ਪਥਰੁ ਇਕੁ ਲਪੇਟਿ ਕਰਿ ਦੇ ਧੰਨੈ ਨੋ ਗੈਲ ਛੁਡਾਵੈ।
ਠਾਕੁਰ ਨੋ ਨ੍ਹਾਵਾਲਿ ਕੈ ਛਾਹਿ ਰੋਟੀ ਲੈ ਭੋਗੁ ਚੜ੍ਹਾਵੈ।
ਹਥਿ ਜੋੜਿ ਮਿਨਤਿ ਕਰੈ ਪੈਰੀ ਪੈ ਪੈ ਬਹੁਤੁ ਮਨਾਵੈ।
ਹਉ ਭੀ ਮੁਹੁ ਨ ਜੁਠਾਲਸਾਂ ਤੂ ਰੁਠਾ ਮੈ ਕਿਹੁ ਨ ਸੁਖਾਵੈ।
ਗੋਸਾਈ ਪਰਤਖਿ ਹੋਇ ਰੋਟੀ ਖਾਹਿ ਛਾਹਿ ਮੁਹਿ ਲਾਵੈ।
ਭੋਲਾ ਭਾਉ ਗੋਬਿੰਦੁ ਮਿਲਾਵੈ ॥ ੧੩ ॥

Pauṛī 13 (Dhannā ate brāhamaṇ)

Bāmhaṇu pūjai devate Dhannā gaū charāvaṇi āvai.
Dhannai ḍiṭhā chalitu ehu pūchhai bāmhaṇu ākhi suṇāvai.
Ṭhākur dī sevā karai jo ichhai soī phalu pāvai.
Dhannā karadā jodaṛī mai bhi deh ik je tudhu bhāvai.
Patharu iku lapeṭi kari de Dhannai no gail chhuḍāvai.
Ṭhākur no nhāvāli kai chhāhi roṭī lai bhogu chaṛhāvai.
Hathi joṛi minati karai pairī pai pai bahutu manāvai.
Hau bhī muhu na juṭhālasāṅ tū ruṭhā mai kihu na sukhāvai.
Gosāī paratakhi hoi roṭi khāhi chhāhi muhi lāvai.
Bholā bhāu gobind milāvai.

Pauṛī 13 (Dhannā and brahmin)

Where a brahmin used to worship gods (in the form of stone idols), Dhannā would also go there to graze his cow. On seeing this stratagem Dhannā asked the brahmin what he was doing. 'Service to the Ṭhākur (God) gives the desired fruit', replied the brahmin. Dhannā requested, 'O brahmin, if you agree kindly give one to me'. Brahmin rolled a stone, gave it to Dhannā and thus got rid of him. Dhannā bathed the Ṭhākur and offered him bread and butter-milk. With folded hands and falling at his feet he started making him accept the offer. Dhannā said,' I will also not eat because how can I be happy if you are annoyed.' (Seeing his true and loving devotion) God had to appear in person there and eat his bread and butter-milk. In fact, innocence like that of Dhannā makes the sight of the Lord available.

ਪਉੜੀ ੧੪ (ਬੇਣੀ ਭਗਤ)

ਗੁਰਮੁਖਿ ਬੇਣੀ ਭਗਤਿ ਕਰਿ ਜਾਇ ਇਕਾਂਤੁ ਬਹੈ ਲਿਵ ਲਾਵੈ ।
ਕਰਮ ਕਰੈ ਅਧਿਆਤਮੀ ਹੋਰਸੁ ਕਿਸੈ ਨ ਅਲਖੁ ਲਖਾਵੈ ।
ਘਰਿ ਆਇਆ ਜਾ ਪੁਛੀਐ ਰਾਜ ਦੁਆਰਿ ਗਇਆ ਆਲਾਵੈ ।
ਘਰਿ ਸਭ ਵਥੁ ਮੰਗੀਅਨਿ ਵਲੁ ਛਲੁ ਕਰਿ ਕੈ ਝਥ ਲੰਘਾਵੈ ।
ਵਡਾ ਸਾਂਗੁ ਵਰਤਦਾ ਓਹ ਇਕ ਮਨਿ ਪਰਮੇਸਰੁ ਧਿਆਵੈ ।
ਪੈਜ ਸਵਾਰੈ ਭਗਤ ਦੀ ਰਾਜਾ ਹੋਇ ਕੈ ਘਰਿ ਚਲਿ ਆਵੈ ।
ਦੇਇ ਦਿਲਾਸਾ ਤੁਸਿ ਕੈ ਅਣਗਣਤੀ ਖਰਚੀ ਪਹੁੰਚਾਵੈ ।
ਓਥਹੁ ਆਇਆ ਭਗਤਿ ਪਾਸਿ ਹੋਇ ਦਇਆਲੁ ਹੇਤੁ ਉਪਜਾਵੈ ।
ਭਗਤ ਜਨਾਂ ਜੈਕਾਰੁ ਕਰਾਵੈ ॥ ੧੪ ॥

Pauṛī 14 (Beṇī bhagat)

Gurmukhi Beṇī bhagati kari jāi ikānt bahai liv lāvai.
Karaṃ karai adhiātamī horasu kisai na alakhu lakhāvai.
Ghari āiā jā puchhīai rāj duāri gaiā ālāvai.
Ghari sabh vathū maṅgīani valu chhalu karikai jhath laṅghāvai.
Vaḍā sāṅgu varatadā oh ik mani paramesaru dhiāvai.
Paij savārai bhagat dī rājā hoi kai ghari chali āvai.
Dei dilāsā tusi kai aṇagaṇatī kharachī pahuñchāvai.
Othahu āiā bhagati pāsi hoi daiālu hetu upajāvai.
Bhagat janāṅ jaikāru karāvai.

Pauṛī 14 (Beṇī)

Saint Beṇī, a *gurmukh,* used to sit in solitude and would go in trance. He would perform spiritual activities but would never tell any one, i.e. he was egoless person. Reaching back home when asked, he would tell people that he had gone to the door of his king (the Supreme Lord). When wife asked for some household material he would avoid and thus he was spending his time. One day when he was concentrating on the Lord with single-minded devotion, a strange miracle happened. To keep the glory of the devotee, God Himself in the form of king went to his house. Getting happy, he consoled everyone and made available profuse money for expenditure. From there He came to His devotee Beṇī and compassionately loved him. This way He arranges applause for His devotees.

ਪਉੜੀ ੧੫ (ਕਬੀਰ ਅਤੇ ਰਾਮਾਨੰਦ)

ਹੋਇ ਬਿਰਕਤੁ ਬਨਾਰਸੀ ਰਹਿੰਦਾ ਰਾਮਾਨੰਦੁ ਗੁਸਾਈਂ।
ਅੰਮ੍ਰਿਤੁ ਵੇਲੇ ਉਠਿ ਕੈ ਜਾਂਦਾ ਗੰਗਾ ਨ੍ਹਾਵਣ ਤਾਈਂ।
ਅਗੋ ਹੀ ਦੇ ਜਾਇ ਕੈ ਲੰਮਾ ਪਿਆ ਕਬੀਰ ਤਿਥਾਈਂ।
ਪੈਰੀ ਟੁੰਬਿ ਉਠਾਲਿਆ ਬੋਲਹੁ ਰਾਮ ਸਿਖ ਸਮਝਾਈ।
ਜਿਉ ਲੋਹਾ ਪਾਰਸੁ ਛੁਹੇ ਚੰਦਨ ਵਾਸੁ ਨਿੰਮੁ ਮਹਕਾਈ।
ਪਸੂ ਪਰੇਤਹੁ ਦੇਵ ਕਰਿ ਪੂਰੇ ਸਤਿਗੁਰ ਦੀ ਵਡਿਆਈ।
ਅਚਰਜ ਨੋ ਅਚਰਜੁ ਮਿਲੈ ਵਿਸਮਾਦੈ ਵਿਸਮਾਦੁ ਮਿਲਾਈ।
ਝਰਣਾ ਝਰਦਾ ਨਿਝਰਹੁ ਗੁਰਮੁਖਿ ਬਾਣੀ ਅਘੜ ਘੜਾਈ।
ਰਾਮ ਕਬੀਰੈ ਭੇਦੁ ਨ ਭਾਈ ॥ ੧੫ ॥

Pauṛī 15 (Kabīr ate Rāmānand)

Hoi birakatu banārasī rahindā Rāmānandu gusāīṅ.
Amritu vele uṭhi kai jāndā Gaṅgā nhāvaṇ tāīṅ.
Ago hī de jāi kai lammā piā Kabīr tithāīṅ.
Pairī ṭumbi uṭhāliā bolahu Rām sikh samajhāī.
Jiu lohā pārasu chhuhe chandan vāsu nimmu mahakāī.
Pasū paretahu dev kari pūre satigur dī vaḍiāī.
Acharaj no acharaju milai visamādai visamādu milāī.
Jharaṇā jharadā nijharahu gurmukhi bāṇī aghaṛ ghaṛāī.
Rām Kabīrai bhedu na bhāī.

Pauṛī 15 (Kabīr and Rāmānand)

Being detached from world, brahmin Rāmānand lived in Vārānasī (Kāsī). He would early in the morning go to the Ganges to take bath. Once even before Rāmānand, Kabīr went there and lay in the way. Touching with his feet Rāmānand got Kabīr up and asked him to speak 'Rām'. As the iron touched by philosopher's stone becomes gold and the margosa tree (*Azadirachta indica*) is made fragrant by sandal, likewise the wondrous Guru turns animals and ghosts into angels. Meeting the wonder (Guru) the disciple also wonderfully merges into the great wonder (i.e., the Lord). Then from the Self springs a fountain and the words of the *gurmukhs* chisel the unhewen creatures i.e. they are given a beautiful shape. Now Rām and Kabīr became identical.

ਪਉੜੀ ੧੬ (ਸੈਣ ਨਾਈ)

ਸੁਣਿ ਪਰਤਾਪੁ ਕਬੀਰ ਦਾ ਦੂਜਾ ਸਿਖੁ ਹੋਆ ਸੈਣੁ ਨਾਈ।
ਪ੍ਰੇਮ ਭਗਤਿ ਰਾਤੀ ਕਰੈ ਭਲਕੈ ਰਾਜ ਦੁਆਰੈ ਜਾਈ।
ਆਏ ਸੰਤ ਪਰਾਹੁਣੇ ਕੀਰਤਨੁ ਹੋਆ ਰੈਣਿ ਸਬਾਈ।
ਛਡਿ ਨ ਸਕੈ ਸੰਤ ਜਨ ਰਾਜ ਦੁਆਰਿ ਨ ਸੇਵ ਕਮਾਈ।
ਸੈਣ ਰੂਪਿ ਹਰਿ ਜਾਇ ਕੈ ਆਇਆ ਰਾਣੈ ਨੋ ਰੀਝਾਈ।
ਸਾਧ ਜਨਾਂ ਨੋ ਵਿਦਾ ਕਰਿ ਰਾਜ ਦੁਆਰਿ ਗਇਆ ਸਰਮਾਈ।
ਰਾਣੈ ਦੂਰਹੁੰ ਸਦਿ ਕੈ ਗਲਹੁੰ ਕਵਾਇ ਖੋਲਿ ਪੈਨ੍ਹਾਈ।
ਵਸਿ ਕੀਤਾ ਹਉਂ ਤੁਧੁ ਅਜੁ ਬੋਲੈ ਰਾਜਾ ਸੁਣੈ ਲੁਕਾਈ।
ਪਰਗਟੁ ਕਰੈ ਭਗਤਿ ਵਡਿਆਈ ॥ ੧੬ ॥

Pauṛī 16 (Saiṇ nāī)

Suṇi paratāpu Kabīr dā dūjā sikhu hoā saiṇu nāī.
Prem bhagati rātī karai bhalakai rāj duārai jāī.
Āe sant parāhuṇe kīratanu hoā raiṇ sabāī.
Chhaḍi na sakai sant jan rāj duār na sev kamāī.
Sāiṇ rūpi hari jāikai āiā rāṇai no rījhāī.
Sādh janāṅ no vidā kari rāj duār gaiā saramāī.
Rāṇai dūrahuṅ sadi kai galahuṅ kavāi kholi painhāī.
Vasi kītā hauṅ tudhu aju bolai rājā suṇai lukāī.
Paragaṭ karai bhagati vaḍiāī.

Pauṛī 16 (Saiṇ, The barbar)

Knowing about the glory of Kabīr, Saiṇ also turned to be a disciple. In the night he would be busy in loving devotion and in the morning he would go to the door of the king. One night some guest sadhus came to him and the whole night was spent in eulogising and recitation of Lord's name. Saiṇ could not leave company of the saints and consequently in the morning could not reach the king's door. God Himself in the form of Saiṇ reached there and serving the king made him happy. Bidding good bye to the saints afterwards, Saiṇ hesitantly went to the king's door. From a pretty good distance the king called him nearby and taking off his own robes offered him to wear the same. 'You have overpowered me', said the king and his words were heard by one and all. God Himself manifests the grandeur of the devotee.

ਪਉੜੀ ੧੭ (ਰਵਿਦਾਸ ਭਗਤ)

ਭਗਤੁ ਭਗਤੁ ਜਗਿ ਵਜਿਆ ਚਹੁ ਚਕਾਂ ਦੇ ਵਿਚਿ ਚਮਿਰੇਟਾ।
ਪਾਣ੍ਹਾ ਗੰਢੈ ਰਾਹ ਵਿਚਿ ਕੁਲਾ ਧਰਮ ਢੋਇ ਢੋਰ ਸਮੇਟਾ।
ਜਿਉ ਕਰਿ ਮੈਲੇ ਚੀਥੜੇ ਹੀਰਾ ਲਾਲੁ ਅਮੋਲੁ ਪਲੇਟਾ।
ਚਹੁ ਵਰਨਾ ਉਪਦੇਸਦਾ ਗਿਆਨ ਧਿਆਨੁ ਕਰਿ ਭਗਤਿ ਸਹੇਟਾ।
ਨ੍ਹਾਵਣਿ ਆਇਆ ਸੰਗੁ ਮਿਲਿ ਬਾਨਾਰਸ ਕਰਿ ਗੰਗਾ ਥੇਟਾ।
ਕਢਿ ਕਸੀਰਾ ਸਉਪਿਆ ਰਵਿਦਾਸੈ ਗੰਗਾ ਦੀ ਭੇਟਾ।
ਲਗਾ ਪੁਰਬੁ ਅਭੀਚ ਦਾ ਡਿਠਾ ਚਲਿਤੁ ਅਚਰਜੁ ਅਮੇਟਾ।
ਲਇਆ ਕਸੀਰਾ ਹਥੁ ਕਢਿ ਸੂਤੁ ਇਕੁ ਜਿਉ ਤਾਣਾ ਪੇਟਾ।
ਭਗਤ ਜਨਾਂ ਹਰਿ ਮਾਂ ਪਿਉ ਬੇਟਾ ॥ ੧੭ ॥

Pauṛī 17 (Ravidās bhagat)

Bhagatu bhagati jagi vajiā chahu chakāṅ de vichi chamiretạ̄.
Pāṇhā gaṇḍhai rāḥ vichi kulā dharam ḍhoi ḍhor sameṭā.
Jiu kari maile chīthaṛe hīrā lālu amolu paleṭā.
Chahu varanā upadesadā giān dhiānu kari bhagati saheṭā.
Nhāvaṇi āiā saṅgu mili Bānāras kari Gaṅgā theṭā.
Kaḍhi kasīrā saupiā Ravidāsai Gaṅga dī bheṭā.
Lagā purabu abhīch dā ḍiṭhā chalitu acharaju ameṭā.
Laiā kasīrā hathu kaḍhi sūtu iku jiu tāṇā peṭā.
Bhagat janāṅ hari māṅ piu beṭā.

Pauṛī 17 (Ravidās)

The tanner (Ravidās) became renowned as *bhagat* (saint) in all the four directions. In accordance with his family tradition he would cobble the shoes and carry away the dead animals. Though apparently this was his routine but internally he was a gem wrapped in rags. He would preach all the four varnas and make them rapt in the meditative devotion for the Lord. Once, a group of people went to Kāśī (Vārānasī) to have dip in the Ganges. Ravidās gave one *dhelā* (half a pice) to one member and asked him to offer to the Ganges. A great festival of Abhijit *nakṣatr* (star) was on there where the public saw this wonderful episode. Ganges, herself taking out her hand accepted that paltry amount, *dhelā*, and proved that Ravidās was one with Ganges as warp and weft. For *bhagats* (saints,) God is their mother father and son all in one.

ਪਉੜੀ ੧੮ (ਅਹੱਲਿਆ ਅਤੇ ਗੋਤਮ)

ਗੋਤਮ ਨਾਰਿ ਅਹਿਲਿਆ ਤਿਸਨੋ ਦੇਖਿ ਇੰਦ੍ਰ ਲੋਭਾਣਾ।
ਪਰ ਘਰਿ ਜਾਇ ਸਰਾਪੁ ਲੈ ਹੋਇ ਸਹਸ ਭਗ ਪਛੋਤਾਣਾ।
ਸੁੰਞਾ ਹੋਆ ਇੰਦ੍ਰ ਲੋਕੁ ਲੁਕਿਆ ਸਰਵਰਿ ਮਨਿ ਸਰਮਾਣਾ।
ਸਹਸ ਭਗਹੁ ਲੋਇਣ ਸਹਸ ਲੈਂਦੋਈ ਇੰਦ੍ਰ ਪੁਰੀ ਸਿਧਾਣਾ।
ਸਤੀ ਸਤਹੁ ਟਲਿ ਸਿਲਾ ਹੋਇ ਨਦੀ ਕਿਨਾਰੈ ਬਾਝੁ ਪਰਾਣਾ।
ਰਘੁਪਤਿ ਚਰਣਿ ਛੁਹੰਦਿਆ ਚਲੀ ਸੁਰਗ ਪੁਰਿ ਬਣੇ ਬਿਬਾਣਾ।
ਭਗਤਿ ਵਛਲੁ ਭਲਿਆਈਅਹੁ ਪਤਿਤ ਉਧਾਰਣੁ ਪਾਪ ਕਮਾਣਾ।
ਗੁਣ ਨੋ ਗੁਣ ਸਭ ਕੋ ਕਰੈ ਅਉਗੁਣ ਕੀਤੇ ਗੁਣ ਤਿਸੁ ਜਾਣਾ।
ਅਬਿਗਤਿ ਗਤਿ ਕਿਆ ਆਖਿ ਵਖਾਣ੍ਹਾ ॥ ੧੮ ॥

Pauṛī 18 (Ahaliā ate Gotam)

Gotam nāri Ahiliā tisano dekhi Indr lobhāṇā.
Par ghar jāi sarāpu lai hoi sahas bhag pachhotāṇā.
Suññā hoā Indr loku lukiā saravar mani saramāṇā.
Sahas bhagahu loin sahas laindoī Indr purī sidhāṇā.
Satī satahu ṭali silā hoi nadī kinārai bājhu parāṇā.
Raghupati charaṇi chhuhandiāṅ chalī surag puri baṇe bibāṇā.
Bhagati vachhalu bhaliāīahu patit udhāraṇu pāp kamāṇā.
Guṇ no guṇ sabh ko karai auguṇ kīte guṇ tisu jāṇā.
Abigati gati kiā ākhi vakhāṇā.

Pauṛī 18 (Ahalyā and Gautam)

Ahalyā was wife of Gautam and on seeing her Indr (the king of gods) became lustful. He entered their house, got curse of being with thousands of pudendums and repented. The Indralok (abode of Indr) became desolate and getting ashamed of himself he hid in a pond. On revocation of the curse when all those holes became eyes, only then he returned to his habitat. Ahalyā who could not remain steadfast in her chastity became stone and remained lying on the river bank. Touching the (holy) feet of Rām she was lifted to the heavens. Because of His benevolence He is mother-like to the devotees and being forgiver of the sinners He is called redeemer of the fallen ones. Doing good is returned by good gestures always,but he who does good to the evil is known as virtuous. How can I explain the greatness of that unmanifest (Lord).

ਪਉੜੀ ੧੯ (ਬਾਲਮੀਕ ਬਟਵਾੜਾ)

ਵਾਟੈ ਮਾਣਸ ਮਾਰਦਾ ਬੈਠਾ ਬਾਲਮੀਕ ਵਟਵਾੜਾ।
ਪੂਰਾ ਸਤਿਗੁਰੁ ਭੇਟਿਆ ਮਨ ਵਿਚਿ ਹੋਆ ਖਿੰਜੋ ਤਾੜਾ।
ਮਾਰਨ ਨੋ ਲੋਚੈ ਘਣਾ ਕਢਿ ਨ ਹੰਘੈ ਹਥੁ ਉਘਾੜਾ।
ਸਤਿਗੁਰ ਮਨੂਆ ਰਾਖਿਆ ਹੋਇ ਨ ਆਵੈ ਉਛੇਹਾੜਾ।
ਅਉਗੁਣੁ ਸਭ ਪਰਗਾਸਿਅਨੁ ਰੋਜਗਾਰੁ ਹੈ ਏਹੁ ਅਸਾੜਾ।
ਘਰ ਵਿਚਿ ਪੁਛਣ ਘਲਿਆ ਅੰਤਿਕਾਲ ਹੈ ਕੋਇ ਅਸਾੜਾ।
ਕੋੜਮੜਾ ਚਉਖੰਨੀਐ ਕੋਇ ਨ ਬੇਲੀ ਕਰਦੇ ਝਾੜਾ।
ਸਚੁ ਦ੍ਰਿੜਾਇ ਉਧਾਰਿਅਨੁ ਟਪਿ ਨਿਕਥਾ ਉਪਰ ਵਾੜਾ।
ਗੁਰਮੁਖਿ ਲੰਘੈ ਪਾਪ ਪਹਾੜਾ ॥ ੧੯ ॥

Pauṛī 19 (Bālamīk baṭavāṛā)

Vāṭai māṇas māradā baiṭhā Bālamīk vaṭavāṛā.
Pūrā satiguru bheṭiā man vichi hoā khiñjo ṭāṛā.
Māran no lochai ghaṇā kaḍhi na haṅghai hathu ughāṛā.
Satigur manūā rākhiā hoi na āvai uchhehāṛā.
Auguṇu sabh paragāsianu rojagār hai ehu asāṛā.
Ghar vichi puchhaṇ ghaliā antikāl hai koi asāṛā.
Koṛamaṛā chaukhanīai koi na belī karade jhāṛā.
Sachu driṛāi udhārianu tapi nikathā upar vāṛā.
Gurmukhi laṅghai pāp pahāṛā.

Pauṛī 19 (Vālmīki)

Highwayman Vālmīki would kill men on the way. Once while meeting the true Guru his mind became diffident about his work. Now though he wanted to kill people his hands would not obey. The true Guru made his mind also tranquil and all the volitions of mind came to an end. He unfolded all the evils of mind before the Guru and said, 'O Lord, this is a profession for me.' The Guru asked him to enquire at home as to who among the family members would be co-partner of his evil deeds at the end of this life. None of the whole family who was always ready to be sacrificed unto him said in affirmative to this query. When again he came to the Guru, he got him learn by heart the sermon of truth and made him a liberated one. With one leap he came out of the net of worldliness. Becoming *gurmukh,* one becomes capable of jumping across even mountains of sins.

ਪਉੜੀ ੨੦ (ਅਜਾਮਲ)

ਪਤਿਤੁ ਅਜਾਮਲ ਪਾਪੁ ਕਰਿ ਜਾਇ ਕਲਾਵਤਣੀ ਦੇ ਰਹਿਆ।
ਗੁਰ ਤੇ ਬੇਮੁਖੁ ਹੋਇ ਕੈ ਪਾਪ ਕਮਾਵੈ ਦੁਰਮਤਿ ਦਹਿਆ।
ਬਿਰਥਾ ਜਨਮ ਗਵਾਇਆ ਭਵਜਲ ਅੰਦਰਿ ਫਿਰਦਾ ਵਹਿਆ।
ਛਿਅ ਪੁਤ ਜਾਏ ਵੇਸੁਆ ਪਾਪਾਂ ਦੇ ਫਲ ਇਛੇ ਲਹਿਆ।
ਪੁਤੁ ਉਪੰਨਾਂ ਸਤਵਾਂ ਨਾਉ ਧਰਣ ਨੋ ਚਿਤਿ ਉਮਹਿਆ।
ਗੁਰੂ ਦੁਆਰੈ ਜਾਇ ਕੈ ਗੁਰਮੁਖਿ ਨਾਉ ਨਰਾਇਣੁ ਕਹਿਆ।
ਅੰਤਕਾਲ ਜਮਦੂਤ ਵੇਖਿ ਪੁਤ ਨਰਾਇਣੁ ਬੋਲੈ ਛਹਿਆ।
ਜਮਗਣ ਮਾਰੇ ਹਰਿ ਜਨਾਂ ਗਇਆ ਸੁਰਗ ਜਮੁ ਡੰਡੁ ਨ ਸਹਿਆ।
ਨਾਇ ਲਏ ਦੁਖੁ ਡੇਰਾ ਢਹਿਆ ॥ ੨੦ ॥

Pauṛī 20 (Ajāmal)

Patitu Ajāmal pāpu kari jāi kalāvatanī de rahiā.
Guru te bemukhu hoi kai pāp kamāvai duramati dahiā.
Birathā janamu gavāiā bhavajal andari phiradā vahiā.
Chhia put jāe vesuā pāpā de phal ichhai lahiā.
Putu upannā satavāṅ nau dharan no chiti umahiā.
Gurū duāre jāi kai gurmukhi nāu Narāiṇu kahiā.
Ant kāl jam dūt vekhi put Narāiṇu bolai chhahiā.
Jam gaṇ māre hari janāṅ gaiā surag jam daṇḍu na sahiā.
Nāi lae dukhu ḍerā ḍhahiā.

Pauṛī 20 (Ajāmil)

The fallen one Ajāmil, the sinner, went to a prostitute and lived there. He became apostate and committing sins he got entangled in the cobweb of evil deeds. He wasted his life in futile deeds and got tossed into the world-ocean. Six sons were born to that prostitute and it looked as if she got the obvious result of her bad deeds (because they all became dangerous robbers). When the seventh son was born, he thought of giving him a name. Going to the door of the Guru he named him Nārāyaṇ. At the end of his life, seeing the messengers of death Ajāmil cried for Nārāyaṇ. The name of God made the death messengers take to their heels. Ajāmil went to heaven and did not suffer the rod of Yama. Utterance of Name (Nārāyaṇ, the Lord) dispels all sorrow.

ਪਉੜੀ ੨੧ (ਗਨਿਕਾ)

ਗਨਿਕਾ ਪਾਪਣਿ ਹੋਇ ਕੈ ਪਾਪਾਂ ਦਾ ਗਲਿ ਹਾਰੁ ਪਰੋਤਾ।
ਮਹਾਂ ਪੁਰਖ ਆਚਾਣਚਕ ਗਨਿਕਾ ਵਾੜੇ ਆਇ ਖਲੋਤਾ।
ਦੁਰਮਤਿ ਦੇਖਿ ਦਇਆਲੁ ਹੋਇ ਹਥਹੁ ਉਸ ਨੋ ਦਿਤੋਨੁ ਤੋਤਾ।
ਰਾਮ ਨਾਮੁ ਉਪਦੇਸੁ ਕਰਿ ਖੇਲਿ ਗਇਆ ਦੇ ਵਣਜੁ ਸਓਤਾ।
ਲਿਵ ਲਗੀ ਤਿਸੁ ਤੋਤਿਅਹੁ ਨਿਤ ਪੜ੍ਹਾਏ ਕਰੈ ਅਸੋਤਾ।
ਪਤਿਤੁ ਉਧਾਰਣੁ ਰਾਮ ਨਾਮੁ ਦੁਰਮਤਿ ਪਾਪ ਕਲੇਵਰੁ ਧੋਤਾ।
ਅੰਤਕਾਲਿ ਜਮ ਜਾਲੁ ਤੋੜਿ ਨਰਕੈ ਵਿਚਿ ਨ ਖਾਧੁ ਸੁ ਗੋਤਾ।
ਗਈ ਬੈਕੁੰਠਿ ਬਿਬਾਣਿ ਚੜ੍ਹਿ ਨਾਉਂ ਰਸਾਇਣੁ ਛੋਤਿ ਅਛੋਤਾ।
ਥਾਉਂ ਨਿਥਾਵੈਂ ਮਾਣੁ ਮਣੋਤਾ ॥ ੨੧ ॥

Pauṛī 21 (Ganikā)

Ganikā pāpaṇi hoi kai pāpāṅ dā gali hāru parotā.
Mahāṅpurakh āchāṇachak ganikā vāṛe āi khalotā.
Duramati dekhi daiālu hoi hathahu us no ditonu totā.
Rām nāmu upadesu kari kheli gaiā de vaṇaju saotā.
Liv lagī tisu totiahu nit paṛhāe karai asotā.
Patitu udhāraṇu Rām nāmu duramati pāp kalevaru dhotā.
Ant kāli jam jālu toṛi narakai vichi na khādhu su gotā.
Gaī baikunṭhi bibāṇi chaṛhi nāuṅ rasāiṇu chhoti achhotā.
Thāuṅ nithāveṅ māṇu maṇotā.

Pauṛī 21 (The prostitute)

Sinfull prostitute has string of sins wearing from her neck. One greatman, all of sudden halted in his courtyard. Seeing her bad plight he became kind and gave a parrot of his hand to her. Preaching her the name of Rām and making her understand the hundred time profit giving bussiness he went away. That prostitute, with full concentration started teaching it the name of Rām. The name of Rām, the liberator of the fallen ones, washed away the evil wisdom of that prostitute and at the end cutting asunder the noose of Yama, the death god did not have to drown her in ocean of hell. Due to the elixer of name (of the Lord) she became totally devoid of sins and was lifted to the heavens. The name (of the Lord) is the last refuge of the shelterless ones.

ਪਉੜੀ ੨੨ (ਪੂਤਨਾ)

ਆਈ ਪਾਪਣਿ ਪੂਤਨਾ ਦੁਹੀ ਥਣੀ ਵਿਹੁ ਲਾਇ ਵਹੇਲੀ।
ਆਇ ਬੈਠੀ ਪਰਵਾਰ ਵਿਚਿ ਨੇਹੁੰ ਲਾਇ ਨਵਹਾਣਿ ਨਵੇਲੀ।
ਕੁਛੜਿ ਲਏ ਗੋਵਿੰਦ ਰਾਇ ਕਰਿ ਚੇਟਕੁ ਚਤੁਰੰਗ ਮਹੇਲੀ।
ਮੋਹਣੁ ਮੰਮੇ ਪਾਇਓਨੁ ਬਾਹਰਿ ਆਈ ਗਰਬ ਗਹੇਲੀ।
ਦੇਹ ਵਧਾਇ ਉਚਾਇਅਨੁ ਤਿਹ ਚਰਿਆਰਿ ਨਾਰਿ ਅਠਿਖੇਲੀ।
ਤਿਹੁੰ ਲੋਆਂ ਦਾ ਭਾਰੁ ਦੇ ਚੰਬੜਿਆ ਗਲਿ ਹੋਇ ਦੁਹੇਲੀ।
ਖਾਇ ਪਛਾੜ ਪਹਾੜ ਵਾਂਗਿ ਜਾਇ ਪਈ ਉਜਾੜਿ ਧਕੇਲੀ।
ਕੀਤੀ ਮਾਊ ਤੁਲਿ ਸਹੇਲੀ ॥ ੨੨ ॥

Pauṛī 22 (Pūtanā)

Āī pāpaṇi pūtanā duhī thaṇī vihu lāi vahelī.
Āi baiṭhī paravār vichi nehuṅ lāi navahāṇi navelī.
Kuchhaṛi lae goviṇd rāi kari cheṭaku chaturaṅg mahelī.
Mohaṇu mamme pāionu bāhari āī garab gahelī.
Deh vadhāi uchāianu tih chariāri nāri aṭhikhelī.
Tihuṅ loā dā bhāru de chambaṛiā gali hoi duhelī.
Khāi pachhāṛ pahāṛ vāṅgi jāi paī ujāṛi dhakelī.
Kītī māū tuli sahelī.

***Pauṛī* 22 (Putanā)**

The ill reputed Putanā applied poison on both of her teats. She came to the family (of Nand) and started to express her new found love for the family. She lifted Kṛṣṇa in her lap through a trick. With great pride she pressed her breast teat in the mouth of Kṛṣṇa and came out. Now she expanded her body to a great extent. Kṛṣṇa also becoming the full weight of the three worlds hung from and stuck to her neck. Getting unconscious, and like a mountain she fell down into the forest. Kṛṣṇa liberated her at last and gave her status of equal to his mother's friend.

ਪਉੜੀ ੨੩ (ਸ੍ਰੀ ਕ੍ਰਿਸ਼ਨ ਜੀ ਦਾ ਬਧਕ ਹੱਥੋਂ ਅੰਤ)
ਜਾਇ ਸੁਤਾ ਪਰਭਾਸ ਵਿਚਿ ਗੋਡੇ ਉਤੇ ਪੈਰ ਪਸਾਰੇ।
ਚਰਣ ਕਵਲ ਵਿਚਿ ਪਦਮੁ ਹੈ ਝਿਲਮਿਲ ਝਲਕੇ ਵਾਂਗੀ ਤਾਰੇ।
ਬਧਕੁ ਆਇਆ ਭਾਲਦਾ ਮਿਰਗੈ ਜਾਣਿ ਬਾਣੁ ਲੈ ਮਾਰੇ।
ਦਰਸਨ ਡਿਠੋਸੁ ਜਾਇ ਕੈ ਕਰਣ ਪਲਾਵ ਕਰੇ ਪੁਕਾਰੇ।
ਗਲਿ ਵਿਚਿ ਲੀਤਾ ਕ੍ਰਿਸਨ ਜੀ ਅਵਗੁਣੁ ਕੀਤਾ ਹਰਿ ਨ ਚਿਤਾਰੇ।
ਕਰਿ ਕਿਰਪਾ ਸੰਤੋਖਿਆ ਪਤਿਤ ਉਧਾਰਣੁ ਬਿਰਦੁ ਬੀਚਾਰੇ।
ਭਲੇ ਭਲੇ ਕਰਿ ਮੰਨੀਅਨਿ ਬੁਰਿਆ ਦੇ ਹਰਿ ਕਾਜ ਸਵਾਰੇ।
ਪਾਪ ਕਰੇਂਦੇ ਪਤਿਤ ਉਧਾਰੇ ॥ ੨੩ ॥ ੧੦ ॥

Pauṛī 23 (Srī Kriśan jī dā badhak hathoṅ ant)
Jāi sutā parabhās vichi goḍe ute pair pasāre.
Charaṇ Kaval vichi padamu hai jhilamil jhalake vāṅgī tāre.
Badhaku āiā bhaladā miragai jāṇi bāṇu lai māre.
Darasan diṭhosu jāi kai karaṇ palāv kare pukāre.
Gali vichi līā Krisan jī avaguṇu kīā hari na chitāre.
Kari kirapā santokhiā patit udhāraṇu biradu bīchāre.
Bhale bhale kari manīani buriāṅ de hari kāj savāre.
Pāp karende patit udhāre.

***Pauṛī* 23 (Demise of Kṛṣṇa at the hands of a hunter)**

At Prabhās, the sacred place, Kṛṣṇa slept having his foot on his knee. The lotus sign in his foot was illuminating like a star. A hunter came and considering it (an eye of a) deer shot the arrow. Going near and seeing (Kṛṣṇa), full of sorrow he became and fumbled a lot (to no avail). Kṛṣṇa forgetting his wrong act embraced him. Gracefully Kṛṣṇa asked him to be full of perseverance and kept the reputation of his own name. The good is said good by everyone but the works of the evil doers are set right by the Lord only. He has liberated many fallen sinners.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਪਉੜੀ ੧ (ਸਤਿਗੁਰ ਦਾ ਪਿਰਮ ਪਿਆਲਾ)
ਸਤਿਗੁਰ ਸਚਾ ਪਾਤਿਸਾਹੁ ਪਾਤਿਸਾਹਾਂ ਪਾਤਿਸਾਹੁ ਜੁਹਾਰੀ।
ਸਾਧਸੰਗਤਿ ਸਚਿ ਖੰਡੁ ਹੈ ਆਇ ਝਰੋਖੈ ਖੋਲੈ ਬਾਰੀ।
ਅਮਿਉ ਕਿਰਣਿ ਨਿਝਰ ਝਰੈ ਅਨਹਦ ਨਾਦ ਵਾਇਨਿ ਦਰਬਾਰੀ।
ਪਾਤਿਸਾਹਾਂ ਦੀ ਮਜਲਸੈ ਪਿਰਮੁ ਪਿਆਲਾ ਪੀਵਣ ਭਾਰੀ।
ਸਾਕੀ ਹੋਇ ਪੀਲਾਵਣਾ ਉਲਸ ਪਿਆਲੈ ਖਰੀ ਖੁਮਾਰੀ।
ਭਾਇ ਭਗਤਿ ਭੈ ਚਲਣਾ ਮਸਤ ਅਲਮਸਤ ਸਦਾ ਹੁਸਿਆਰੀ।
ਭਗਤ ਵਛਲੁ ਹੋਇ ਭਗਤਿ ਭੰਡਾਰੀ ॥ ੧ ॥

1 (Ik) Oaṅkār satigur prasādi
Pauṛī 1 (Satigur dā piram piālā)
Satigur sachā pātisāhu pātisāhāṅ pātisāhu juhārī.
Sādh saṅgati sachi khaṇḍu hai āi jharokhai kholai bārī.
Amiu kiraṇi nijhar jharai anahad nād vāini darabārī.
Pātisāhāṅ dī majalasai piramu piālā pīvaṇ bhārī.
Sākī hoi pīlāvaṇā ulas piālai kharī khumārī.
Bhāi bhagati Bhāi chalaṇā masat alamasat sadā husiārī.
Bhagat vachhalu hoi bhagati bhaṇḍārī.

One Oaṅkār,the primal energy, realized through the grace of divine preceptor
***Pauṛī* 1 (Cup of love of the Guru)**

I salute the true Guru who is the true king of kings. Holy congregation is the abode of truth where ventilators and windows of mind are opened. The fountain of nectar flows here for ever and the courtiers here play the unstruck melody. In the assembly of the kings i.e. the holy congregation, it is very difficult to drink the cup of love. When the Guru becoming beloved butler makes one drink, the delight of His tasted cup becomes multiplied. Whosoever moves in the fear of loving devotion, he being care-free of the worldliness remains alert. Kind to the devotees, God, becomes their caretaker and fulfills all their desires.

ਪਉੜੀ ੨ (ਗੁਰਮੁਖ ਪਰਮਾਰਥ ਦਾ ਭੇਦ ਜਰਦੇ ਹਨ)
ਇਕਤੁ ਨੁਕਤੈ ਹੋਇ ਜਾਇ ਮਹਰਮੁ ਮੁਜਰਮੁ ਖੈਰ ਖੁਆਰੀ।
ਮਸਤਾਨੀ ਵਿਚਿ ਮਸਲਤੀ ਗੈਰ ਮਹਲਿ ਜਾਣਾ ਮਨੁ ਮਾਰੀ।
ਗਲ ਨ ਬਾਹਰਿ ਨਿਕਲੈ ਹੁਕਮੀ ਬੰਦੇ ਕਾਰ ਕਰਾਰੀ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਿਰਮ ਰਸੁ ਦੇਹਿ ਬਿਦੇਹ ਵਡੇ ਵੀਚਾਰੀ।
ਗੁਰ ਮੂਰਤਿ ਗੁਰ ਸਬਦੁ ਸੁਣਿ ਸਾਧਸੰਗਤਿ ਆਸਣੁ ਨਿਰੰਕਾਰੀ।
ਆਦਿ ਪੁਰਖੁ ਆਦੇਸੁ ਕਰਿ ਅੰਮ੍ਰਿਤੁ ਵੇਲਾ ਸਬਦੁ ਆਹਾਰੀ।
ਅਵਿਗਤਿ ਗਤਿ ਅਗਾਧਿ ਬੋਧਿ ਅਕਥ ਕਥਾ ਅਸਗਾਹ ਅਪਾਰੀ।
ਸਹਣਿ ਅਵਟਣੁ ਪਰਉਪਕਾਰੀ ॥ ੨ ॥

Pauṛī 2 (Gurmukh paramārath dā bhed jarade han)
Ikatu nukatai hoi jāi maharamu mujaramu khair khuārī.
Masatānī vichi masalatī gair mahali jāṇā manu mārī.
Gal na bāhari nikalai hukamī bande kār karārī.
Gurmukhi sukh phalu piram rasu dehi bideh vaḍe vīchārī.
Gur mūrati gur sabadu suṇi sādh saṅgati āsaṇu niraṅkārī.
Ādi purakhu ādesu kari amritu velā sabadu āhārī.
Avigati gati agādhi bodhi akath kathā asagāh apārī.
Sahaṇi avataṇu paraupakārī.

***Pauṛī* 2 (Gurmukhs assimilate the mystery of spiritulism)**

In Persian language only a point makes '*mahram*' the confidant, a *mujarim*, the offender. *Gurmukhs* remain exhilerated in the holy congregation and they do not like to go to other assemblies. In the will of the Lord they serve vigorously and try not to make it public. Such *gurmukhs* attain the fruit of happiness and giving up the pride of body, and becoming bodyless they become serious thinkers. The word of the Guru is their idol and the holy congregation is the seat of the formless Lord. Bowing before the primeval Puruṣa, in the ambrosial hours they chew the Word (*gurbāṇī*). To have knowledge of the dynamism of that unmanifest Lord is a very deep experience, and to say something of that ineffable Lord is a Herculean task. Only *gurmukhs* suffer while doing good to others.

ਪਉੜੀ ੩ (ਗੁਰਸਿਖ ਕੌਣ ਸਦਾਵੇ)

ਗੁਰਮੁਖਿ ਜਨਮੁ ਸਕਾਰਥਾ ਗੁਰਸਿਖ ਮਿਲਿ ਗੁਰਸਰਣੀ ਆਇਆ।
ਆਦਿ ਪੁਰਖ ਆਦੇਸੁ ਕਰਿ ਸਫਲ ਮੂਰਤਿ ਗੁਰਦਰਸਨੁ ਪਾਇਆ।
ਪਰਦਖਣਾ ਡੰਡਉਤ ਕਰਿ ਮਸਤਕੁ ਚਰਣ ਕਵਲ ਗੁਰ ਲਾਇਆ।
ਸਤਿਗੁਰੁ ਪੁਰਖ ਦਇਆਲੁ ਹੋਇ ਵਾਹਿਗੁਰੂ ਸਚੁ ਮੰਤ੍ਰ ਸੁਣਾਇਆ।
ਸਚ ਰਾਸਿ ਰਹਰਾਸਿ ਦੇ ਪੈਰੀਂ ਪੈ ਜਗੁ ਪੈਰੀ ਪਾਇਆ।
ਕਾਮੁ ਕਰੋਧੁ ਵਿਰੋਧੁ ਹਰਿ ਲੋਭੁ ਮੋਹੁ ਅਹੰਕਾਰੁ ਤਜਾਇਆ।
ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਧਰਮੁ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਦ੍ਰਿੜਾਇਆ।
ਗੁਰ ਸਿਖ ਲੈ ਗੁਰਸਿਖੁ ਸਦਾਇਆ ॥ ੩ ॥

Pauṛī 3 (Gursikh kauṇ sadāvai)

Gurmukhi janamu sakārathā gursikh mili gur saraṇī āiā.
Ādi purakh ādesu kari saphal mūrati gur darasanu pāiā.
Pardakhaṇā ḍanḍaut kari masataku charaṇ kaval gur lāiā.
Satigur purakh daiālu hoi vāhigurū sachu mantr suṇāiā.
Sach rāsi raharāsi de pairīṅ pai jagu pairī pāiā.
Kāmu karodhu virodhu hari lobhu mohu ahankāru tajāiā.
Satu santokhu daiā dharamu nāmu dānu isanānu driṛāiā.
Gursikh lai gursikhu sadāiā.

***Pauṛī* 3 (Who may be called a Sikh of the Guru)**

The life of that *gurmukh* is fortunate who meeting some Sikh of the Guru has come to the shelter of the Guru. He bows before primeval Puruṣa (God) and becomes blest after having the sight of such a Guru. After circumambulation he bows on the lotus feet of Guru. Becoming kind, the Guru recites true mantra Vāhigurū for him. The Sikh with his capital of devotion falls at the feet of Guru and the whole world bows at his feet. God (the Guru) eradicates his lust, anger and resistence and gets his greed, infatuation and ego erased. Instead, the Guru makes him practise truth, contentment, dharma, name, charity and ablution. Adopting the teachings of the Guru, the individual is called a Sikh of the Guru.

ਪਉੜੀ ੪ (ਗੁਰਮੁਖ)

ਸਬਦਸੁਰਤਿਲਿਵਲੀਣੁ ਹੋਇ ਸਾਧਸੰਗਤਿ ਸਚਿਮੇਲਿ ਮਿਲਾਇਆ।
ਹੁਕਮ ਰਜਾਈ ਚਲਣਾ ਆਪੁ ਗਵਾਇ ਨ ਆਪੁ ਜਣਾਇਆ।
ਗੁਰ ਉਪਦੇਸੁ ਅਵੇਸੁ ਕਰਿ ਪਰਉਪਕਾਰਿ ਅਚਾਰਿ ਲੁਭਾਇਆ।
ਪਿਰਮ ਪਿਆਲਾ ਅਪਿਉ ਪੀ ਸਹਜ ਸਮਾਈ ਅਜਰੁ ਜਰਾਇਆ।
ਮਿਠਾ ਬੋਲਣੁ ਨਿਵਿ ਚਲਣੁ ਹਥਹੁ ਦੇ ਕੈ ਭਲਾ ਮਨਾਇਆ।
ਇਕ ਮਨਿ ਇਕੁ ਅਰਾਧਣਾ ਦੁਬਿਧਾ ਦੂਜਾ ਭਾਉ ਮਿਟਾਇਆ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਨਿਜ ਪਦੁ ਪਾਇਆ ॥ ੪ ॥

Pauṛī 4 (Gurmukh)

Sabad surati liv līṇu hoi sādh saṅgati sachi meli milāiā.
Hukam rajāī chalaṇā āpu gavāi na āpu jaṇāiā.
Gur upadesu avesu kari paraupakāri achāri lubhāiā.
Piram piālā apiu pī sahaj samāī ajaru jarāiā.
Miṭhā bolaṇu niv chalaṇu hathahu de kai bhalā manāiā.
Ik mani iku arādhaṇā dubidhā dūjā bhāu miṭāiā.
Gurmukhi sukh phal nij padu pāiā.

Pauṛī 4 (Gurmukh)

Absorbing consciousness into the Word, the *gurmukhs* meet at the true meeting centre of the holy congregation. They move in the will of the Lord and erasing their ego they do not make themselves to be noticed. Inspired by the teachings of Guru they always remain eager to undertake the acts of public weal. Quaffing the grand cup of the ineffable knowledge of the Lord and merging in equipoise, they bear the unbearable, ever-descending energy of the Lord. They speak sweetly, move humbly and giving donations wish every body well. Decimating their dubiety and sense of duality, they with single mind, adore that One Lord. *Gurmukhs*, know themselves in the form of the fruit of delight and attain the supreme bliss.

ਪਉੜੀ ੫ (ਗੁਰ ਸਿਖੀ)

ਗੁਰਸਿਖੀ ਬਾਰੀਕ ਹੈ ਖੰਡੇ ਧਾਰ ਗਲੀ ਅਤਿ ਭੀੜੀ।
ਓਥੈ ਟਿਕੈ ਨ ਭੁਣਹਣਾ ਚਲਿ ਨ ਸਕੈ ਉਪਰਿ ਕੀੜੀ।
ਵਾਲਹੁ ਨਿਕੀ ਆਖੀਐ ਤੇਲੁ ਤਿਲਹੁ ਲੈ ਕੋਲ੍ਹੂ ਪੀੜੀ।
ਗੁਰਮੁਖਿ ਵੰਸੀ ਪਰਮ ਹੰਸ ਖੀਰ ਨੀਰ ਨਿਰਨਉ ਚੁੰਜਿ ਵੀੜੀ।
ਸਿਲਾ ਅਲੂਣੀ ਚਟਣੀ ਮਾਣਕ ਮੋਤੀ ਚੋਗ ਨਿਵੀੜੀ।
ਗੁਰਮੁਖਿ ਮਾਰਗਿ ਚਲਣਾ ਆਸ ਨਿਰਾਸੀ ਝੀੜ ਉਝੀੜੀ।
ਸਹਜਿ ਸਰੋਵਰਿ ਸਚ ਖੰਡਿ ਸਾਧਸੰਗਤਿ ਸਚ ਤਖਤਿ ਹਰੀੜੀ।
ਚੜ੍ਹਿ ਇਕੀਹ ਪਤਿ ਪਉੜੀਆ ਨਿਰੰਕਾਰੁ ਗੁਰ ਸਬਦੁ ਸਹੀੜੀ।
ਗੁੰਗੈ ਦੀ ਮਿਠਿਆਈਐ ਅਕਥ ਕਥਾ ਵਿਸਮਾਦੁ ਬਚੀੜੀ।
ਗੁਰਮੁਖਿ ਸੁਖੁ ਫਲੁ ਸਹਜਿ ਅਲੀੜੀ ॥ ੫ ॥

Pauṛī 5 (Gur sikhī)

Gursikhī bārīk hai khaṇḍe dhār galī ati bhīṛī.
Othai ṭikai na bhuṇahaṇā chali na sakai upari kīṛī.
Vālahu nikī ākhīai telu tilahu lai kolhū pīṛī.
Gurmukhi vansī param hans khīr nīr niranau chuñji vīṛī.
Silā alūṇī chaṭaṇī māṇak motī chog nivīṛī.
Gurmukhi māragi chalaṇā ās nirāsī jhīṛ ujhīṛī.
Sahaji sarovari sach khaṇḍi sādh saṅgati sach takhati harīṛī.
Chaṛhi ikīh pati pauṛīā niraṅkāru gur sabadu sahīṛī.
Guṅgai dī mițhiāīai akath kathā visamādu bachīṛī.
Gurmukhi sukhu phalu sahaj alīṛī.

Pauṛī 5 (Sikhism)

The discipleship of the Guru is very subtle like sword edge and narrow alley. Mosquitos and ants cannot stand there. It is thinner than hair and as the oil of sesame is obtained after crushing it in the crusher with great difficulty, the discipleship of the Guru is not attained easily. *Gurmukhs* are descendants of swans and separate water from milk with their beak of thoughtfulness. Like licking of the saltless stone they pick up the rubies and jewels to eat. The *gurmukhs* repudiating all hopes and desires move on the way of detachment and tear down the veil of maya. Holy congregation, the abode of truth and throne of the true Lord is the *Mānasarovar* for the *gurmukhs*. Climbing the steps of non-duality they adopt the Word of the formless Guru. They enjoy His ineffable story like the enjoyment by a dumb person of the sweets. Through the natural devotion, the *gurmukhs* attain the fruit of delight.

ਪਉੜੀ ੬ (ਗੁਰ ਚਰਨ ਕਮਲ)

ਗੁਰਮੁਖਿ ਸੁਖਫਲ ਪਿਰਮ ਰਸੁ ਚਰਣੋਦਕੁ ਗੁਰ ਚਰਣ ਪਖਾਲੇ।
ਸੁਖ ਸੰਪੁਟ ਵਿਚਿ ਰਖਿ ਕੈ ਚਰਣ ਕਵਲ ਮਕਰੰਦ ਪਿਆਲੇ।
ਕਉਲਾਲੀ ਸੂਰਜ ਮੁਖੀ ਲਖ ਕਵਲ ਖਿੜਦੇ ਰਲੀਆਲੇ।
ਚੰਦ੍ਰ ਮੁਖੀ ਹੁਇ ਕੁਮੁਦਨੀ ਚਰਣ ਕਵਲ ਸੀਤਲ ਅਮੀਆਲੇ।
ਚਰਣ ਕਵਲ ਦੀ ਵਾਸਨਾ ਲਖ ਸੂਰਜ ਹੋਵਨਿ ਭਉਰ ਕਾਲੇ।
ਲਖ ਤਾਰੇ ਸੂਰਜਿ ਚੜ੍ਹਿ ਜਿਉ ਛਪਿ ਜਾਣਿ ਨ ਆਪ ਸਮ੍ਹਾਲੇ।
ਚਰਣ ਕਵਲ ਦਲਜੋਤਿ ਵਿਚਿ ਲਖ ਸੂਰਜਿ ਲੁਕਿ ਜਾਣਿ ਰਵਾਲੇ।
ਗੁਰਸਿਖ ਲੈ ਗੁਰਸਿਖ ਸੁਖਾਲੇ ॥ ੬ ॥

Pauṛī 6 (Gur charan kamal)

Gurmukhi sukh phal piram rasu charaṇodaku gur charaṇ pakhāle.
Sukh samputฺ vichi rakhi kai charan kaval makarand piāle.
Kaulālī sūraj mukhī lakh kaval khiṛade ralīāle.
Chandr mukhī hoi kumudanī charaṇ kaval sītal amīāle.
Charaṇ kaval dī vāsanā lakh sūraj hovani bhaur kāle.
Lakh tāre sūraji chaṛhi jiu chhapi jāṇi na āp samhāle.
Charaṇ kaval dalajoti vichi lakh sūraji luki jāni ravāle.
Gur sikh lai gur sikh sukhāle.

Pauṛī 6 (Lotus feet of Guru)

Gurmukhs having the desire of the fruits of delight with all love wash the feet of the Guru. They make cups of the nectar of lotus feet and quaff it with complete delight. Considering the feet of the Guru as sun they blossom like lotus. Again becoming water-lily attracted towards moon, they enjoy nectar from the lotus feet. To have the fragrance of the lotus feet many suns become black bees. When the sun rises, myriad stars, unable to maintain themselves, hide. Likewise with the light of petals of lotus feet, myriad suns are concealed. Receiving the teaching of the Guru, the disciples have themselves become the house of all pleasures.

ਪਉੜੀ ੭ (ਏਕਤਾ ਪਰ ਦ੍ਰਿਸ਼ਟਾਂਤ)

ਚਾਰਿ ਵਰਨਿ ਇਕ ਵਰਨ ਕਰਿ ਵਰਨ ਅਵਰਨ ਤਮੋਲ ਗੁਲਾਲੇ।
ਅਸਟ ਧਾਤੁ ਇਕੁ ਧਾਤੁ ਕਰਿ ਵੇਦ ਕਤੇਬ ਨ ਭੇਦੁ ਵਿਚਾਲੇ।
ਚੰਦਨ ਵਾਸੁ ਵਣਾਸੁਪਤਿ ਅਫਲ ਸਫਲ ਵਿਚਿ ਵਾਸੁ ਬਹਾਲੇ।
ਲੋਹਾ ਸੁਇਨਾ ਹੋਇ ਕੈ ਸੁਇਨਾ ਹੋਇ ਸੁਗੰਧਿ ਵਿਖਾਲੇ।
ਸੁਇਨੇ ਅੰਦਰਿ ਰੰਗ ਰਸ ਚਰਣਾਮਿਤ ਅੰਮ੍ਰਿਤੁ ਮਤਵਾਲੇ।
ਮਾਣਕ ਮੋਤੀ ਸੁਇਨਿਅਹੁ ਜਗ ਜੋਤਿ ਹੀਰੇ ਪਰਵਾਲੇ।
ਦਿਬ ਦੇਹ ਦਿਬਦਿਸਟਿ ਹੋਇ ਸਬਦ ਸੁਰਤਿ ਦਿਬਜੋਤਿ ਉਜਾਲੇ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਰਸਿਕ ਰਸਾਲੇ ॥ ੭ ॥

Pauṛī 7 (Ekatā par drisaṭānt)

Chāri varani ik varan kari varan avaran tamol gulāle.
Asaṭ dhātu iku dhātu kari ved katab na bhedu vichāle.
Chandan vāsu vaṇāsupati aphal saphaḷ vichi vāsu bahāle.
Lohā suinā hoi kai suinā hoi sugandhi vikhāle.
Suine andari raṅg ras charaṇāmrit amritu matavāle.
Māṇak motī suiniahu jag joti hīre paravāle.
Dib deh dib disaṭi hoi sabad surati dib joti ujāle.
Gurmukhi sukh phalu rasik rasāle.

***Pauṛī* 7 (Example for unity)**

As in betel leaf all the colours mix and become one red colour, likewise mixing all the varnas one Sikh has been created. Eight metals mixing up make one metal (alloy); similarly there is no difference among Vedas and the Katebas (the semitic scriptures). The sandal perfumes the whole vegegtation whether it is devoid of fruit or full of fruit. Touching the philosopher's stone, iron becoming gold, again points towards its further beauty (of making itself useful for the needy ones). Then in gold in the form of *gurmukh,* the colour (of Name) and elixir (of love) enter and he becomes carefree of the world around. Now all the qualities of rubies, pearls, diamonds emerge in that gold-gurmukh. Becoming divine body and divine sight the consciousness of *gurmukh* concentrates on the light of the divine Word. Thus, adopting the delight of devotion, the *gurmukhs* become full of many delights.

ਪਉੜੀ ੮ (ਗੁਰਮੁਖਾਂ ਦੀ ਪ੍ਰੀਤਿ)

ਪਿਰਮ ਪਿਆਲਾ ਸਾਧਸੰਗ ਸਬਦ ਸੁਰਤਿ ਅਨਹਦ ਲਿਵ ਲਾਈ।
ਧਿਆਨੀ ਚੰਦ ਚਕੋਰਗਤਿ ਅੰਮ੍ਰਿਤ ਦ੍ਰਿਸਟਿ ਸ੍ਰਿਸਟਿ ਵਰਸਾਈ।
ਘਨਹਰ ਚਾਤ੍ਰਿਕ ਮੋਰ ਜਿਉ ਅਨਹਦ ਧੁਨਿ ਸੁਣਿ ਪਾਇਲ ਪਾਈ।
ਚਰਣ ਕਵਲ ਮਕਰੰਦ ਰਸਿ ਸੁਖ ਸੰਪੁਟ ਹੋਇ ਭਵਰੁ ਸਮਾਈ।
ਸੁਖ ਸਾਗਰ ਵਿਚ ਮੀਨ ਹੋਇ ਗੁਰਮੁਖਿ ਚਾਲਿ ਨ ਖੋਜਖੁਜਾਈ।
ਅਪਿਓ ਪੀਅਣੁ ਨਿਝਰ ਝਰਣ ਅਜਰੁ ਜਰਣ ਨ ਅਲਖੁ ਲਖਾਈ।
ਵੀਹ ਇਕੀਹ ਉਲੰਘਿ ਕੈ ਗੁਰਸਿਖ ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਾਈ।
ਵਾਹਿਗੁਰੂ ਵਡੀ ਵਡਿਆਈ ॥ ੮ ॥

Pauṛī 8 (Gurmukhāṅ dī prīti)

Piram piālā sādh saṅg sabad surati anahad liv lāī.
Dhiānī chand chakor gati amrit drisaṭi srisaṭi varasāī.
Ghanahar chātrik mor jiu anahad dhuni suṇi pāil pāī.
Charaṇ kaval makarand rasi sukh sampuṭ hui bhavaru samāī.
Sukh sāgar vichi mīn hoi gurmukhi chāli na khoj khujāī.
Apio pīaṇu nijhar jharaṇ ajaru jaraṇ na alakhu lakhāī.
vīh ikīh ulaṅghi kai gursikh gurmukhi sukh phalu pāī.
Vāhigurū vaḍī vaḍiāī.

Pauṛī 8 (Love of the *gurmukhs*)

Quaffing the cup of love in the holy congregation, the Sikhs of Guru absorb their consciousness in the Word. As the bird *chakor* meditates on moon to enjoy cool, from their sight also pours the nectar. Listening to the roar of clouds they dance like rain bird and peacock. To taste the nectar of the lotus feet they turn themselves into the black bee and become one with the storehouse of delight (of the Lord). The way of the *gurmukhs* is not known to any body; they like fish live in the ocean of happiness. They drink nectar; from them gush forth the springs of nectar; they assimilate the unbearable but still they donot make them noticed by any one. Going across all the stages (of three dimensional nature-*prakṛti*) they attain the fruits of delights. Wondrous is the Vāhigurū whose greatness is grand.

ਪਉੜੀ ੯ (ਗੁਰ ਪ੍ਰੀਤੀ)

ਕਛੂ ਆਂਡਾ ਧਿਆਨੁ ਧਰਿ ਕਰਿ ਪਰਪਕੁ ਨਦੀ ਵਿਚਿ ਆਣੈ ।
ਕੂੰਜ ਰਿਦੈ ਸਿਮਰਣੁ ਕਰੈ ਲੈ ਬਚਾ ਉਡਦੀ ਅਸਮਾਣੈ ।
ਬਤਕ ਬਚਾ ਤੁਰਿਤੁਰੈ ਜਲ ਥਲ ਵਰਤੈ ਸਹਜਿ ਵਿਡਾਣੈ ।
ਕੋਇਲ ਪਾਲੈ ਕਾਵਣੀ ਮਿਲਦਾ ਜਾਇ ਕੁਟੰਬਿ ਸਿਞਾਣੈ ।
ਹੰਸ ਵੰਸੁ ਵਸਿ ਮਾਨਸਰਿ ਮਾਣਕ ਮੋਤੀ ਚੋਗ ਚੁਗਾਣੈ ।
ਗਿਆਨ ਧਿਆਨਿ ਸਿਮਰਣ ਸਦਾ ਸਤਿਗੁਰੁ ਸਿਖੁ ਰਖੈ ਨਿਰਬਾਣੈ ।
ਭੂਹ ਭਵਿਖਹੁ ਵਰਤਮਾਨ ਤ੍ਰਿਭਵਣ ਸੋਝੀ ਮਾਣੁ ਨਿਮਾਣੈ ।
ਜਾਤੀ ਸੁੰਦਰ ਲੋਕੁ ਨ ਜਾਣੈ ॥ ੯ ॥

Pauṛī 9 (Gurū prīti)

Kachhū āṇḍā dhiānu dhari kari parapaku nadī vichi āṇai.
Kūñj ridai simaraṇu karai lai bachā uḍadī asamāṇai.
Batak bachā turiturai jal thal varatai sahaji viḍāṇai.
Koil pālai kāvaṇī miladā jāi kuṭambi siñāṇai.
Hans vansu vasi mānasari māṇak motī chog chugāṇai.
Giān dhiāni simaraṇi sadā satiguru sikhu rakhai nirabāṇai.
Bhūh dhavikhahu varatamān tribhavaṇ sojhī māṇu nimāṇai.
Jātī sundar loku na jāṇai.

Pauṛī 9 (Love for the Guru)

Tortoise lays its eggs in the sands but having full care of them on their maturity, it brings them into the river. The florican also under its full care makes its off spring fly in the sky. The swan also in its very natural way teaches its young ones to move on water as well as on earth. The crow maintains the offsprings of cuckoo but as and when they grow up, they, indentifying the voice of their mother, go and meet her. The progeny of swans learn to pick up pearls while living in the Mānasarovar, the sacred tank. Giving the technique of knowledge, meditation and rememberance to the Sikh, the Guru liberates him for ever. The Sikh now knows the future, present and past but he gets honours by becoming humble. The ilk of the *gurmukhs* is grand but people donot know this fact.

ਪਉੜੀ ੧੦ (ਗੁਰਸਿਖਾਂ ਦੀ ਵਿਸ਼ੇਸ਼ਤਾ)

ਚੰਦਨ ਵਾਸੁ ਵਣਾਸਪਤਿ ਬਾਵਨ ਚੰਦਨਿ ਚੰਦਨੁ ਹੋਈ।
ਫਲ ਵਿਣੁ ਚੰਦਨੁ ਬਾਵਨਾ ਆਦਿ ਅਨਾਦਿ ਬਿਅੰਤੁ ਸਦੋਈ।
ਚੰਦਨੁ ਬਾਵਨ ਚੰਦਨਹੁ ਚੰਦਨ ਵਾਸੁ ਨ ਚੰਦਨੁ ਕੋਈ।
ਅਸਟੁਧਾਤੁ ਇਕੁ ਧਾਤੁ ਹੋਇ ਪਾਰਸ ਪਰਸੇ ਕੰਚਨੁ ਜੋਈ।
ਕੰਚਨ ਹੋਇ ਨ ਕੰਚਨਹੁ ਵਰਤਮਾਨ ਵਰਤੈ ਸਭਿ ਲੋਈ।
ਨਦੀਆ ਨਾਲੇ ਗੰਗ ਸੰਗਿ ਸਾਗਰ ਸੰਗਮਿ ਖਾਰਾ ਸੋਈ।
ਬਗੁਲਾ ਹੰਸੁ ਨ ਹੋਵਈ ਮਾਨਸਰੋਵਰਿ ਜਾਇ ਖਲੋਈ।
ਵੀਹਾਂ ਦੈ ਵਰਤਾਰੈ ਓਈ ॥ ੧੦ ॥

Pauṛī 10 (Gursikh dī viśeṣatā)

Chandan vāsu vaṇāsapati bāvan chandani chandanu hoī.
Phal viṇu chandanu bāvanā ādi anādi biantu sadoī.
Chandanu bāvan chandanahu chandan vāsu na chanḍanu koī.
Asaṭu dhātu iku dhātu hoi pāras parase kañchanu joī.
Kañchan hoi na kanchanahu varatamān varatai sabhi loī.
Nadīā nāle Gaṅg saṅgi sāgar saṅgami khārā soī.
Bagulā haṅsu na hovaī Mānasarovari jāi khaloī
Vīhāṅ dai varatārai oī.

***Pauṛī* 10 (Especiality of the Sikh of Guru)**

With the fragrance of sandal wood the whole vegetation becomes sandal. Though itself the sandal is without fruit but it is always considered as costly. But the plant which becomes sandal through the fragrance of sandal cannot make any other plant sandal. Eight metals touching the philosopher's stone become gold but that gold cannot produce gold further. This all is performed in the present only (but the Sikh of Guru makes many like himself; they further become competent to transform others also into Sikh way of life). Rivers, streams and even Ganges become brackish in the company of ocean. The crane never becomes swan even if it sits at Mānasarovar. It so happens because an ordinary person remains always involved in the counts of twenties and more i.e. money.

ਪਉੜੀ ੧੧ (ਹੋਰ ਦ੍ਰਿਸ਼ਟਾਂਤ)

ਗੁਰਮੁਖਿ ਇਕੀਹ ਪਉੜੀਆਂ ਗੁਰਮੁਖਿ ਸੁਖਫਲੁ ਨਿਜ ਘਰਿ ਭੋਈ।
ਸਾਧਸੰਗਤਿ ਹੈ ਸਹਜ ਘਰਿ ਸਿਮਰਣੁ ਦਰਸਿ ਪਰਸਿ ਗੁਣ ਗੋਈ।
ਲੋਹਾ ਸੁਇਨਾ ਹੋਇ ਕੈ ਸੁਇਨਿਅਹੁ ਸੁਇਨਾ ਜਿਉਂ ਅਵਿਲੋਈ।
ਚੰਦਨੁ ਬੋਹੈ ਨਿੰਮੁ ਵਣੁ ਨਿੰਮਹੁ ਚੰਦਨੁ ਬਿਰਖੁ ਪਲੋਈ।
ਗੰਗੋਦਕ ਚਰਣੋਦਕਹੁ ਗੰਗੋਦਕ ਮਿਲਿ ਗੰਗਾ ਹੋਈ।
ਕਾਗਹੁ ਹੰਸੁ ਸੁਵੰਸੁ ਹੋਇ ਹੰਸਹੁ ਪਰਮ ਹੰਸੁ ਵਿਰਲੋਈ।
ਗੁਰਮੁਖਿ ਵੰਸੀ ਪਰਮ ਹੰਸੁ ਕੂੜੁ ਸਚੁ ਨੀਰੁ ਖੀਰੁ ਵਿਲੋਈ।
ਗੁਰ ਚੇਲਾ ਚੇਲਾ ਗੁਰ ਹੋਈ ॥ ੧੧ ॥

Pauṛī 11 (Hor drisaṭānt)

Gurmukhi ikīh pauṛīāṅ gurmukhi sukhphalu nij ghari bhoī.
Sādh saṅgati hai sahaj ghari simaraṇu darasi parasi guṇ goī.
Lohā suinā hoi kai suiniahu suinā jiuṅ aviloī.
Chandanu bohai nimmu vaṇu nimmahu chandanu birakh paloī.
Gaṅgodak charaṇodakahu Gaṅgodak mili Gaṅgā hoī.
Kāgahu haṅsu suvaṅsu hoi hansahu param haṅsu viraloī.
Gurmukhi vaṅsī param haṅsu kūṛu sachu nīru khīru viloī.
Gur chelā chela gur hoī.

Pauṛī 11 (More examples)

Crossing the stairs of identities, the *gurmukh* under the guidance of the Guru comes to reside in his own true nature. Holy congregation, the source of remembrance of the Lord, His sight and touch, is the abode of equipoise. Holy congregation is such a gold whose ingredients, i.e. people therein, once known for their qualities of iron have now become gold and are seen as gold. Even margosa tree, *Azadirachta indica,* becomes sandal in the company of sandal tree. Water made dirty by feet also becomes pure when it meets the Ganges. Any crow of good breed may become swan but rare is the swan which becomes supreme swan of rare and highest order. Born in the family of *gurmukh* is the *paramhans* (man of highest spiritual order), who separates milk and water of truth and falsehood by his discerning wisdom. (In the holy congregation) the disciple is the Guru and the Guru (most humbly) becomes disciple.

ਪਉੜੀ ੧੨ (ਗੁਰ ਸਿੱਖ ਸੰਧੀ)

ਕਛੂ ਬਚਾ ਨਦੀ ਵਿਚਿ ਗੁਰਸਿਖ ਲਹਰਿ ਨ ਭਵਜਲੁ ਬਿਆਪੈ।
ਕੂੰਜ ਬਚਾ ਲੈਇ ਉਡਰੈ ਸੁੰਨਿ ਸਮਾਧਿ ਅਗਾਧਿ ਨ ਜਾਪੈ।
ਹੰਸੁ ਵੰਸੁ ਹੈ ਮਾਨਸਰਿ ਸਹਜ ਸਰੋਵਰਿ ਵਡ ਪਰਤਾਪੈ।
ਬਤਕ ਬਚਾ ਕੋਇਲੈ ਨੰਦ ਨੰਦਨ ਵਸੁਦੇਵ ਮਿਲਾਪੈ।
ਰਵਿ ਸਸਿ ਚਕਵੀ ਤੈ ਚਕੋਰ ਸਿਵ ਸਕਤੀ ਲੰਘਿ ਵਰੈ ਸਰਾਪੈ।
ਅਨਲ ਪੰਖਿ ਬਚਾ ਮਿਲੈ ਨਿਰਾਧਾਰ ਹੋਇ ਸਮਝੈ ਆਪੈ।
ਗੁਰਸਿਖ ਸੰਧਿ ਮਿਲਾਵਣੀ ਸਬਦੁ ਸੁਰਤਿ ਪਰਚਾਇ ਪਛਾਪੈ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਥਾਪਿ ਉਥਾਪੈ ॥ ੧੨ ॥

Pauṛī 12 (Gur sikh-sandhī)

Kachhū bachā nadī vichi gursikh lahari na bhavajal biāpai.
Kūñj bachā laii uḍarai sunni samādhi agādhi na jāpai.
Hansu vansu hai mānasari sahaj sarovari vaḍ paratāpai.
Batak bachā koilai nand nandan Vasudev milāpai.
Ravi sasi chakavī tai chakor Siv sakatī laṅghi varai sarāpai.
Anal paṅkhi bachā milai nirādhār hoi samajhai āpai.
Gursikh sandhi milāvaṇī sabadu surati parachāi pachhāpai.
Gurmukhi sukh phalu thāpi uthāpai.

Pauṛī 12 (Wisdom of Gurmukh)

As the offsprings of tortoise are not affected by sea waves so is the case of the Sikhs of Guru; they are not influenced by the waves of the world ocean. Florican bird flies comfortably along with its offsprings in the sky but the sky does not look abysmal to it. The progeny of swans reside in the all potent Mānasarovar. The goose and nightingale separate their progeny from hens and crows respectively and though living among milkman Kṛṣṇa ultimately went to Vasudev; likewise, the *gurmukh* giving up all the evil propensities goes to merge in the holy congregation. As the female ruddy sheldrake and redlegged partridge meet sun and moon respectively *gurmukh* also crossing the maya of Śiva and Śakti attains the highest state of equipoise. The *anal* bird recognises its offspring even without any basis for its identification. Same is the state of Sikh who merging his consciousness in the Word, identifies the true love (of the Lord). The *gurmukhs* identify and establish the fruits of delight.

ਪਉੜੀ ੧੩ (ਪਹਿਲੀ ਪਾਤਿਸ਼ਾਹੀ ਦੇ ਸਿਖਾਂ ਦੀ ਨਾਮਾਵਲੀ)
ਤਾਰੂ ਪੋਪਟੁ ਤਾਰਿਆ ਗੁਰਮੁਖਿ ਬਾਲ ਸੁਭਾਇ ਉਦਾਸੀ।
ਮੂਲਾ ਕੀੜੁ ਵਖਾਣੀਐ ਚਲਿਤੁ ਅਚਰਜ ਲੁਭਿਤ ਗੁਰਦਾਸੀ।
ਪਿਰਥਾ ਖੇੜਾ ਸੋਇਰੀ ਚਰਨ ਸਰਣ ਸੁਖ ਸਹਜਿ ਨਿਵਾਸੀ।
ਭਲਾ ਰਬਾਬੁ ਵਜਾਇੰਦਾ ਮਜਲਸ ਮਰਦਾਨਾ ਮੀਰਾਸੀ।
ਪਿਰਥੀ ਮਲੁ ਸਹਗਲੁ ਭਲਾ ਰਾਮਾ ਡਿਡੀ ਭਗਤਿ ਅਭਿਆਸੀ।
ਦਉਲਤ ਖਾਂ ਲੋਦੀ ਭਲਾ ਹੋਆ ਜਿੰਦ ਪੀਰੁ ਅਬਿਨਾਸੀ।
ਮਾਲੋ ਮਾਂਗਾ ਸਿਖ ਦੁਇ ਗੁਰਬਾਣੀ ਰਸਿ ਰਸਿਕ ਬਿਲਾਸੀ।
ਸਨਮੁਖਿ ਕਾਲੂ ਆਸ ਧਾਰ ਗੁਰਬਾਣੀ ਦਰਗਹ ਸਾਬਾਸੀ।
ਗੁਰਮਤਿ ਭਾਉ ਭਗਤਿ ਪਰਗਾਸੀ ॥ ੧੩ ॥

Pauṛī 13 (Pahilī pātisāhī de sikhāṅ dī nāmāvalī)
Tārū popaṭu tāriā gurmukhi bāl subhāi udāsī.
Mūlā kīṛu vakhāṇīai chalitu acharaj lubhit gurdāsī.
Pirathā kheḍā soirī charan saraṇ sukh sahaji nivāsī.
Bhalā rabāb vajāindā majalas Maradānā mīrāsī.
Pirathī malu sahagalu bhalā Rāmā ḍiḍī bhagati abhiāsī.
Daulat khāṅ lodī bhalā hoā jind pīru abināsi.
Mālo Māṅgā Sikh dui gurbāṇi rasi rasik bilāsī.
Sanamukhi Kālū ās dhār gurbāṇī daragah sābāsī.
Gurmati bhau bhagati paragāsī.

Pauṛī 13 (Inventory of the names of the Sikhs of Guru Nānak)

From the very childhood detached natured Tāru, a Sikh of *popat* clan, was liberated (by Guru Nānak). One Mūlā of a wonderful nature was there; he would conduct as the servant of the servants of Guru. Pirtha and Kheḍā of *soini* caste also got merged in equipoise because of the shelter of the feet of Guru. Mardānā, the bard and witty person and a good player of Rabāb in assemblies was a disciple of Guru Nānak. Pirthī Mal of Sehgal caste and Rāmā, the devotee of Ḍiḍī caste were of detached nature. Daulat Khān Lodhī was a nice person who later on came to be known living *pīr*, the spiritualist. Mālo and Māṅgā were two Sikhs who would remain always absorbed in the joy of Gurbāṇī, the holy hymns. Kālū, the Kshtriya, having many wishes and desires in his heart came to the Guru and under the influence of Gurbāṇī, got regards in the court of the Lord. The wisdom of the Guru, i.e. the Gurmat, spread the loving devotion all around.

ਪਉੜੀ ੧੪ (ਸਿਖ ਨਾਮ ਮਾਲਾ)

ਭਗਤੁ ਜੋ ਭਗਤਾ ਓਹਰੀ ਜਾਪੂਵੰਸੀ ਸੇਵ ਕਮਾਵੈ ।
ਸੀਹਾਂ ਉਪਲੁ ਜਾਣੀਐ ਗਜਣੁ ਉਪਲੁ ਸਤਿਗੁਰ ਭਾਵੈ ।
ਮੈਲਸੀਹਾਂ ਵਿਚਿ ਆਖੀਐ ਭਾਗੀਰਥੁ ਕਾਲੀ ਗੁਣ ਗਾਵੈ ।
ਜਿਤਾ ਰੰਧਾਵਾ ਭਲਾ ਹੈ ਬੂੜਾ ਬੁਢਾ ਇਕ ਮਨਿ ਧਿਆਵੈ ।
ਫਿਰਣਾ ਖਹਿਰਾ ਜੋਧੁ ਸਿਖੁ ਜੀਵਾਈ ਗੁਰੁ ਸੇਵ ਸਮਾਵੈ ।
ਗੁਜਰੁ ਜਾਤਿ ਲੁਹਾਰੁ ਹੈ ਗੁਰ ਸਿਖੀ ਗੁਰਸਿਖ ਸੁਣਾਵੈ ।
ਨਾਈ ਧਿੰਙੁ ਵਖਾਣੀਐ ਸਤਿਗੁਰ ਸੇਵਿ ਕੁਟੰਬੁ ਤਰਾਵੈ ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਅਲਖੁ ਲਖਾਵੈ ॥ ੧੪ ॥

Pauṛī 14 (Sikh nām-mālā)

Bhagatu jo Bhagatā oharī jāpūvansī sev kamāvai.
Sīhāṅ upalu jaṇīai Gajaṇu upalu satigur bhāvai.
Mailsīhāṅ vichi akhīai Bhāgīṛathu kālī guṇ gāvai.
Jitā randhāvā bhalā hai Būṛā Buḍḍā ik mani dhiāvai.
Phiraṇā khahirā Jodhu sikhu Jīvāī guru sev samāvai.
Gujaru jāti luhāru hai gur sikhī gursikh suṇāvai.
Nāī dhīṅṅu vakhāṇīai satigur sevi kuṭambu tarāvai.
Gurmukhi sukh phalu alakhu lakhāvai.

***Pauṛī* 14 (Sikh name inventory)**

A devotee named Bhagatā of Oharī caste and Bhagat of Jāpū family were two Sikhs who would always go on serving (the Guru). Sīhāṅ, the Uppal, and an other devotee of Uppal caste were very dear to the true Guru. One Bhagīrath of Malsīhāṅ town was there who earlier was a devotee of Kālī, the goddess. Jitā of Randhāvā caste was also a fine Sikh and Bhāī Buḍḍhā, whose earlier name was Būṛā, would remember the Lord with single devotion. Bhāī Phiranā of Khaira caste, Jodh and Jīvā always remained absorbed in the service of Guru. One Lohār caste Sikh named Gujjar was there who would preach Sikhism to the Sikhs of Guru. Dhiṅgā, the barber, serving the Guru got his whole family liberated. The *gurmukhs* having sight of the Lord themselves, make others also to have the same glimpse.

ਪਉੜੀ ੧੫ (ਦੂਸਰੀ ਪਾਤਸ਼ਾਹੀ ਦੇ ਸਿੱਖ)
ਪਾਰੋ ਜੁਲਕਾ ਪਰਮਹੰਸੁ ਪੂਰੈ ਸਤਿਗੁਰ ਕਿਰਪਾ ਧਾਰੀ।
ਮਲੂਸਾਹੀ ਸੂਰਮਾ ਵਡਾ ਭਗਤੁ ਭਾਈ ਕੇਦਾਰੀ।
ਦੀਪਾ ਦੇਊ ਨਰਾਇਣਦਾਸੁ ਬੂਲੇ ਦੇ ਜਾਈਐ ਬਲਿਹਾਰੀ।
ਲਾਲ ਸੁ ਲਾਲੂ ਬੁਧਿਵਾਨ ਦੁਰਗਾ ਜੀਵਦ ਪਰਉਪਕਾਰੀ।
ਜਗਾ ਧਰਣੀ ਜਾਣੀਐ ਸੰਸਾਰੂ ਨਾਲੇ ਨਿਰੰਕਾਰੀ।
ਖਾਨੂ ਮਾਈਆ ਪਿਉ ਪੁਤੁ ਹੈਂ ਗੁਣ ਗਾਹਕ ਗੋਵਿੰਦ ਭੰਡਾਰੀ।
ਜੋਧੁ ਰਸੋਈਆ ਦੇਵਤਾ ਗੁਰ ਸੇਵਾ ਕਰਿ ਦੁਤਰੁ ਤਾਰੀ।
ਪੂਰੈ ਸਤਿਗੁਰ ਪੈਜ ਸਵਾਰੀ ॥ ੧੫ ॥

Pauṛī 15 (Dūsarī pātaśāhī de sikh)
Pāro julakā param hansu pūrai satigur kirapā dhārī.
Malūsāhī sūramā vaḍā bhagatu bhāī Kedārī.
Dīpā Deū Narāiṇdāsu Būlẹ de jāīai balihārī.
Lāl su Lālū budhivān Duragā Jīvad paraupakārī.
Jagā dharaṇī jaṇīai Sansārū nāle nirankārī.
Khānū māīā piu putu hain guṇ gāhak Govind bhaṇḍārī.
Jodhu rasoīā devatā gur sevā kari dutaru tārī.
Pūrai satigur paij savārī.

Pauṛī 15 (Sikhs of the second Guru)

A Sikh of high order (*paramhans*) Bhāī Pāro was there of Julkā caste on whom the Guru was full of grace. Sikh named Mallū was very brave and Bhāī Kedārā was a great devotee. I am sacrifice unto Bhāī Dev, Bhāī Narāyan Dās Bhāī Būlā and Bhāī Dīpā. Bhāī Lālū, Bhāī Durgā and Jivandā were gems among the wisemen and, all the three were altruists. Jaggā was of Dharaṇī subscaste and Sansārū was one with the formless Lord. Khānū and Mayyā were father and son and Govind of Bhaṇḍārī sub caste was an appreciator of the meritorious ones. Jodh, the cook, served the Guru and swam across the world ocean. The perfect Guru maintained their honour.

ਪਉੜੀ ੧੬ (ਤੀਸਰੀ ਪਾਤਸ਼ਾਹੀ ਦੇ ਸਿੱਖਾਂ ਦੀ ਡੱਲੇ ਵਾਸੀ ਸੰਗਤਿ)

ਪਿਰਥੀ ਮਲੁ ਤੁਲਸਾ ਭਲਾ ਮਲਣੁ ਗੁਰ ਸੇਵਾ ਹਿਤਕਾਰੀ।
ਰਾਮੂ ਦੀਪਾ ਉਗ੍ਰਸੈਣੁ ਨਾਗਉਰੀ ਗੁਰ ਸਬਦ ਵੀਚਾਰੀ।
ਮੋਹਣੁ ਰਾਮੂ ਮਹਤਿਆ ਅਮਰੂ ਗੋਪੀ ਹਉਮੈ ਮਾਰੀ।
ਸਾਹਾਰੂ ਗੰਗੂ ਭਲੇ ਭਾਗੂ ਭਗਤੁ ਭਗਤਿ ਹੈ ਪਿਆਰੀ।
ਖਾਨੁ ਛੁਰਾ ਤਾਰੂ ਤਰੇ ਵੇਗਾ ਪਾਸੀ ਕਰਣੀ ਸਾਰੀ।
ਉਗਰੂ ਨੰਦੂ ਸੂਦਨਾ ਪੂਰੋ ਝਟਾ ਪਾਰਿ ਉਤਾਰੀ।
ਮਲੀਆ ਸਾਹਾਰੂ ਭਲੇ ਛੀਂਬੇ ਗੁਰ ਦਰਗਹ ਦਰਬਾਰੀ।
ਪਾਂਧਾ ਬੂਲਾ ਜਾਣੀਐ ਗੁਰਬਾਣੀ ਗਾਇਣੁ ਲੇਖਾਰੀ।
ਡਲੇ ਵਾਸੀ ਸੰਗਤਿ ਭਾਰੀ ॥ ੧੬ ॥

Pauṛī 16 (Tīsarī pātaśāhī de sikhāṅ dī Ḍallevāsī saṅgati)

Pirathī malu Tulasā bhalā malaṇu gur sevā hitakārī.
Rāmū Dīpā Ugrasaiṇu Nāgaurī gur sabad vīchārī.
Mohaṇu Rāmū Mahatiā Amarū Gopī haumai mārī.
Sāhārū Gaṅgū bhale Bhāgū bhagatu bhagati hai piārī.
Khānu Chhurā Tārū tare Vegā pāsī karaṇī sārī.
Ugarū Nandū Sūdanā Pūro jhaṭā pāri utārī.
Maliā Sāhārū bhale Chhīmbe gur daragah darabārī.
Pāndhā Būlā jaṇīai gurbānī gāiṇu lekhārī.
Ḍale vāsī saṅgati bhārī.

Pauṛī 16 (Dallā assembly of the third Guru)

Pirathī Mal, Tulasā Bhallā and Malhaṇ were devoted to the service of the Guru. Rāmū, Dīpā, Ugarsaiṇ, Nāgorī would concentrate upon the word of Guru. Mohan, Rāmū, the Mehtā, Amaru and Gopi had erased their sense of ego. To Sahāru and Gāṅgū of Bhallā caste and to Bhāgū, the devotee, the devotion of the Lord was very dear. Khānu, Chhurā, Tārū, had swum (the world ocean). Many courtiers of the Guru's court such as Mallīā, Sāhārū, Bhallās and calico-printers have happened. Pāndhā and Būlā are known as the singer and writer of the hymns of the Guru. Grand was the assemblage of Ḍallā inhabitants.

ਪਉੜੀ ੧੭ (ਚਉਥੀ ਪਾਤਸ਼ਾਹੀ ਦੇ ਸੱਭਰਵਾਲ ਸਿੱਖ)
ਸਨਮੁਖ ਭਾਈ ਤੀਰਥਾ ਸਭਰਵਾਲ ਸਭੇ ਸਿਰਦਾਰਾ।
ਪੂਰੋ ਮਾਣਕ ਚੰਦੁ ਹੈ ਬਿਸਨਦਾਸੁ ਪਰਵਾਰ ਸਧਾਰਾ।
ਪੁਰਖੁ ਪਦਾਰਥ ਜਾਣੀਐ ਤਾਰੂ ਭਾਰੂ ਦਾਸੁ ਦੁਆਰਾ।
ਮਹਾਂ ਪੁਰਖੁ ਹੈ ਮਹਾਨੰਦੁ ਬਿਧੀਚੰਦ ਬੁਧਿ ਬਿਮਲ ਵੀਚਾਰਾ।
ਬਰ੍ਹਮ ਦਾਸੁ ਹੈ ਖੋਟੜਾ ਡੂੰਗਰੁ ਦਾਸੁ ਭਲੇ ਤਕਿਆਰਾ।
ਦੀਪਾ ਜੇਠਾ ਤੀਰਥਾ ਸੈਸਾਰੂ ਬੂਲਾ ਸਚਿਆਰਾ।
ਮਾਈਆ ਜਾਪਾ ਜਾਣੀਅਨਿ ਨਈਆ ਖੁਲਰ ਗੁਰੂ ਪਿਆਰਾ।
ਤੁਲਸਾ ਵਹੁਰਾ ਜਾਣੀਐ ਗੁਰ ਉਪਦੇਸ ਅਵੇਸ ਅਚਾਰਾ।
ਸਤਿਗੁਰ ਸਚੁ ਸਵਾਰਣਹਾਰਾ ॥ ੧੭ ॥

Pauṛī 17 (Chauthī pātaśāhī de sabharavāl sikh)
Sanamukh bhāī Tīrathā sabharavāl sabhe siradārā.
Pūro Māṇak chandu hai Bisan dāsu paravār sadhārā.
Purakhu padārath jāṇīai Tārū Bhārū dāsu duārā.
Mahāṅ purakhu hai Mahānandu Bidhī Chand budhi bimal vīchārā.
Barham dāsu hai khoṭaṛā Ḍūṅgarudāsu bhale takiārā.
Dīpā Jeṭhā Tīrathā Saisārū Būlā sachiārā.
Māīā Jāpā jāṇīani Naīā khular gurū piārā.
Tulasā vahurā jāṇīai gur upades aves achārā.
Satigur sachu savāraṇahārā.

Pauṛī 17 (Sabharval Sikhs of the fourth Guru)

Bhāī Tīrthā was the leader among all the Sikhs of Sabharvāl sub-caste. Bhāī Pīro, Māṇik Chand and Biśan Dās have become base of the whole family i.e. they have got liberated the whole family. Tārū, Bhārū Dās, the Sikhs at the door of the Guru are held as ideals for all the Sikhs. Mahānand is a great man and Bidhī Chand has a pious wisdom. Brahm Dās is of Khoṭṛā caste and Ḍūṅgar Dās is known as Bhallā. Others are Dīpā, Jeṭhā, Tirathā, Saisāru and Būlā whose conduct is truthful. Māīā, Jāpā and Naīā are known to have come from Khullar sub-caste. Tulasā Bohrā is known as insipired by the teachings of the Guru. The true Guru alone chisels one and all.

ਪਉੜੀ ੧੮ (ਪੰਜਵੀਂ ਪਾਤਿਸ਼ਾਹੀ ਦੇ ਸਿਖ)

ਪੁਰੀਆ ਚੂਹੜ ਚਉਧਰੀ ਪੈੜਾ ਦਰਗਹ ਦਾਤਾ ਭਾਰਾ।
ਬਾਲਾ ਕਿਸਨਾ ਝਿੰਗਰਣਿ ਪੰਡਿਤ ਰਾਇ ਸਭਾ ਸੀਗਾਰਾ।
ਸੁਹੜ ਤਿਲੋਕਾ ਸੂਰਮਾ ਸਿਖ ਸਮੁੰਦਾ ਸਨਮੁਖ ਸਾਰਾ।
ਕੁਲਾ ਭੁਲਾ ਝੰਝੀਆ ਭਾਗੀਰਥੁ ਸੁਇਨੀ ਸਚਿਆਰਾ।
ਲਾਲੂ ਬਾਲੂ ਵਿਜ ਹਨ ਹਰਖਵੰਤ ਹਰਿਦਾਸ ਪਿਆਰਾ।
ਧੀਰੂ ਨਿਹਾਲੂ ਤੁਲਸੀਆ ਬੂਲਾ ਚੰਡੀਆ ਬਹੁ ਗੁਣਿਆਰਾ।
ਗੋਖੂ ਟੋਡਾ ਮਹਤਿਆ ਤੋਤਾ ਮਦੂ ਸਬਦ ਵੀਚਾਰਾ।
ਝਾਂਝੂ ਅਤੇ ਮੁਕੰਦ ਹੈ ਕੀਰਤਨੁ ਕਰੈ ਹਜੂਰਿ ਕਿਦਾਰਾ।
ਸਾਧ ਸੰਗਤਿ ਪਰਗਟੁ ਪਾਹਾਰਾ ॥ ੧੮ ॥

Pauṛī 18 (Pañjavīṅ pātiśāhī de sikh)

Puriā Chūhaṛu chaudharī Paiṛā daragah dātā bhārā.
Bālā Kisanā jhiṅgaraṇi paṇḍit rāi sabhā sīgārā.
Suhaṛu Tilokā sūramā sikh samundā sanamukh sārā.
Kulā Bhulā Jhañjhīā Bhāgīrathu suinī sachiārā.
Lālū Bālū Vij hani harakhavantu Haridās piārā.
Dhīru Nihālū Tulasīā Būlā chaṇḍīā bahu guṇiārā.
Gokhū Ṭoḍā mahitiā Totā Madū sabad vīchārā.
Jhāñjhū ate Mukandu hai Kīratanu karai hajūri Kidārā.
Sādh saṅgati paragaṭ pāhārā.

Pauṛī 18 (The Sikhs of the fifth Guru)

Bhāī Puriā, Chaudharī Chūhāṛ, Bhāī Paiṛā and Durgā Dās are known for their charitable nature. Bālā and Kiśanā of Jhiṅgran caste adore the assemblies of wise men. Brave is Tilokā of Suhaṛ caste and Samundā, another Sikh, always remains before the Guru. Bhāī Kullā and Bhāī Bhullā of Jhañjhi caste, and Bhāī Bhagīrath of Sonī caste maintain a truthful conduct. Lālū and Bālū are Vij and Haridās remains always happy. Nihālū and Tulsīā are forbearing and Būlā Chaṇḍīā are full of many virtues. Ṭoḍā, Totā and Maddu from Mehtā family of Gokhā city are contemplator of the Word of Guru. Jhāñjhū, Mukand and Kedārā perform *kīrtan*, sing Gurbāṇī before the Guru. The grandeur of the holy congregation is obvious.

ਪਉੜੀ ੧੯ (ਪੰਜਵੀਂ ਪਾਤਸ਼ਾਹੀ ਦੇ ਹੋਰ ਸਿੱਖਾਂ ਦੇ ਨਾਮ)
ਗੰਗੂ ਨਾਊ ਸਹਗਲਾ ਰਾਮਾ ਧਰਮਾ ਊਦਾ ਭਾਈ।
ਜਟੂ ਭਟੂ ਵੰਤਿਆ ਫਿਰਣਾ ਸੂਦੁ ਵਡਾ ਸਤ ਭਾਈ।
ਭੋਲੂ ਭਟੂ ਜਾਣੀਅਨਿ ਸਨਮੁਖ ਤੇਵਾੜੀ ਸੁਖਦਾਈ।
ਡਲਾ ਭਾਗੀ ਭਗਤੁ ਹੈ ਜਾਪੁ ਨਿਵਲਾ ਗੁਰ ਸਰਣਾਈ।
ਮੂਲਾ ਸੂਜਾ ਧਾਵਣੇ ਚੰਦੂ ਚਉਝੜ ਸੇਵ ਕਮਾਈ।
ਰਾਮਦਾਸੁ ਭੰਡਾਰੀਆ ਬਾਲਾ ਸਾਈਂ ਦਾਸੁ ਧਿਆਈ।
ਗੁਰਮੁਖਿ ਬਿਸਨੁ ਬੀਬੜਾ ਮਾਛੀ ਸੁੰਦਰਿ ਗੁਰਮਤਿ ਪਾਈ।
ਸਾਧ ਸੰਗਤਿ ਵਡੀ ਵਡਿਆਈ ॥ ੧੯ ॥

Pauṛī 19 (Pañjavīṅ pātaśāhī de hor sikhāṅ de nām)
Gaṅgū nāū sahagalā Rāmā Dharamā Udā bhāī.
Jaṭū Bhaṭū Vantiā Phiraṇā sūdu vaḍā sat bhāī.
Bholu Bhaṭū Jāṇīani sanamukh Tevāṛī sukhadāī.
Ḍalā Bhāgī Bhagatu hai Jāpū Nivalā gur saraṇāī.
Mūlā Sūjā dhāvaṇe Chandū chaujhaṛ sev kamāī.
Rām dāsu bhanḍārīā Bālā Sāīṅdāsu dhiāī.
Gurmukhi Bisanu Bībaṛā māchhī Sundari gurmati pāī.
Sādh saṅgati vaḍī vaḍiāī.

Pauṛī 19 (Other Sikhs of the fifth Guru)

Gaṅgū is bārbar and Rāmā, Dharmā, Udā are Sahgal brothers. Bhāī Jaṭṭū, Bhaṭṭū, Bantā and Phiraṇa are Sūd brothers and love each other very much. Bholū, Bhaṭṭū and Tivārī give happiness to others and are known as the Sikh of the court of the Guru. Ḍallā, Bhāgī, Jāpū and Nivalā have come to the shelter of the Guru. Mūlā, Sūjā of Dhavan caste and Chandū of Chaujhaṛ caste have served (in the Guru-court). The fishermen Bisanū, Bībaṛā and Sundar presenting themselves before the Guru have adopted the teachings of the Guru. Great is the grandeur of the holy congregation.

ਪਉੜੀ ੨੦ (ਸਿਖ ਨਾਮਾਵਲੀ)

ਜਟੂ ਭਾਨੂ ਤੀਰਥਾ ਚਾਇ ਚਈਲੇ ਚਢੇ ਚਾਰੇ ।
ਸਣੇ ਨਿਹਾਲੇ ਜਾਣੀਅਨਿ ਸਨਮੁਖ ਸੇਵਕ ਗੁਰੂ ਪਿਆਰੇ
ਸੇਖੜ ਸਾਧ ਵਖਾਣੀਅਹਿ ਨਾਉ ਭੁਲੁ ਸਿਖ ਸੁਚਾਰੇ ।
ਜਟੂ ਭੀਵਾ ਜਾਣੀਅਨਿ ਮਹਾਂ ਪੁਰਖੁ ਮੂਲਾ ਪਰਵਾਰੇ ।
ਚਤੁਰਦਾਸੁ ਮੂਲਾ ਕਪੂਰੁ ਹਾੜੂ ਗਾੜੂ ਵਿਜ ਵਿਚਾਰੇ ।
ਫਿਰਣਾ ਬਹਿਲੁ ਵਖਾਣੀਐ ਜੇਠਾ ਚੰਗਾ ਕੁਲੁ ਨਿਸਤਾਰੇ ।
ਵਿਸਾ ਗੋਪੀ ਤੁਲਸੀਆ ਭਾਰਦੁਆਜੀ ਸਨਮੁਖ ਸਾਰੇ ।
ਵਡਾ ਭਗਤੁ ਹੈ ਭਾਈਅੜਾ ਗੋਇੰਦੁ ਘੇਈ ਗੁਰੂ ਦੁਆਰੇ ।
ਸਤਿਗੁਰਿ ਪੂਰੇ ਪਾਰਿ ਉਤਾਰੇ ॥ ੨੦ ॥

Pauṛī 20 (Sikh nāmāvalī)

Jaṭū Bhānū Tīrathā chāi chaīle chaḍhe chāre.
Saṇe Nihāle jāṇīani sanamukh sevak gurū piāre.
Sekhaṛ sādh vakhāṇīahi nāu Bhulū sikh suchāre.
Jaṭū Bhīvā jāṇīani mahāṅ purakhu Mūlā paravāre.
Chaturdāsu Mūlā Kapūru Hāṛū gāṛū vij vichāre.
Phiraṇā bahilu vakhāṇīai Jeṭhā chaṅgā kulu nisatāre.
Visā Gopī Tulasīā Bhāraduājī sanamukh sāre.
Vaḍā bhagatu hai bhāīaṛā Goiṅdu gheī gurū duāre.
Satiguri pūre pāri utāre.

Pauṛī 20 (Inventory of Sikhs)

Along with Nihālā, Jaṭṭū, Bhānū and Tīrathā of Chaḍḍhā caste love the Guru very dearly and they are close servants who always remain before the Guru. Nāu and Bhullū are known as sadhus of Sekhaṛ caste and are the Sikhs of good conduct. Jaṭṭū of Bhīvā caste and the greatman Mūlā along with his family are the Sikhs of the Guru. Chatur Dās and Mūlā are Kapūr Kshatriyas and Hāṛū and Gāṛū belong to Vij caste. A Sikh named Phiraṇā is of Bahal sub caste and Bhāī Jeṭhā is a pretty good liberator of the family. Vissā, Gopī, Tulasīā et al. all belong to Bhardvāj (brahmin) family and always remain with the Guru. Bhāīaṛā and Govind are devotees belonging to Ghaī caste. They remain at the door of the Guru. The perfect Guru has fetched them across (the world ocean).

ਪਉੜੀ ੨੧ (ਸੁਲਤਾਨ ਪੁਰੀਏ ਸਿੱਖ)

ਕਾਲੂ ਚਾਊ ਬੰਮੀਆ ਮੂਲੇ ਨੋ ਗੁਰ ਸਬਦੁ ਪਿਆਰਾ।
ਹੋਮਾ ਵਿਚਿ ਕਪਾਹੀਆ ਗੋਬਿੰਦੁ ਘੇਈ ਗੁਰ ਨਿਸਤਾਰਾ।
ਭਿਖਾ ਟੋਡਾ ਭਟ ਦੁਇ ਧਾਰੂ ਸੂਦ ਮਹਲੁ ਤਿਸੁ ਭਾਰਾ।
ਗੁਰਮੁਖਿ ਰਾਮੂ ਕੋਹਲੀ ਨਾਲਿ ਨਿਹਾਲੂ ਸੇਵਕੁ ਸਾਰਾ।
ਛਜੂ ਭਲਾ ਜਾਣੀਐ ਮਾਈ ਦਿਤਾ ਸਾਧੁ ਵਿਚਾਰਾ।
ਤੁਲਸਾ ਵਹੁਰਾ ਭਗਤ ਹੈ ਦਾਮੋਦਰੁ ਆਕੁਲ ਬਲਿਹਾਰਾ।
ਭਾਨਾ ਆਵਲ ਵਿਗਹਮਲੁ ਬੁਧੋ ਛੀਂਬਾ ਗੁਰ ਦਰਬਾਰਾ।
ਸੁਲਤਾਨੇ ਪੁਰਿ ਭਗਤਿ ਭੰਡਾਰਾ ॥ ੨੧ ॥

Pauṛī 21 (Sulatān purīe sikh)

Kālū Chāū Bammīā Mūle no gur sabadu piārā.
Homā vichi kapāhīā Gobindu gheī gur nisatārā.
Bhikahā Ṭoḍā bhaṭ dui Dhārū sūḍ mahalu tisu bhārā.
Gurmukhi Rāmū Kohalī nāli Nihālū sevaku sārā.
Chhajū bhalā jāṇīai Māī ditā sādhu vichārā.
Tulasā vahurā bhagat hai Dāmodaru Akul balihārā.
Bhānā āval Vigah malu Bhudho Chhīmbā gur darabārā.
Sulatāne puri bhagati bhaṇḍārā.

Pauṛī 21 (Sikhs from Sultānpur)

Bhāī Kālū, Chāū, Bammī and Bhāī Mūlā love the Word of the Guru. Along with Homā, the cotton trader, Govind Ghaī was also taken across by the Guru. Bhikkhā and Ṭoḍī both were Bhaṭṭs and Dhāru Sūd had a large mansion. Gurmukh of Kohli caste and Rāmū along with servant Nihālū are also there. Chhajū was Bhalla and Māī Dittā was a poor sadhu. Devotee Tulasā is of Boharā caste and I am sacrifice unto Dāmodar and Ākul. Bhānā, Vigah Mal and Buddho, the calicoprinter have also come to the court of the Guru. Sultānpur is the warehouse of devotion (and devotees).

ਪਉੜੀ ੨੨ (ਮਸੰਦ ਸਿੱਖ)

ਦੀਪਕੁ ਦੀਪਾ ਕਾਸਰਾ ਗੁਰੂ ਦੁਆਰੈ ਹੁਕਮੀ ਬੰਦਾ।
ਪਟੀ ਅੰਦਰਿ ਚਉਧਰੀ ਢਿਲੋ ਲਾਲੁ ਲੰਗਾਹੁ ਸੁਹੰਦਾ।
ਅਜਬੁ ਅਜਾਇਬੁ ਸੰਞਿਆ ਉਮਰਸਾਹੁ ਗੁਰ ਸੇਵ ਕਰੰਦਾ।
ਪੈੜਾ ਛਜਲੁ ਜਾਣੀਐ ਕੰਦੂ ਸੰਘਰੁ ਮਿਲੈ ਹਸੰਦਾ।
ਪੁਤੁ ਸਪੁਤੁ ਕਪੂਰਿ ਦੇਉ ਸਿਖੈ ਮਿਲਿਆਂ ਮਨਿ ਵਿਗਸੰਦਾ।
ਸੰਮਣੁ ਹੈ ਸਾਹਬਾਜ ਪੁਰਿ ਗੁਰਸਿਖਾਂ ਦੀ ਸਾਰ ਲਹੰਦਾ।
ਜੋਧਾ ਜਲੋ ਤੁਲਸ ਪੁਰਿ ਮੋਹਣ ਆਲਮੁ ਗੰਜਿ ਰਹੰਦਾ।
ਗੁਰਮੁਖਿ ਵਡਿਆ ਵਡੇ ਮਸੰਦਾ ॥ ੨੨ ॥

Pauṛī 22 (Masand sikh)

Dīpaku Dīpā Kāsarā gurū duārai hukamī bandā.
Paṭī andari Chaudharī ḍhilo Lālu Langāhu suhandā.
Ajabu Ajāibu sanniā Umar sāhu gur sevkarandā.
Paiṛā Chhajalu jāṇīai Kandū sangharu milai hasandā.
Put saputu kapūri deo sikhai miliāṅ mani vigasandā.
Sammaṇu hai Sāhabāj puri gur sikhāṅ dī sār lahandā.
Jodhā Jalo Tulas puri Mohaṇ Ālamu gañji rahandā.
Gurmukhi vaḍiā vaḍe masandā.

Pauṛī 22 (Masands or the tithe collector Sikhs)

An obedient Sikh named Dīpā of Kāsarā caste was lamp at the door of the Guru. In the town of Paṭṭī, Bhāī Lal and Bhāī Langāh of Dhillon caste are well seated. Ajab, Ajaib and Umar belonging to Sanghā caste are the servants (*masands*) of the Guru. Paiṛā is of Chhajal caste and Kandū belongs to Sanghar caste. They meet everybody with smiling face. Kapūr Dev, along with his son gets blossommed when he meets the Sikhs. In Shāhbāzpur, Saman takes care of the Sikhs. Jodhā and Jalaṇ in Tulaspur and Mohan lives in Ālam Ganj. These big *masands* surpass one another.

ਪਉੜੀ ੨੩ (ਅਤਿ ਸਨਮੁਖ ਸਿੱਖ)
ਢੇਸੀ ਜੋਧੁ ਹੁਸੰਗੁ ਹੈ ਗੋਇੰਦੁ ਗੋਲਾ ਹਸਿ ਮਿਲੰਦਾ।
ਮੋਹਣੁ ਕੁਕ ਵਖਾਣੀਐ ਧੁਟੇ ਜੋਧੇ ਜਾਮੁ ਸੁਹੰਦਾ।
ਮੰਝੁ ਧੰਨੂ ਪਰਵਾਣੁ ਹੈ ਪੀਰਾਣਾ ਗੁਰ ਭਾਇ ਚਲੰਦਾ।
ਹਮਜਾ ਜਜਾ ਜਾਣੀਐ ਬਾਲਾ ਮਰਵਾਹਾ ਵਿਗਸੰਦਾ।
ਨਿਰਮਲ ਨਾਨੋ ਓਹਰੀ ਨਾਲਿ ਸੂਰੀ ਚਉਧਰੀ ਰਹੰਦਾ।
ਪਰਬਤਿ ਕਾਲਾ ਮੇਹਰਾ ਨਾਲਿ ਨਿਹਾਲੂ ਸੇਵ ਕਰੰਦਾ।
ਕਕਾ ਕਾਲਉ ਸੂਰਮਾ ਕਦੂ ਰਾਮਦਾਸੁ ਬਚਨ ਮਨੰਦਾ।
ਸੇਠ ਸਭਾਗਾ ਚੁਹਣੀਅਹੁ ਆਰੋੜੇ ਭਾਗ ਉਗਵੰਦਾ।
ਸਨਮੁਖ ਇਕਦੂ ਇਕ ਚੜ੍ਹੰਦਾ ॥ ੨੩ ॥

Pauṛī 23 (Ati sanamukh sikh)
Ḍhesī Jodhu husaṅg hai Goindu Golā hasi milandā.
Mohaṇu Kuku vakhāṇīai dhuṭe Jodhe Jāmu suhandā.
Mañjhu Dhannū paravāṇu hai Pīrāṇā gur bhāi chalandā.
Hamajā Jajā jāṇīai Bālā maravāhā vigasandā.
Niramal Nāmo oharī nāli sūrī Chaudharī rohandā.
Parabati Kālā meharā nāli Nihālū sev karandā.
Kakā Kālau sūramā Kadu Rām dāsu bachan manandā.
Seṭh Sabhāgā Chuṇīahu āroṛe bhāg ugavandā.
Sanmukh ikadū ik chaṛhandā.

Pauṛī 23 (Very close Sikhs)
Bhāī Ḍhesī and Bhāī Jodhā are Husaṅg brahmins and Bhāī Gobind and Golā meet with smiling faces. Mohan is said to be of Kuk caste and Jodhā and Jamā adorn Dhuṭṭā village. Mañjh, the blest one and Pīrāṇā et.al. conduct in the will of the Guru. Bhāī Hamajā, said to be Jajā, and Bālā, the Marvāhā behave delightfully. Nāno Oharī is of pure mind and along with him remains Sūrī, the Chaudhary. Inhabitants of mountains are Bhāī Kālā and Meharā and with them Bhāī Nihālū also serves. Brown coloured Kālū is brave and Rām Dās belonging to Kad caste is obeyer of the words of the Guru. Rich person Subhāgā resides in Chuhaṇiā town and with him are Bhāg Mal and Ugvandā, the Arorā Sikhs. All these are devotees surpassing one another.

ਪਉੜੀ ੨੪ (ਕੇਵਲ ਪੰਜਾਬ ਦੇ ਸਿੱਖ)

ਪੈੜਾ ਜਾਤਿ ਚੰਡਾਲੀਆ ਜੇਠੇ ਸੇਠੀ ਕਾਮ ਕਮਾਈ।
ਲਟਕਣੁ ਘੂਰਾ ਜਾਣੀਐ ਗੁਰਦਿਤਾ ਗੁਰਮਤਿ ਗੁਰਭਾਈ।
ਕਟਾਰਾ ਸਰਾਫ ਹੈ ਭਗਤੁ ਵਡਾ ਭਗਵਾਨ ਸੁਭਾਈ।
ਸਿਖ ਭਲਾ ਰਵਿਤਾਸ ਵਿਚਿ ਧਉਣੁ ਮੁਰਾਰੀ ਗੁਰ ਸਰਣਾਈ।
ਆਡਿਤ ਸੁਇਨੀ ਸੂਰਮਾ ਚਰਣ ਸਰਣਿ ਚੂਹੜੁ ਜੇ ਸਾਈ।
ਲਾਲਾ ਸੇਠੀ ਜਾਣੀਐ ਨਿਹਾਲੂ ਸਬਦਿ ਲਿਵ ਲਾਈ।
ਰਾਮਾ ਝੰਝੀ ਆਖੀਐ ਹੇਮੂ ਸੋਈ ਗੁਰਮਤਿ ਪਾਈ।
ਜਟੂ ਭੰਡਾਰੀ ਭਲਾ ਸਾਹਦਰੈ ਸੰਗਿਤ ਸੁਖਦਾਈ।
ਪੰਜਾਬੈ ਗੁਰ ਦੀ ਵਡਿਆਈ ॥ ੨੪ ॥

Pauṛī 24 (Keval Pañjāb de sikh)

Paiṛā jāti chanḍālīā Jeṭhe seṭhī kām kamāī.
Laṭakaṇu Ghūrā jāṇīai Gurditā gurmati gurbhāī.
Kaṭārā sarāph hai bhagatu vaḍā Bhagavān subhāī.
Sikh bhalā ravitās vichi dhauṇu Murārī gur saraṇāī.
Āḍit suinī sūramā charaṇ saraṇi Chūhaṛu je Sāī.
Lālā seṭhī jaṇīai jāṇ nihālū sabadi liv lāī.
Rāmā jhañjhī ākhīai Hemū soī gurmati pāī.
Jaṭū bhanḍārī bhalā sāhadarai saṅgit sukhadāī.
Pañjābai gur dī vaḍiāī.

Pauṛī 24 (Sikhs of Punjab only)

Paiṛā of Chanḍālī caste and Jeṭhā of Seṭhī caste are such Sikhs who do manual labour. Bhāī Laṭakaṇ, Ghūrā, Gurditta are fellow disciples of the Gurmat. Bhāī Kaṭāra is gold merchant and Bhāī Bhagavān Dās is of devotional nature. Inhabitant of Rohtās village and belonging to Dhavan caste, a Sikh named Murārī has come in the shelter of the Guru. Āḍit, the brave belonging to Sonī caste and Chūhaṛ and Sāīn Dās also have sought the shelter of the Guru. Along with Nihāl, Lālā (Lālū) also knows how to merge consciousness in Word. Rāmā is said to be of Jhañjhī caste. Hemū also has adopted the wisdom of the Guru. Jaṭṭū Bhanḍārī is a good Sikh and this whole congregation lives in Shāhadarā (Lahore) happily. Greatness of the house of the Guru resides in Punjab.

ਪਉੜੀ ੨੫ (ਲਾਹੋਰ ਦੀ ਮੁਜੰਗੀ ਸੰਗਤਿ)
ਸਨਮੁਖਿ ਸਿਖ ਲਾਹੌਰ ਵਿਚਿ ਸੋਢੀ ਆਇਣੁ ਤਾਇਆ ਸੰਹਾਰੀ।
ਸਾਈਂ ਦਿਤਾ ਝੰਝੀਆ ਸੈਦੋ ਜਟੁ ਸਬਦੁ ਵੀਚਾਰੀ।
ਸਾਧੂ ਮਹਿਤਾ ਜਾਣੀਅਹਿ ਕੁਲ ਕੁਮ੍ਹਿਆਰ ਭਗਤਿ ਨਿਰੰਕਾਰੀ।
ਲਖੂ ਵਿਚਿ ਪਟੋਲੀਆ ਭਾਈ ਲਧਾ ਪਰਉਪਕਾਰੀ।
ਕਾਲੂ ਨਾਨੋ ਰਾਜ ਦੁਇ ਹਾੜੀ ਕੋਹਲੀਆ ਵਿਚਿ ਭਾਰੀ।
ਸੂਦੁ ਕਲਿਆਣਾ ਸੂਰਮਾ ਭਾਨੂ ਭਗਤੁ ਸਬਦੁ ਵੀਚਾਰੀ।
ਮੂਲਾ ਬੇਰੀ ਜਾਣੀਐ ਤੀਰਥੁ ਅਤੈ ਮੁਕੰਦੁ ਅਪਾਰੀ।
ਕਹੁ ਕਿਸਨਾ ਮੁਹਜੰਗੀਆ ਸੇਠ ਮੰਗੀਣੇ ਨੋ ਬਲਿਹਾਰੀ।
ਸਨਮੁਖ ਸੁਨਿਆਰਾ ਭਲਾ ਨਾਉ ਨਿਹਾਲੂ ਸਪਰਵਾਰੀ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਕਰਣੀ ਸਾਰੀ ॥ ੨੫ ॥

Pauṛī 25 (Lahaur dī mujangī sangati)
Sanamukhi sikh Lāhaur vichi soḍhī āiṇu tāiā Sanhārī.
Sāīn ditā jhañjhīā Saido jaṭu sabadu vīchārī.
Sādhu mahitā jāṇīahi kul kumhiār bhagati nirankārī.
Lakhū vichi paṭolīā bhāī Ladhā paraupakārī.
Kālū Nāno rāj dui Hāṛī Kohaliā vichi bhārī.
Sūdu Kaliāṇā sūramā Bhānū bhagati sabadu vīchārī.
Mūlā berī jāṇīai Tīrathu atai Mukanḍu apārī.
Kahu Kisanā muhajangīā seṭh Mangīṇe no balihārī.
Sanamukh suniārā bhalā nāu Nihālū saparavārī.
Gurmukhi sukh phal karaṇī sārī.

Pauṛī 25 (The congregation of Lahore - Mujang)

In Lahore from the family of Soḍhis the elderly uncle (*tāiā*) Sahārī Mal is the close Sikh of the Guru. Sāīn Dittā of Jhañjhī caste and Saido, the Jatt, are thinkers of the word of the Guru. From the family of potters Sādhū Mehtā is known to be the devotee of the formless. From among the Paṭolīs, Bhāī Lakhū and Bhāī Ladhā are the altruists. Bhāī Kālū and Bhāī Nāno, both masons, and from among the Kohlīs, Bhāī Harī are grand Sikhs. Kalyāṇā Sūd is the brave one and Bhānū, the devotee is thinker of the Guru's word. Mūlā of Berī sub caste, Tīrthā and Mukand are also known as the Sikhs. A devotee from Mujang is known by the name of Kisanā and I am sacrifice unto Mangīṇā, the wealthy person. A goldsmith named Nihālū along with his family reamins present before the Guru. These all have performed delight giving perfect devotion bestowed by the Guru.

ਪਉੜੀ ੨੬ (ਦੇਸ਼ਾਂਤਰੀ ਸੰਗਤਿ)

ਭਾਨਾ ਮਲਣੁ ਜਾਣੀਐ ਕਾਬਲਿ ਰੇਖਰਾਉ ਗੁਰਭਾਈ।
ਮਾਧੋ ਸੋਢੀ ਕਾਸਮੀਰ ਗੁਰ ਸਿਖੀ ਦੀ ਚਾਲ ਚਲਾਈ।
ਭਾਈ ਭੀਵਾਂ ਸੀਹਰੰਦਿ ਰੂਪਚੰਦੁ ਸਨਮੁਖ ਸਤ ਭਾਈ।
ਪਰਤਾਪੂ ਸਿਖੁ ਸੂਰਮਾ ਨੰਦੈ ਵਿਠੜਿ ਸੇਵ ਕਮਾਈ।
ਸਾਮੀਦਾਸ ਵਛੇਰੁ ਹੈ ਥਾਨੇਸੁਰਿ ਸੰਗਤਿ ਬਹਲਾਈ।
ਗੋਪੀ ਮਹਤਾ ਜਾਣੀਐ ਤੀਰਥੁ ਨਥਾ ਗੁਰ ਸਰਣਾਈ।
ਭਾਉ ਮੋਕਲੁ ਆਖੀਅਹਿ ਢਿਲੀ ਮੰਡਲਿ ਗੁਰਮਤਿ ਪਾਈ।
ਜੀਵਦੁ ਜਗਸੀ ਫਤੇ ਪੁਰਿ ਸੇਠਿ ਤਲੋਕੇ ਸੇਵ ਕਮਾਈ।
ਸਤਿਗੁਰ ਦੀ ਵਡੀ ਵਡਿਆਈ ॥ ੨੬ ॥

Pauṛī 26 (Deśāntarī saṅgati)

Bhānā malaṇu jāṇīai Kābali Rekh rāu gurbhāī.
Mādho Soḍhī Kāsmīr gursikhī dī chāl chalāī.
Bhāī Bhīvāṅ sīharandi Rūpchandu sanamukh sat bhāī.
Paratāpū sikh sūramā nandai viṭhaṛi sev kamāī.
Sāmī dās vachheru hai thānesuri saṅgati bahalāī.
Gopī mahatā jāṇīai Tīrathu Nathā gur saraṇāī.
Bhāū Mokal ākhīahi Ḍhilī maṇḍali gurmati pāī.
Jīvadu Jagasī phate puri seṭhi Taloke sev kamāī.
Satigur dī vaḍī vaḍiāī.

Pauṛī 26 (The Sikhs from country and abroad)

Bhānā Malhaṇ and Rekh Rāo, the fellow disciples of the Guru are known to be residing in Kābul. Mādho Soḍhī made the Sikh tradition in vogue in Kashmīr. The truly devoted and close Sikhs are Bhāī Bhīvā, Sīh Chand and Rūp Chand (of Sirhind). Bhāī Partāpū is a brave Sikh and Viṭhaṛ caste Bhāī Nandā has also served the Guru. Bhāī Sāmī Dās of Bachher caste inspired the congregation of Thānesar towards the house of the Guru. Gopī, a Mehtā Sikh is a well known and Tīrath and Nathā have also come in the shelter of the Guru. Bhāī Bhāū, Mokal, Bhāī Ḍhillī and Bhāī Maṇḍal are also said to have been baptised in the Gurmat. Bhāī Jivandā, Bhāī Jagasī and Tilokā have served well at Fatehpur. Great is the grandeur of the true Guru.

ਪਉੜੀ ੨੭ (ਆਗਰੇ ਦੀ ਸੰਗਤਿ)

ਮਹਤਾ ਸਕਤੁ ਆਗਰੈ ਚਢਾ ਹੋਆ ਨਿਹਾਲੁ ਨਿਹਾਲਾ।
ਗੜ੍ਹੀਅਲੁ ਮਥਰਾ ਦਾਸੁ ਹੈ ਸਪਰਵਾਰਾ ਲਾਲ ਗੁਲਾਲਾ।
ਗੰਗਾ ਸਹਗਲੁ ਸੂਰਮਾ ਹਰਵੰਸ ਤਪੇ ਟਹਲ ਧਰਮਸਾਲਾ।
ਅਣਦੁ ਮੁਰਾਰੀ ਮਹਾਂਪੁਰਖੁ ਕਲਿਆਣਾ ਕੁਲਿ ਕਵਲ ਰਸਾਲਾ।
ਨਾਨੋ ਲਟਕਣੁ ਬਿੰਦਰਾਉ ਸੇਵਾ ਸੰਗਤਿ ਪੂਰਣ ਘਾਲਾ।
ਹਾਂਡਾ ਆਲਮਚੰਦੁ ਹੈ ਸੈਸਾਰਾ ਤਲਵਾੜੁ ਸੁਖਾਲਾ।
ਜਗਨਾ ਨੰਦਾ ਸਾਧਹੈ ਭਾਨੂ ਸੁਹੜੁ ਹੰਸਾਂ ਦੀ ਢਾਲਾ।
ਗੁਰਭਾਈ ਰਤਨਾਂ ਦੀ ਮਾਲਾ ॥ ੨੭ ॥

Pauṛī 27 (Āgare dī saṅgati)

Mahatā Sakatu Āgare chaḍhā hoā nihālu nihālā.
Gaṛhiālu Matharā dāsu hai saparavārā lāl gulālā.
Gaṅgā sahagaḷu sūramā Haravaṅs tape ṭahal dharamasālā.
Aṇadu Murārī mahāṅ purakhu kaliāṇā kuli kavalu rasālā.
Nāno Latakaṇu Bindrāu sevā saṅgati pūraṇ ghālā.
Hāṇḍā Ālam chandu hai Saisārā talavāṛu sukhālā.
Jaganā Nandā sādh hai Bhānū suhaṛ hansā dī ḍhālā.
Gurbhāī ratanāṅ dī mālā.

Pauṛī 27 (Agra congregation)

Saktū Mehtā and Nihālū Chaddhā of Āgrā have become blest. Bhāī Gaṛhīal and Matharā Dās and their families are said to have been dyed in the red colour of love for the Guru. Gaṅgā belonging to Sahagal caste is brave and Harbans, the hermit serves in the *dharamsālā*, the inn for the pilgrims. Murārī of Anand caste is a saint of high order and Kalyāṇā is the house of love and pure like lotus. Bhāī Nāno, Bhāī Laṭakaṇ and Bind Rāo have served the congregation with full labour and love. Ālam Chand Hāṇḍā, Sainsārā Talvār are the Sikhs who live with all happiness. Jaganā and Nandā both are sadhus and Bhānā of Suhaṛ caste is competent like swan to have discerned the real from false. These, all fellow disciples of the Guru, are like the jewels of a string.

ਪਉੜੀ ੨੮ (ਹਜ਼ੂਰੀ ਸਿੱਖ)

ਸੀਗਾਰੂ ਜੈਤਾ ਭਲਾ ਸੂਰਬੀਰ ਮਨਿ ਪਰਉਪਕਾਰਾ।
ਜੈਤਾ ਨੰਦਾ ਜਾਣੀਐ ਪੁਰਖ ਪਿਰਾਗਾ ਸਬਦਿ ਅਧਾਰਾ।
ਤਿਲਕੁ ਤਿਲੋਕਾ ਪਾਠਕਾ ਸਾਧੁ ਸੰਗਤਿ ਸੇਵਾ ਹਿਤਕਾਰਾ।
ਤੋਤਾ ਮਹਤਾ ਮਹਾਂ ਪੁਰਖੁ ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਸਬਦੁ ਪਿਆਰਾ।
ਜੜੀਆ ਸਾਈਂ ਦਾਸੁ ਹੈ ਸਭ ਕੁਲੁ ਹੀਰੇ ਲਾਲ ਅਪਾਰਾ।
ਮਲਕੁ ਪੈੜਾ ਹੈ ਕੋਹਲੀ ਦਰਗਹੁ ਭੰਡਾਰੀ ਅਤਿ ਭਾਰਾ।
ਮੀਆਂ ਜਮਾਲੁ ਨਿਹਾਲੁ ਹੈ ਭਗਤੂ ਭਗਤ ਕਮਾਵੈ ਕਾਰਾ।
ਪੂਰਾ ਗੁਰ ਪੂਰਾ ਵਰਤਾਰਾ ॥ ੨੮ ॥

Pauṛī 28 (Hazūrī Sikh)

Sīgārū Jaitā bhalā sūrabīr mani par upakārā.
Jaitā Nandā jāṇīai purakh Pirāgā sabadi adhārā.
Tilak Tilokā pāṭhakā sādhu saṅgati śevā hitakārā.
Totā mahatā mahāṅ purakhu gurmukhi sukh phal sabadu piārā.
Jaṛīā Sāīṅdāsu hai sabh kulu hīre lāl apārā.
Malik Paiṛā hai kohalī daragahu bhaṇḍārī ati bhārā.
Mīāṅ Jamālu nihālu hai Bhagatū bhagat kamāvai kārā.
Pūrā gur pūrā varatārā.

Pauṛī 28 (The ever present Sikhs)

Sīgārū and Jaitā are nice brave and of the altruistic bent of mind. Bhāī Jaitā, Nandā and Pirāgā have accepted Word as the basis (of all). Tilokā Pāṭhak is the glorious mark who considers holy congregation and its service as the benevolent. Totā Mehatā is great man and like *gurmukhs* loves delightful fruit of Word. The whole of the family of Bhāī Sāīṅ Dās is like invaluable diamonds and jewels. Noble Paiṛā, the Kohalī is the store keeper of the court of the Guru. Mīāṅ Jamāl has become glad and Bhagatū is busy in devotion. The behaviour of the perfect Guru with the Sikhs is the perfect one.

ਪਉੜੀ ੨੯ (ਛੇਵੇਂ ਗੁਰੂ ਜੀ ਦੇ ਸਿੱਖਾਂ ਦੇ ਨਾਮ)

ਆਨੰਤਾ ਕੂਕੋ ਭਲੇ ਸੋਭ ਵਧਾਵਣ ਹਨਿ ਸਿਰਦਾਰਾ।
ਇਟਾ ਰੋੜਾ ਜਾਣੀਐ ਨਵਲ ਨਿਹਾਲੂ ਸਬਦ ਵੀਚਾਰਾ।
ਤਖਤੂ ਧੀਰ ਗੰਭੀਰੁ ਹੈ ਦਰਗਹੁ ਤੁਲੀ ਜਪੈ ਨਿਰੰਕਾਰਾ।
ਮਨੁਸਾਧਾਰੁ ਅਥਾਹੁ ਹੈ ਤੀਰਥੁ ਉਪਲੁ ਸੇਵਕ ਸਾਰਾ।
ਕਿਸਨਾ ਝੰਝੀ ਆਖੀਐ ਪੰਮੂ ਪੁਰੀ ਗੁਰੂ ਕਾ ਪਿਆਰਾ।
ਧਿੰਗੜੁ ਮਦੂ ਜਾਣੀਅਨਿ ਵਡੇ ਸੁਜਾਨ ਤਖਾਣ ਅਪਾਰਾ।
ਬਨਵਾਲੀ ਤੇ ਪਰਸਰਾਮ ਬਾਲ ਵੈਦ ਹਉ ਤਿਨਿ ਬਲਿਹਾਰਾ।
ਸਤਿਗੁਰ ਪੁਰਖੁ ਸਵਾਰਣਹਾਰਾ ॥ ੨੯ ॥

Pauṛī 29 (Chheveṅ Guru jī de sikhāṅ de nām)

Anantā Kūko bhale sobh vadhāvaṇ hani siradārā.
Iṭā roṛā jāṇīai Naval Nihālū sabad vīchārā.
Takhatū dhīr gambhīru hai Daragahu tulī japai niraṅkārā.
Manusādhāru athāhu hai Tīrathu upalu sevak sārā.
Kisanā jhañjhī akhīai Pammū purī gurū kā piārā.
Dhīṅgaṛu Madū jāṇīani vaḍe sujān takhāṇ apārā.
Banavālī te Paras rām bāl vaid hau tini balihārā.
Satigur purakhu savāraṇahārā.

Pauṛī 29 (Names of the Sikhs of the sixth Guru)

Anantā and Kuko are good persons who adorn the occasions. Iṭā Aroṛā, Naval and Nihālu ponder upon the Word. Takhatū is serious and serene and Daragāhū Tulī is always absorbed in remembering the formless Lord. Manasādhār is deep and Tīrath Uppal is also servant. Kisanā Jhañjhī and Pammi Purī are also dear to the Guru. Dhingaṛ and Maddū artisans are carpenters and are very noble persons. I am sacrifice unto Banavārī and Paras Rām who are experts in paediatrics. The supreme Lord sets right the wrongs done to the devotees.

ਪਉੜੀ ੩੦ (ਛੇਵੇਂ ਗੁਰੂ ਜੀ ਦੇ ਹੋਰ ਸਿੱਖ)

ਲਸਕਰਿ ਭਾਈ ਤੀਰਥਾ ਗੁਆਲੀਏਰ ਸੁਇਨੀ ਹਰਿਦਾਸੁ ।
ਭਾਵਾ ਧੀਰੁ ਉਜੈਨ ਵਿਚਿ ਸਾਧਸੰਗਤਿ ਗੁਰ ਸਬਦਿ ਨਿਵਾਸੁ ।
ਮੇਲੁ ਵਡਾ ਬੁਰਹਾਨ ਪੁਰਿ ਸਨਮੁਖ ਸਿਖ ਸਹਜ ਪਰਗਾਸੁ ।
ਭਗਤੁ ਭਈਆ ਭਗਵਾਨ ਦਾਸ ਨਾਲਿ ਬੋਦਲਾ ਘਰੇ ਉਦਾਸੁ ।
ਮਲਕੁ ਕਟਾਰੂ ਜਾਨੀਐ ਪਿਰਥੀਮਲ ਜਰਾਦੀ ਖਾਸੁ ।
ਭਗਤੂ ਛੁਰਾ ਵਖਾਣੀਐ ਡਲੂ ਰੀਹਾਣੇ ਸਾਬਾਸੁ ।
ਸੁੰਦਰ ਸੁਆਮੀ ਦਾਸ ਦੁਇ ਵੰਸ ਵਧਾਵਣ ਕਵਲ ਵਿਗਾਸੁ ।
ਗੁਜਰਾਤੇ ਵਿਚਿ ਜਾਣੀਐ ਭੇਖਾਰੀ ਭਾਬੜਾ ਸੁਲਾਸੁ ।
ਗੁਰਮੁਖਿ ਭਾਉ ਭਗਤਿ ਰਹਿਰਾਸੁ ॥ ੩੦ ॥

Pauṛī 30 (Chheveṅ Gurū jī de hor sikh)

Lasakari bhāī Tīrathā Guālīer suinī Haridāsu.
Bhāvā dhīr Ujain vichi sādh saṅgati gur sabadi nivāsu.
Melu vaḍā Burahān puri sanamukh sikh sahaj paragāsu.
Bhagatu bhaīā Bhagavān dās nāli Bodalā ghare udāsu.
Malaku Kaṭārū jānīai Pirathīmal jarādī khāsu.
Bhagatū Chhurā vakhāṇīai Ḍalū rīhāṇai sābāsu.
Sundar Suāmī dās dui vaṅs vadhāvaṇ kaval vigāsu.
Gujarāte vichi jāṇīai Bhekhārī Bhābaṛā Sulās.
Gurmukhi bhāu bhagati rahirāsu.

Pauṛī 30 (Other Sikhs of the sixth Guru)

Bhāī Tīrathā is from Laskar and Hari Dās Sonī belongs to Gwalior. Bhāvā Dhīr comes from Ujjain and resides in Word and the holy congregation. Famous are the Sikhs of Burhān Pur who love one another and reside in the equipoise. Bhāīā Bhagvān Dās is the devotee and with him is a Sikh named Bodalā who lives in his home becoming fully detached. Kaṭārū, the noble one and physician Pirathīmal are especially well known personalities. Devotee Chhurā and Ḍallū are said to be the inhabitants of Rīhāṇā (Haryāṇā). Sundar and Svāmī Dās both are developer of the tradition of Sikhism and live always like a blossomed lotus. Bhikhārī, Bhāvaṛā and Sulās are Gujarātī Sikhs. These all Sikhs consider loving devotion as their way of life.

ਪਉੜੀ ੩੧ (ਛੇਵੇਂ ਗੁਰੂ ਜੀ ਦੇ ਸਿੱਖ)

ਸੁਹੰਢੇ ਮਾਈਆ ਲੰਮੁ ਹੈ ਸਾਧਸੰਗਤਿ ਗਾਵੈ ਗੁਰਬਾਣੀ।
ਚੂਹੜ ਚਉਝੜੁ ਲਖਣਉ ਗੁਰਮੁਖਿ ਅਨਦਿਨੁ ਨਾਮ ਵਖਾਣੀ।
ਸਨਮੁਖਿ ਸਿਖੁ ਪਿਰਾਗ ਵਿਚ ਭਾਈ ਭਾਨਾ ਵਿਰਤੀਹਾਣੀ।
ਜਟੂ ਤਪਾ ਸੁ ਜੌਨ ਪੁਰਿ ਗੁਰਮਤਿ ਨਿਹਚਲ ਸੇਵ ਕਮਾਣੀ।
ਪਟਣੈ ਸਭਰਵਾਲ ਹੈ ਨਵਲੁ ਨਿਹਾਲਾ ਸੁਧ ਪਰਾਣੀ।
ਜੈਤਾ ਸੇਠ ਵਖਾਣੀਐ ਵਿਣੁ ਗੁਰ ਸੇਵਾ ਹੋਰੁ ਨ ਜਾਣੀ।
ਰਾਜ ਮਹਿਲ ਭਾਨੂ ਬਹਿਲੁ ਭਾਉ ਭਗਤਿ ਗੁਰਮਤਿ ਮਨਿ ਭਾਣੀ।
ਸਨਮੁਖ ਸੋਢੀ ਬਦਲੀ ਸੇਠ ਗੁਪਾਲੈ ਗੁਰਮਤਿ ਜਾਣੀ।
ਸੁੰਦਰੁ ਚਢਾ ਆਗਰੈ ਢਾਕੈ ਮੋਹਣਿ ਸੇਵ ਕਮਾਣੀ।
ਸਾਧਸੰਗਤਿ ਵਿਟਹੁ ਕੁਰਬਾਣੀ ॥ ੩੧ ॥ ੧੧ ॥

Pauṛī 31 (Chheveṅ Guru jī de sikh)

Suhaṇḍhe Māīā lammu hai sādh saṅgati gāvai gurbāṇī.
Chūhaṛ chaujhaṛu Lakhaṇaū gurmukhi andinu nām vakhāṇī.
Sanamukhi sikhu Pirāg vichi bhāī Bhānā viratīhāṇī.
Jaṭū Tapā su Jaunpuri gurmati nihachal sev kamāṇī.
Paṭaṇai sabharavāl hai Navalu Nihālā sudh parāṇī.
Jaitā seṭh Vakhāṇīai Viṇu gur sevā horu na jāṇī.
Rāj mahil Bhānū bahilu bhāu bhagati gurmati mani bhāṇī.
Sanamukhu soḍhī Badalī seṭh Gupālai gurmati jāṇī.
Sundaru Chaḍhā Āgarai Ḍhākai Mohaṇi sev kamāṇī.
Sādh saṅgati viṭahu kurabāṇī.

Pauṛī 31 (Sikhs of the sixth Guru)

In village Suhandā is Bhāī Māīā of Lamb caste who sings the holy hymns in the holy congregation. Chūhaṛ of Chaujhaṛ caste from Lucknow is *gurmukh* who remembers Lord day and night. Bhāī Bhānā of Prayāg is a close Sikh who earns his livelihood. Jaṭṭū and Tapā, the residents of Jaunpur have served in accordance with Gurmat with stable mind. In Patnā Bhāī Naval and among Sabharvāls Nihālā is a pious person. One wealthy person is known by the name of Jaitā who likes nothing except the service to the Guru. Of Rājmahal city is Bhānū Bahal whose mind is absorbed in the wisdom of the Guru and the loving devotion. Badalī Soḍhī and Gopāl, the rich persons understand the Gurmat. Sundar Chaḍḍhā of Āgrā and Bhāī Mohan a resident of Dhākā have served and cultivated the (true) earning. I am sacrifice unto the holy congregation.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਪਉੜੀ ੧ (ਗੁਰ ਸਿੱਖਾਂ ਦੀ ਕਰਣੀ)

ਬਲਿਹਾਰੀ ਤਿਨ੍ਹਾਂ ਗੁਰਸਿਖਾਂ ਜਾਇ ਜਿਨਾ ਗੁਰ ਦਰਸਨੁ ਡਿਠਾ।
ਬਲਿਹਾਰੀ ਤਿਨ੍ਹਾਂ ਗੁਰਸਿਖਾਂ ਪੈਰੀ ਪੈ ਗੁਰ ਸਭਾ ਬਹਿਠਾ।
ਬਲਿਹਾਰੀ ਤਿਨ੍ਹਾਂ ਗੁਰਸਿਖਾਂ ਗੁਰਮਤਿ ਬੋਲ ਬੋਲਦੇ ਮਿਠਾ।
ਬਲਿਹਾਰੀ ਤਿਨ੍ਹਾਂ ਗੁਰਸਿਖਾਂ ਪੁਤ੍ਰ ਮਿਤ੍ਰ ਗੁਰ ਭਾਈ ਇਠਾ।
ਬਲਿਹਾਰੀ ਤਿਨ੍ਹਾਂ ਗੁਰਸਿਖਾਂ ਗੁਰ ਸੇਵਾ ਜਾਣਨਿ ਅਭਿਰਿਠਾ।
ਬਲਿਹਾਰੀ ਤਿਨ੍ਹਾਂ ਗੁਰਸਿਖਾਂ ਆਪਿ ਤਰੇ ਤਾਰੇਨਿ ਸਰਿਠਾ।
ਗੁਰਸਿਖ ਮਿਲਿਆ ਪਾਪ ਪਣਿਠਾ ॥ ੧ ॥

1 (Ik) Oaṅkār satigur prasādi
Pauṛī 1(Guru sikhāṅ di karanī)

Balihārī tinhāṅ gur sikhāṅ jāi jinā gur darasanu ḍiṭhā.
Balihārī tinhāṅ gur sikhāṅ pairī pai gur sabhā bahiṭhā.
Balihārī tinhāṅ gur sikhāṅ gurmati bol bolade miṭhā.
Balihārī tinhāṅ gur sikhāṅ putr mitr gur bhāī iṭhā.
Balihārī tinhāṅ gur sikhāṅ gur sevā jāṇani abhiriṭhā.
Balihārī tinhāṅ gur sikhāṅ āpi tare tāreni sariṭhā.
Gursikh miliā pāp paṇiṭhā.

One Oaṅkār,the primal energy, realized through the grace of divine preceptor
***Pauṛī* 1 (The conduct of the Sikhs of the Guru)**

I am sacrifice unto those Sikhs of the Guru (Gursikhs) who go to have the glimpse of the Guru. I am sacrifice unto those Gursikhs who touching the feet sit in the assembly of the Guru. I am sacrifice unto those Gursikhs who speak sweet. I am sacrifice unto those Gursikhs who prefer fellow disciples to their sons and friends. I am sacrifice unto those Gursikhs who love the service to the Guru. I am sacrifice unto those Gursikhs who get across and make other creatures also swim across (the world ocean). Meeting such Gursikhs, all the sins are removed.

ਪਉੜੀ ੨ (ਗੁਰੂ ਸਿਖਾਂ ਦਾ ਨਿਤਨੇਮ)

ਕੁਰਬਾਣੀ ਤਿਨ੍ਹਾਂ ਗੁਰਸਿਖਾਂ ਪਿਛਲ ਰਾਤੀ ਉਠਿ ਬਹੰਦੇ।
ਕੁਰਬਾਣੀ ਤਿਨ੍ਹਾਂ ਗੁਰਸਿਖਾਂ ਅੰਮ੍ਰਿਤੁ ਵੇਲੈ ਸਰਿ ਨਾਵੰਦੇ।
ਕੁਰਬਾਣੀ ਤਿਨ੍ਹਾਂ ਗੁਰਸਿਖਾਂ ਹੋਇ ਇਕ ਮਨਿ ਗੁਰ ਜਾਪੁ ਜਪੰਦੇ।
ਕੁਰਬਾਣੀ ਤਿਨ੍ਹਾਂ ਗੁਰਸਿਖਾਂ ਸਾਧਸੰਗਤਿ ਚਲਿ ਜਾਇ ਜੁੜੰਦੇ।
ਕੁਰਬਾਣੀ ਤਿਨ੍ਹਾਂ ਗੁਰਸਿਖਾਂ ਗੁਰਬਾਣੀ ਨਿਤਿ ਗਾਇ ਸੁਣੰਦੇ।
ਕੁਰਬਾਣੀ ਤਿਨ੍ਹਾਂ ਗੁਰਸਿਖਾਂ ਮਨਿ ਮੇਲੀ ਕਰਿ ਮੇਲਿ ਮਿਲੰਦੇ।
ਕੁਰਬਾਣੀ ਤਿਨ੍ਹਾਂ ਗੁਰਸਿਖਾਂ ਭਾਇ ਭਗਤਿ ਗੁਰਪੁਰਬ ਕਰੰਦੇ।
ਗੁਰ ਸੇਵਾ ਫਲੁ ਸੁਫਲ ਫਲੰਦੇ ॥ ੨ ॥

Pauṛī 2 (Gursikhāṅ dā nitnem)

Kurabāṇī tinhāṅ gur sikhāṅ pichhal rātī uṭhi bahande.
Kurabāṇī tinhāṅ gur sikhāṅ amritu velai sari nāvande.
Kurabāṇī tinhāṅ gur sikhāṅ hoi ik mani gur jāpu japande.
Kurabāṇī tinhāṅ gur sikhāṅ sādh saṅgati chali jāi juṛande.
Kurabāṇī tinhāṅ gur sikhāṅ gurbāṇī niti gāi suṇande.
Kurabāṇī tinhāṅ gur sikhāṅ mani meli kari meli milande.
Kurabāṇī tinhāṅ gur sikhāṅ bhāi bhagati gurapurab karande.
Gur sevā phalu suphal phalande.

Pauṛī 2 (Daily routine of Gursikhs)

I am sacrifice unto those Gursikhs who get up in the last quarter of night. I am sacrifice unto those Gursikhs who getting up in the ambrosial hours, and bathe in the holy tank. I am sacrifice unto them also who remember the Lord with single devotion. I am sacrifice unto those Gursikhs also who go to the holy congregation and sit there. I am sacrifice unto those Gursikhs who sing and listen to Gurbāṇī daily. I am sacrifice unto those Gursikhs who meet others whole heartedly (and do not complete mere a formality). I am sacrifice unto those Gursikhs who celebrate Guru's anniversaries with full devotion. Such Sikhs become blest by the service of the Guru and progress further successfully.

ਪਉੜੀ ੩ (ਗੁਰਸਿੱਖ ਦਾ ਹਿਰਦਾ)

ਹਉ ਤਿਸੁ ਵਿਟਹੁ ਵਾਰਿਆ ਹੋਦੈ ਤਾਣਿ ਜੁ ਹੋਇ ਨਿਤਾਣਾ।
ਹਉ ਤਿਸੁ ਵਿਟਹੁ ਵਾਰਿਆ ਹੋਦੈ ਮਾਣਿ ਜੁ ਰਹੈ ਨਿਮਾਣਾ।
ਹਉ ਤਿਸੁ ਵਿਟਹੁ ਵਾਰਿਆ ਛੋਡਿ ਸਿਆਣਪ ਹੋਇ ਇਆਣਾ।
ਹਉ ਤਿਸੁ ਵਿਟਹੁ ਵਾਰਿਆ ਖਸਮੈ ਦਾ ਭਾਵੈ ਜਿਸੁ ਭਾਣਾ।
ਹਉ ਤਿਸੁ ਵਿਟਹੁ ਵਾਰਿਆ ਗੁਰਮੁਖਿ ਮਾਰਗੁ ਦੇਖਿ ਲੁਭਾਣਾ।
ਹਉ ਤਿਸੁ ਵਿਟਹੁ ਵਾਰਿਆ ਚਲਣੁ ਜਾਣਿ ਜੁਗਤਿ ਮਿਹਮਾਣਾ।
ਦੀਨ ਦੁਨੀ ਦਰਗਹ ਪਰਵਾਣਾ ॥ ੩ ॥

Pauṛī 3 (Gursikh dā hiradā)

Hau tisu viṭahu vāriā hodai tāṇi ju hoi nitāṇā.
Hau tisu viṭahu vāriā hodai māṇi ju rahai nimāṇā.
Hau tisu viṭahu vāriā chhoḍi siāṇap hoi iāṇā.
Hau tisu viṭahu vāriā khasamai dā bhāvai jisu bhāṇā.
Hau tisu viṭahu vāriā gurmukhi māragu dekhi lubhāṇā.
Hau tisu viṭahu vāriā chalaṇu jāṇi jugati mihamāṇā.
Dīn dunī daragah paravāṇā.

Pauṛī 3 (The heart of the Sikh of the Guru)

I am sacrifice unto him who being mighty considers himself powerless. I am sacrifice unto him who being grand considers himself humble. I am sacrifice unto him who repudiating all cleverness becomes childlike. I am sacrifice unto him who loves the will of the Master. I am sacrifice unto him who becoming *gurmukh* wishes to follow the way of the Guru. I am sacrifice unto him who considers himself a guest in this world and keeps himself ever ready to depart from here. Such a person is acceptable here and in the hereafter.

ਪਉੜੀ ੪ (ਗੁਰਸਿੱਖ ਅਪਰਸ ਹੈ।)

ਹਉ ਤਿਸੁ ਘੋਲਿ ਘੁਮਾਇਆ ਗੁਰਮਤਿ ਰਿਦੈ ਗਰੀਬੀ ਆਵੈ।
ਹਉ ਤਿਸੁ ਘੋਲਿ ਘੁਮਾਇਆ ਪਰ ਨਾਰੀ ਦੇ ਨੇੜਿ ਨ ਜਾਵੈ।
ਹਉ ਤਿਸੁ ਘੋਲਿ ਘੁਮਾਇਆ ਪਰ ਦਰਬੈ ਨੋ ਹਥੁ ਨ ਲਾਵੈ।
ਹਉ ਤਿਸੁ ਘੋਲਿ ਘੁਮਾਇਆ ਪਰ ਨਿੰਦਾ ਸੁਣਿ ਆਪੁ ਹਟਾਵੈ।
ਹਉ ਤਿਸੁ ਘੋਲਿ ਘੁਮਾਇਆ ਸਤਿਗੁਰ ਦਾ ਉਪਦੇਸੁ ਕਮਾਵੈ।
ਹਉ ਤਿਸੁ ਘੋਲਿ ਘੁਮਾਇਆ ਥੋੜਾ ਸਵੈ ਥੋੜੇ ਹੀ ਖਾਵੈ।
ਗੁਰਮੁਖਿ ਸੋਈ ਸਹਜਿ ਸਮਾਵੈ ॥ ੪ ॥

Paurī 4 (Gursikh aparas hai)

Hau tisu gholi ghumāiā gurmati ridai garībī āvai.
Hau tisu gholi ghumāiā par nārī de neṛi na jāvai.
Hau tisu gholi ghumāiā par darabai no hathu na lāvai.
Hau tisu gholi ghumāiā par nindā suṇi āpu haṭāvai.
Hau tisu gholi ghumāiā satigur dā upadesu kamāvai.
Hau tisu gholi ghumāiā thoṛā savai thoṛo hī khāvai.
Gurmukhi soī sahaji samāvai.

Paurī 4 (Gurmukh is a detached one)

I love him deeply who cultivates humility through Gurmat, the wisdom of Guru. I love him deeply who does not go near another's wife. I love him deeply who touches not the other's wealth. I also love him deeply who becoming indifferent to the backbiting of others detaches himself. I love him deeply who listenning to the teaching of the true Guru practises it in actual life. I love him deeply who sleeps less and eats little. Such a *gurmukh* absorbs himself in the equipoise.

ਪਉੜੀ ੫ (ਗੁਰਸਿੱਖ ਗਿਆਨੀ ਹੈ)

ਹਉ ਤਿਸ ਦੈ ਚਉਖੰਨੀਐ ਗੁਰ ਪਰਮੇਸਰੁ ਏਕੋ ਜਾਣੈ।
ਹਉ ਤਿਸ ਦੈ ਚਉਖੰਨੀਐ ਦੂਜਾ ਭਾਉ ਨ ਅੰਦਰਿ ਆਣੈ।
ਹਉ ਤਿਸ ਦੈ ਚਉਖੰਨੀਐ ਅਉਗੁਣੁ ਕੀਤੇ ਗੁਣ ਪਰਵਾਣੈ।
ਹਉ ਤਿਸ ਦੈ ਚਉਖੰਨੀਐ ਮੰਦਾ ਕਿਸੈ ਨ ਆਖਿ ਵਖਾਣੈ।
ਹਉ ਤਿਸ ਦੈ ਚਉਖੰਨੀਐ ਆਪੁ ਠਗਾਏ ਲੋਕਾ ਭਾਣੈ।
ਹਉ ਤਿਸ ਦੈ ਚਉਖੰਨੀਐ ਪਰਉਪਕਾਰ ਕਰੈ ਰੰਗ ਮਾਣੈ।
ਲਉਬਾਲੀ ਦਰਗਹਿ ਵਿਚਿ ਮਾਣੁ ਨਿਮਾਣਾ ਮਾਣੁ ਨਿਮਾਣੈ।
ਗੁਰ ਪੂਰਾ ਗੁਰ ਸਬਦੁ ਸਿਞਾਣੈ ॥ ੫ ॥

Pauṛī 5 (Gursikh giānī hai)

Hau tis dai chaukhannīai gur paramesaru eko jāṇai.
Hau tis dai chaukhannīai dūjā bhāu na andari āṇai.
Hau tis dai chaukhannīai auguṇu kīte guṇ paravāṇai.
Hau tis dai chaukhannīai mandā kisai na ākhi vakhāṇai.
Hau tis dai chaukhannīai āpu ṭhagāe lokā bhāṇai.
Hau tis dai chaukhannīai paraupakār karai raṅg māṇai.
Laubālī dargahi vichi māṇu nimāṇā māṇu nimāṇe.
Gur pūrā gur sabadu siñāṇai.

Pauṛī 5 (Gursikh is a knowledgeable person)

I am ready to be cut into four pieces for him who accepts Guru and God as one. I am ready to be cut into four pieces for him who does not allow the sense of duality to enter in him. I am ready to be cut into four pieces for him who understands the evil done to him as good one. I am ready to be cut into four pieces for him who never speeks ill of anyone. I am ready to be cut into four pieces for him who is ready to suffer loss for the sake of others. I am ready to be cut into four pieces for him also who enjoys doing altruistic activities. Such a humble person gets honour in the court of the Lord and only such person understanding the Word of Guru, himself becomes the perfect Guru.

ਪਉੜੀ ੬ (ਸਿੱਖ ਦੀ ਨਿਸ਼ਕਾਮ ਅਵਸਥਾ)

ਹਉ ਸਦਕੇ ਤਿਨ੍ਹਾਂ ਗੁਰਸਿਖਾਂ ਸਤਿਗੁਰ ਨੋ ਮਿਲਿ ਆਪੁ ਗਵਾਇਆ।
ਹਉ ਸਦਕੇ ਤਿਨ੍ਹਾਂ ਗੁਰਸਿਖਾਂ ਕਰਨਿ ਉਦਾਸੀ ਅੰਦਰਿ ਮਾਇਆ।
ਹਉ ਸਦਕੇ ਤਿਨ੍ਹਾਂ ਗੁਰਸਿਖਾਂ ਗੁਰਮਤਿ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਇਆ।
ਹਉ ਸਦਕੇ ਤਿਨ੍ਹਾਂ ਗੁਰਸਿਖਾਂ ਗੁਰ ਸਿਖ ਦੇ ਗੁਰਸਿਖ ਮਿਲਾਇਆ।
ਹਉ ਸਦਕੇ ਤਿਨ੍ਹਾਂ ਗੁਰਸਿਖਾਂ ਬਾਹਿਰ ਜਾਂਦਾ ਵਰਜਿ ਰਹਾਇਆ।
ਹਉ ਸਦਕੇ ਤਿਨ੍ਹਾਂ ਗੁਰਸਿਖਾਂ ਆਸਾ ਵਿਚਿ ਨਿਰਾਸੁ ਵਲਾਇਆ।
ਸਤਿਗੁਰ ਦਾ ਉਪਦੇਸ ਦਿੜ੍ਹਾਇਆ ॥ ੬ ॥

Pauṛī 6 (Sikh dī nisakām avasathā)

Hau sadake tinhāṅ gursikhāṅ satigur no mili āpu gavāiā.
Hau sadake tinhāṅ gursikhāṅ karani udāsī andari māiā.
Hau sadake tinhāṅ gursikhāṅ gurmati gurcharaṇī chitu lāiā.
Hau sadake tinhāṅ gursikhāṅ gursikh de gursikh milāiā.
Hau sadake tinhāṅ gursikhāṅ bāhir jāndā varaji rahāiā.
Hau sadake tinhāṅ gursikhāṅ āsā vichi nirāsu valāiā.
Satigur dā upades diṛhāiā.

***Pauṛī* 6 (The selfless state of the Sikh)**

May I be a sacrifice unto those Gursikhs who, meeting the true Guru have lost their ego. May I be a sacrifice unto those Gursikhs who, while living amidst maya, remain indifferent to it. May I be a sacrifice unto those Gursikhs who, in accordance with Gurmat concentrate their mind on the feet of the Guru. May I be a sacrifice unto those Gursikhs who, imparting the teachings of the Guru make another disciple meet the Guru. May I be a sacrifice unto those Gursikhs who, have resisted and bounded the outgoing mind. May I be a sacrifice unto those Gursikhs who, while living among hopes and desires, remain indifferent to them and learn steadfastly the teaching of the true Guru.

ਪਉੜੀ ੭ (ਬ੍ਰਹਮਾ ਦੀ ਕਰਤੂਤ)
ਬ੍ਰਹਮਾ ਵਡਾ ਅਖਾਇਦਾ ਨਾਭਿ ਕਵਲ ਦੀ ਨਾਲਿ ਸਮਾਣਾ।
ਆਵਾ ਗਵਣੁ ਅਨੇਕ ਜੁਗ ਓੜਕ ਵਿਚਿ ਹੋਆ ਹੈਰਾਣਾ।
ਓੜਕੁ ਕੀਤੁਸੁ ਆਪਣਾ ਆਪ ਗਣਾਇਐ ਭਰਮਿ ਭੁਲਾਣਾ।
ਚਾਰੇ ਵੇਦ ਵਖਾਣਦਾ ਚਤੁਰਮੁਖੀ ਹੋਇ ਖਰਾ ਸਿਆਣਾ।
ਲੋਕਾਂ ਨੋ ਸਮਝਾਇੰਦਾ ਵੇਖਿ ਸੁਰਸਤੀ ਰੂਪ ਲੋਭਾਣਾ।
ਚਾਰੇ ਵੇਦ ਗਵਾਇ ਕੈ ਗਰਬੁ ਗਰੂਰੀ ਕਰਿ ਪਛੁਤਾਣਾ।
ਅਕਥ ਕਥਾ ਨੇਤ ਨੇਤ ਵਖਾਣਾ ॥ ੭ ॥

Pauṛī 7 (Brahmā dī karatūt)
Brahamā vaḍā akhāidā nābhi kaval dī nāli samāṇā.
Āvā gavaṇu anek jug oṛak vichi hoā hairāṇā.
Oṛaku kītusu āpaṇā āp gaṇāiai bharam bhulāṇā.
Chāre ved vakhaṇadā chaturmukhī hoi kharā siāṇā.
Lokāṅ no samajhāindā vekhi surasatī rūp lobhāṇā.
Chāre ved gavāi kai garabu garūri karī pachhutāṇā.
Akath kathā net net vakhāṇā.

Pauṛī 7 (Mischief of Brahmā)
Calling himself great, Brahmā entered into the navel lotus (of Viṣṇu to know its end). For many ages he wandered in the cycle of transmigration and ultimately (not finding its end and mystery) became dumbfounded. He left no stone unturned but remained misguided in his own so-called greatness. He becoming four-headed and wise would recite the four Vedas. He would make people understand (many things) but seeing the beauty of (his own daughter) Sarasvatī became enamoured. He made his knowledge of the four Vedas futile. Proud as he became, he had to repent at last. In fact the fable of Lord is ineffable; in Vedas also He is *neti neti*, not this, not this.

ਪਉੜੀ ੮ (ਦਸ ਅਵਤਾਰਾਂ ਦੇ ਕਰਤਵਯ)

ਬਿਸਨ ਲਏ ਅਵਤਾਰ ਦਸ ਵੈਰ ਵਿਰੋਧ ਜੋਧ ਸੰਘਾਰੇ।
ਮਛ ਕਛ ਵੈਰਾਹ ਰੂਪਿ ਹੋਇ ਨਰਸਿੰਘੁ ਬਾਵਨ ਬਉਧਾਰੇ।
ਪਰਸਰਾਮੁ ਰਾਮੁ ਕਿਸਨੁ ਹੋਇ ਕਿਲਕਿ ਕਲੰਕੀ ਅਤਿ ਅਹੰਕਾਰੇ।
ਖਤ੍ਰੀ ਮਾਰਿ ਇਕੀਹ ਵਾਰ ਰਾਮਾਇਣ ਕਰਿ ਭਾਰਥ ਭਾਰੇ।
ਕਾਮ ਕਰੋਧੁ ਨ ਸਾਧਿਓ ਲੋਭੁ ਮੋਹ ਅਹੰਕਾਰੁ ਨ ਮਾਰੇ।
ਸਤਿਗੁਰ ਪੁਰਖੁ ਨ ਭੇਟਿਆ ਸਾਧਸੰਗਤਿ ਸਹਲੰਗ ਨ ਸਾਰੇ।
ਹਉਮੈ ਅੰਦਰਿ ਕਾਰਿ ਵਿਕਾਰੇ ॥ ੮ ॥

Pauṛī 8 (Das avatrāṅ de karatavy)

Bisan lae avatār das vair virodh jodh saṅghāre.
Machh kachh vairāh rūpi hoi narasiṅghu bāvan baudhāre.
Paras rāmu Rāmu Kisanu hoi kilaki kalaṅkī ati ahaṅkāre.
Khatrī māri ikīh var Rāmāiṇ kari Bhārath bhāre.
Kām karodhu na sādhio lobhu moh ahaṅkāru na māre.
Satigur purakhu na bheṭiā sādh saṅgati sahalaṅg na sāre.
Haumai andari kāri vikāre.

Pauṛī 8 (Feats of the ten incarnations)

Viṣṇu incarnated ten times and decimated his opposing warriors. The incarnations in the forms of fish, tortoise, swine, man-lion, dwarf and Buddha etc. have happened. Parśu Rām, Rām, Kṛṣṇa and very much proud incarnation of Kalki have flourished. Rām was hero of *Rāmayaṇ* and Kṛṣṇa was all in all in the *Mahābhārat.* But the lust and anger were not sublimated and greed, infatuation and ego were not eschewed. None remembered the true Guru (God) and nobody benefitted himself in the holy congregation. All acted arrogantly being full of evil propensities.

ਪਉੜੀ ੯ (ਮਹਾਦੇਵ, ਸ਼ਿਵ)

ਮਹਾਦੇਉ ਅਉਧੂਤੁ ਹੋਇ ਤਾਮਸ ਅੰਦਰਿ ਜੋਗੁ ਨ ਜਾਣੈ।
ਭੈਰੋ ਭੂਤ ਕੁਸੂਤ ਵਿਚਿ ਖੇਤ੍ਰਪਾਲ ਬੇਤਾਲ ਧਿਙਾਣੈ।
ਅਕੁ ਧਤੂਰਾ ਖਾਵਣਾ ਰਾਤੀ ਵਾਸਾ ਮੜ੍ਹੀ ਮਸਾਣੈ।
ਪੈਨੈ ਹਾਥੀ ਸੀਹ ਖਲ ਡਉਰੂ ਵਾਇ ਕਰੈ ਹੈਰਾਣੈ।
ਨਾਥਾ ਨਾਥੁ ਸਦਾਇਦਾ ਹੋਇ ਅਨਾਥੁ ਨ ਹਰਿ ਰੰਗੁ ਮਾਣੈ।
ਸਿਰਠਿ ਸੰਘਾਰੈ ਤਾਮਸੀ ਜੋਗੁ ਨ ਭੋਗੁ ਨ ਜੁਗਤਿ ਪਛਾਣੈ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਸਾਧ ਸੰਗਾਣੈ ॥ ੯ ॥

Pauṛī 9 (Mahādev, Śiv)

Mahādeu audhūtu hoi tāmas andari jogu na jāṇai.
Bhairo bhūt kusūt vichi khetrapāl betāl dhiñāṇai.
Aku dhatūrā khāvaṇā rātī vāsā maṛhī masāṇai.
Painai hāthī sīh khal ḍaurū vāi karai hairāṇai.
Nāthā nāthu sadāidā hoi anāthu na hari rangu māṇai.
Siraṭhi sanghārai tāmasī jogu na bhogu na jugati pachhāṇai.
Gurmukhi sukh phalu sādh sangāṇai.

***Pauṛī* 9 (Mahādev, Śiva)**

Though Mahādev was an ascetic of high order but being full of ignorance he could not even identify yoga. He merely subordinated Bhairav, ghosts, Kṣetrapāls, and Baitāls (all malignant spirits). He would eat *akk* (a wild plant of sandy region — *Calotropis procera*) and datura and lived in the cemetry at night. He would wear the lion or elephant skin and would make people restive by playing on *ḍamarū* (tabor). He was known as the *nāth* (yogi) of the *nāths* but never becoming masterless (*anāth*) or humble did he remember God. His (main) task was to destroy world malignantly. He could not understand the teachnique of enjoyment and repudiation (yoga). One attains the fruits of pleasure by becoming *gurmukh* and being in the holy congregation.

ਪਉੜੀ ੧੦ (ਇੰਦ੍ਰ ਤੇ ਬ੍ਰਹਮਾ)

ਵਡੀ ਆਰਜਾ ਇੰਦ੍ਰ ਦੀ ਇੰਦ੍ਰ ਪੁਰੀ ਵਿਚਿ ਰਾਜੁ ਕਮਾਵੈ।
ਚਉਦਹ ਇੰਦ੍ਰ ਵਿਣਾਸੁ ਕਾਲਿ ਬ੍ਰਹਮੇ ਦਾ ਇਕੁ ਦਿਵਸੁ ਵਿਹਾਵੈ।
ਧੰਧੇ ਹੀ ਬ੍ਰਹਮਾ ਮਰੈ ਲੋਮਸ ਦਾ ਇਕੁ ਰੋਮ ਛਿਜਾਵੈ।
ਸੇਸ ਮਹੇਸ ਵਖਾਣੀਅਨਿ ਚਿਰੰਜੀਵ ਹੋਇ ਸਾਂਤਿ ਨ ਆਵੈ।
ਜੋਗ ਭੋਗ ਜਪ ਤਪ ਘਣੇ ਲੋਕ ਵੇਦ ਸਿਮਰਣੁ ਨ ਸੁਹਾਵੈ।
ਆਪੁ ਗਣਾਏ ਨ ਸਹਜਿ ਸਮਾਵੈ ॥ ੧੦ ॥

Pauṛī 10 (Indr te Brahmā)

Vaḍī ārajā Indr dī Indrpurī vichi rāj kamāvai.
Chaudah Indr viṇāsu kāli Brahme dā iku divasu vihāvai.
Dhande hī Brahmā marai Lomas dā iku rom chhijāvai.
Ses Mahes vakhāṇīani chirañjiv hoi sānti na āvai.
Jog bhog jap tap ghaṇe lok ved simaraṇu na suhāvai.
Āpu gaṇāe na sahaji samāvai.

Pauṛī 10 (Indr and Brahmā)

Indr has a long age; he ruled Indrpurī. When fourteen Indrs are finished, the one day of Brahmā passes i.e. in one day of Brahmā fourteen Indrs rule. With the fall of one hair of Lomas rishi, one Brahmā is known to end his life (one can very well guess that like innumerable hair Brahmās are also many). Śeṣanāg and Maheśa are also supposed to be living eternally but none has attained peace. God does not like the hypocrisy of yoga, hedonism, recitation, asceticism, common customary acts etc. He who keeps his ego with him cannot merge in equipoise.

ਪਉੜੀ ੧੧ (ਨਾਰਦਾਦਿਕ ਰਿਖੀ)

ਨਾਰਦੁ ਮੁਨੀ ਅਖਾਇਦਾ ਅਗਮੁ ਜਾਣਿ ਨ ਧੀਰਜੁ ਆਣੈ।
ਸੁਣਿ ਸੁਣਿ ਮਸਲਤਿ ਮਜਲਸੈ ਕਰਿ ਕਰਿ ਚੁਗਲੀ ਆਖਿ ਵਖਾਣੈ।
ਬਾਲ ਬੁਧਿ ਸਨਕਾਦਿਕਾ ਬਾਲ ਸੁਭਾਉ ਨਵਿਰਤੀ ਹਾਣੈ।
ਜਾਇ ਬੈਕੁੰਠਿ ਕਰੋਧੁ ਕਰਿ ਦੇਇ ਸਰਾਪੁ ਜੈਇ ਬਿਜੈ ਧਿਙਾਣੈ।
ਅਹੰਮੇਵੁ ਸੁਕਦੇਉ ਕਰਿ ਗਰਭ ਵਾਸਿ ਹਉਮੈ ਹੈਰਾਣੈ।
ਚੰਦੁ ਸੂਰਜੁ ਅਉਲੰਗ ਭਰੈ ਉਦੈ ਅਸਤ ਵਿਚਿ ਆਵਣ ਜਾਣੈ।
ਸਿਵ ਸਕਤੀ ਵਿਚਿ ਗਰਬੁ ਗੁਮਾਣੈ ॥ ੧੧ ॥

Pauṛī 11 (Nāradādik rikhī)

Nāradu munī akhāidā agamu jāṇi na dhīraju āṇai.
Suṇi suṇi masalati majalasai kari kari chugalī ākhi vakhāṇai.
Bāl budhi Sanakādikā bāl subhāu naviratī hāṇai.
Jāi baikunṭhi karodhu kari de sarāpu jaii bijai dhiñāṇai.
Ahammeu Sukadeu kari garbh vāsi haumai hairāṇai.
Chandu sūraju aulaṅg bharai udai asat vichi āvaṇ jāṇai.
Siv sakatī vichi garabu gumāṇai.

Pauṛī 11 (Rishi Nārad and others)

Even being adept in the Vedas and Shastras Nārad, the sage, had no forbearance. He would listen to the conversations of one assembly and would talk about it in the other. Sanaks et al. also always remained of the child wisdom and because of their restive nature they could never attain contentment and always suffered loss. They went to heaven and happened to curse Jay and Vijay, the door-keepers. Ultimately they had to repent. Because of his ego Śukadev also suffered for a long time (twelve years) in the womb of his mother. Sun and moon also full of blemishes, indulge in the cycle of rising and setting. Engrossed in maya they all are afflicted by ego.

ਪਉੜੀ ੧੨ (ਜਤੀ ਸਤੀ ਆਦਿਕ)

ਜਤੀ ਸਤੀ ਸੰਤੋਖੀਆ ਜਤ ਸਤ ਜੁਗਤਿ ਸੰਤੋਖ ਨ ਜਾਤੀ।
ਸਿਧ ਨਾਥੁ ਬਹੁ ਪੰਥ ਕਰਿ ਹਉਮੈ ਵਿਚਿ ਕਰਨਿ ਕਰਮਾਤੀ।
ਚਾਰਿ ਵਰਨ ਸੰਸਾਰ ਵਿਚਿ ਖਹਿ ਖਹਿ ਮਰਦੇ ਭਰਮਿ ਭਰਾਤੀ।
ਛਿਅ ਦਰਸਨ ਹੋਇ ਵਰਤਿਆ ਬਾਰਹ ਵਾਟ ਉਚਾਟ ਜਮਾਤੀ।
ਗੁਰਮੁਖਿ ਵਰਨ ਅਵਰਨ ਹੋਇ ਰੰਗ ਸੁਰੰਗ ਤੰਬੋਲ ਸੁਵਾਤੀ।
ਛਿਅ ਰੁਤਿ ਬਾਰਹ ਮਾਹ ਵਿਚਿ ਗੁਰਮੁਖਿ ਦਰਸਨੁ ਸੁਝ ਸੁਝਾਤੀ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਿਰਮ ਪਿਰਾਤੀ ॥੧੨॥

Pauṛī 12 (Jatī satī ādik)

Jatī satī santokhīā jat sat jugati santokh na jātī.
Sidh nāthu bahu panth kari haumai vichi karani karamātī.
Chāri varan sansār vichi khahi khahi marade bharami bharātī.
Chhia darasan hoi varatiā bārah vāṭ uchāṭ jamātī.
Gurmukhi varan avaran hoi rang surang tambol savātī.
Chhia ruti bārah māh vichi gurmukhi darasanu sujh sujhātī.
Gurmukhi sukh phalu piram pirātī.

Pauṛī 12 (The celebates and virtuous etc.)

So-called celebates, virtuous and contented ones have also not understood contentment, the actual technique of celebacy and other virtues. The *siddhas* and *nāths* controlled by ego and divided into many sects roam hither and thither showing miraculous feats. All the four varnas in the world going astray in delusions are clashing with one another. Under the aegis of the six Shastras, yogis have adopted twelve ways and becoming indifferent to the world have gone away from it (and its responsibilities). Gurmukh, who is beyond varnas and its further denominations is like the betel leaf which out of various colours adopts one steadfast colour (red-colour) of all the virtues. In the six seasons and twelve months as and when the *gurmukh* is visualized, he enlightenes all like the sun of knowledge. The delightful fruit for *gurmukhs* is his love for the Lord.

ਪਉੜੀ ੧੩ (ਧਰਤੀ ਤੇ ਬ੍ਰਿਛ)

ਪੰਜ ਤਤ ਪਰਵਾਣੁ ਕਰਿ ਧਰਮ ਸਾਲ ਧਰਤੀ ਮਨਿ ਭਾਣੀ।
ਪਾਣੀ ਅੰਦਰਿ ਧਰਤਿ ਧਰਿ ਧਰਤੀ ਅੰਦਰਿ ਧਰਿਆ ਪਾਣੀ।
ਸਿਰ ਤਲਵਾਏ ਰੁਖ ਹੋਇ ਨਿਹਚਲੁ ਚਿਤ ਨਿਵਾਸੁ ਬਿਬਾਣੀ।
ਪਰਉਪਕਾਰੀ ਸੁਫਲ ਫਲਿ ਵਟ ਵਗਾਇ ਸਿਰਠਿ ਵਰਸਾਣੀ।
ਚੰਦਨ ਵਾਸੁ ਵਣਾਸਪਤਿ ਚੰਦਨੁ ਹੋਇ ਵਾਸੁ ਮਹਿਕਾਣੀ।
ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਸਾਧਸੰਗਿ ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਅੰਮ੍ਰਿਤ ਵਾਣੀ।
ਅਬਿਗਤਿ ਗਤਿ ਅਤਿ ਅਕਥ ਕਹਾਣੀ ॥ ੧੩ ॥

Pauṛī 13 (Dharatī te brichh)

Pañj tat paravāṇu kari dharamasāl dharatī mani bhāṇī.
Pāṇī andari dharati dhari dharatī andari dhariā pāṇī.
Sir talavāe rukh hoi nihachalu chit nivāsu bibāṇī.
Paraupakārī suphal phali vaṭ vagāi siraṭhi varasāṇī.
Chandan vāsu vaṇāsapati chandanu hoi vāsu mahikāṇī.
Sabad surati liv sādh saṅgi gurmukhi sukh phal amrit vāṇī.
Abigati gati ati akath kahāṇī.

Pauṛī 13 (The earth and tree)

As a result of the (rational) combination of five elements this lovely abode of dharma in the form of earth has been created. The earth is placed in water and again in earth water is placed. Having their heads downward i.e. the trees rooted in earth have grown on it and reside in the deep lone forests. These trees are also altruists which when stoned rain fruits for the creatures on earth. The fragrance of sandal makes the whole vegetation fragrant. In the holy company of *Gurmukhs* the consciousness is merged into Word and man attains the fruits of delight through the ambrosial speech. Ineffable is the story of the unmanifest Lord; His dynamism is unknowable.

ਪਉੜੀ ੧੪ (ਧ੍ਰੂ ਆਦਿਕ ਸਕਾਮ ਭਗਤ)

ਧ੍ਰੂ ਪ੍ਰਹਿਲਾਦੁ ਭਭੀਖਣੋ ਅੰਬਰੀਕੁ ਬਲਿ ਜਨਕੁ ਵਖਾਣਾ।
ਰਾਜ ਕੁਆਰ ਹੋਇ ਰਾਜਸੀ ਆਸਾ ਬੰਧੀ ਚੋਜ ਵਿਡਾਣਾ।
ਧ੍ਰੂ ਮਤਰੇਈ ਚੰਡਿਆ ਪੀਉ ਫੜਿ ਪ੍ਰਹਿਲਾਦੁ ਰਵਾਣਾ।
ਭੇਦੁ ਭਭੀਖਣੁ ਲੰਕ ਲੈ ਅੰਬਰੀਕੁ ਲੈ ਚਕ੍ਰੁ ਲੁਭਾਣਾ।
ਪੈਰ ਕੜਾ ਹੈ ਜਨਕ ਦਾ ਕਰਿ ਪਾਖੰਡੁ ਧਰਮ ਧਿਙਤਾਣਾ।
ਆਪੁ ਗਵਾਇ ਵਿਗੁਚਣਾ ਦਰਗਹ ਪਾਏ ਮਾਣੁ ਨਿਮਾਣਾ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਤਿ ਪਰਵਾਣਾ ॥ ੧੪ ॥

Pauṛī 14 (Dhrūādik sakām bhagat)

Dhrū Prahilād Bhabhīkhaṇo Ambarīkhu Bali Janaku vakhāṇā.
Rāj kuār hoi rājasī āsā bandhī choj viḍāṇā.
Dhrū matarei chanḍiā pīu phaṛ Prahilād raṇāṇā.
Bhedu Bhabhīkhaṇu Laṅk lai Ambrīku lai chakru lubhāṇā.
Pair kaṛā hai Janak dā kari pākhanḍ dharam dhiṅatāṇā.
Āpu gavāi viguchaṇā daragah pāe māṇu nimāṇā.
Gurmukhi sukh phalu pati paravāṇā.

Pauṛī 14 (The devotees like Dhruv et al.)

Dhruv, Prahlād, Vibhīṣaṇ, Ambrīṣ, Bali, Janak are well known personalities. They all were princes, and hence the *rajas* game of hope and desire was always on in them. Dhruv was beaten up by his stepmother and Prahlād was caused to suffer by his father. Vibhīṣaṇ got Laṅkā by divulging the secrets of home and Ambrīṣ became happy seeing the Sudarśan *chakr*, as his protector (to save Ambrīṣ from the curse of Durvāsā, Viṣṇu had sent his *chakr*). Janak by keeping one leg into the soft bedding and another into the boiling oil cauldron showed his power of *haṭhayoga* and let down the real dharma. The man who has eschewed his ego and has subsumed in the Lord is respected in the court of Lord. Only *gurmukhs* have attained the fruits of delight and only they are accepted (here and hereafter).

ਪਉੜੀ ੧੫ (ਨੀਚੁਕੁਲ ਨਿਸ਼ਕਾਮ ਭਗਤ)

ਕਲਜੁਗਿ ਨਾਮਾ ਭਗਤੁ ਹੋਇ ਫੇਰਿ ਦੇਹੁਰਾ ਗਾਇ ਜਿਵਾਈ।
ਭਗਤੁ ਕਬੀਰੁ ਵਖਾਣੀਐ ਬੰਦੀ ਖਾਨੇ ਤੇ ਉਠਿ ਜਾਈ।
ਧੰਨਾ ਜਟੁ ਉਧਾਰਿਆ ਸਧਨਾ ਜਾਤਿ ਅਜਾਤਿ ਕਸਾਈ।
ਜਨੁ ਰਵਿਦਾਸੁ ਚਮਾਰੁ ਹੋਇ ਚਹੁ ਵਰਨਾ ਵਿਚਿ ਕਰਿ ਵਡਿਆਈ।
ਬੇਣਿ ਹੋਆ ਅਧਿਆਤਮੀ ਸੈਣੁ ਨੀਚੁ ਕੁਲੁ ਅੰਦਰਿ ਨਾਈ।
ਪੈਰੀ ਪੈ ਪਾ ਖਾਕ ਹੋਇ ਗੁਰਸਿਖਾ ਵਿਚਿ ਵਡੀ ਸਮਾਈ।
ਅਲਖੁ ਲਖਾਇ ਨ ਅਲਖੁ ਲਖਾਈ ॥ ੧੫ ॥

Pauṛī 15 (Nīchakul niṣakām bhagat)

Kalajugi Nāmā Bhagatu hoi pheri dehurā gāi jivāī.
Bhagatu Kabīru vakhāṇīai bandī khāne te uṭhi jāī.
Dhannā jaṭu udhāriā Sadhanā jāti ajātī kasāī.
Janu Ravidāsu chamāru hoi chahu varanā vichi kari vaḍiāī.
Beṇi hoā adhiātamī Saiṇu nīchu kulu andari nāī.
Pairī pai pā khāk hoi gursikhān vichi vaḍī samāī.
Alakhu lakhāi na alakhu lakhāī.

Pauṛī 15 (Low born selfless devotees)

In *Kaliyuga*, a devotee named Nāmdev made the temple rotate and dead cow alive. It is said that Kabir used to go out of prison as and when he liked. Dhannā, the *jaṭṭ* (a farmer tribe) and Sadhanā born in a known low cast (butcher) got across (the world ocean). Considering Ravi Dās a devotee of the Lord, all the four varnas praise him. Beṇī, the saint was a spiritualist, and born in a so called low barber caste Saiṇ was a devotee (of Lord). Falling at and becoming the dust of the feet is the great trance for the Sikhs of the Guru (their caste should not be considered). The devotees, though they behold the imperceptible Lord, yet do not disclose this to anyone.

ਪਉੜੀ ੧੬ (ਕਲਿਜੁਗ ਦੀ ਉੱਤਮਤਾਈ)

ਸਤਿਜੁਗੁ ਉਤਮੁ ਆਖੀਐ ਇਕੁ ਫੇੜੈ ਸਭ ਦੇਸੁ ਦੁਹੇਲਾ।
ਤ੍ਰੇਤੈ ਨਗਰੀ ਪੀੜੀਐ ਦੁਆਪੁਰਿ ਵੰਸੁ ਵਿਧੁੰਸ ਕੁਵੇਲਾ।
ਕਲਿਜੁਗਿ ਸਚੁ ਨਿਆਉ ਹੈ ਜੋ ਬੀਜੈ ਸੋ ਲੁਣੈ ਇਕੇਲਾ।
ਪਾਰਬ੍ਰਹਮੁ ਪੂਰਨ ਬ੍ਰਹਮੁ ਸਬਦਿ ਸੁਰਤਿ ਸਤਿਗੁਰੂ ਗੁਰ ਚੇਲਾ।
ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨ ਦ੍ਰਿੜ ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਅੰਮ੍ਰਿਤ ਵੇਲਾ।
ਮਿਠਾ ਬੋਲਣੁ ਨਿਵ ਚਲਣੁ ਹਥਹੁ ਦੇਣਾ ਸਹਿਜ ਸੁਹੇਲਾ।
ਗੁਰਮੁਖ ਸੁਖ ਫਲ ਨੇਹੁ ਨਵੇਲਾ ॥ ੧੬ ॥

Pauṛī 16 (Kalijug dī uttamatāī)

Satijug utamu ākhīai iku pheṛai sabh desu duhelā.
Tretai nagarī pīṛīai duāpuri vansu vidhunsu kuvelā.
Kalijug sachu niāu hai jo bījai so luṇai ikelā.
Pārbrahamu pūranu brahamu sabadi surati satiguru gur chelā.
Nāmu dānu isanānu driṛ sādh sangati mili amrit velā.
Miṭhā bolaṇu niv chalaṇu hathahu deṇā sahij suhelā.
Gurmukh sukh phal nehu navelā.

Pauṛī 16 (Superiority of the *Kaliyuga*, the dark age)

Satyuga is said to be the best but in it one committed sin and the whole country suffered. In *tretā*, one did the wrong act and the whole city would suffer. In Duāpar, sinful act of one person made the whole family suffer. The justice of *Kaliyuga* is true because in it only he reaps who sows the evil seeds. Brahm is the perfect Śabdabrahm and that disciple who merges his consciousness in the Śabdabrahm is in fact Guru and the true Guru (God). Śabdabrahm, the Guru is attained in the holy congregation by remembring the name of the Lord in the ambrosial hours. A mild spoken, humble and giver through his hands moves in equipoise and remains happy. Ever new love of devotion to the Lord keeps the *gurmukhs* happy.

ਪਉੜੀ ੧੭ (ਵਾਹਿਗੁਰੂ ਮੰਤਰ)
ਨਿਰੰਕਾਰੁ ਆਕਾਰੁ ਕਰਿ ਜੋਤਿ ਸਰੂਪੁ ਅਨੂਪ ਦਿਖਾਇਆ।
ਵੇਦ ਕਤੇਬ ਅਗੋਚਰਾ ਵਾਹਿਗੁਰੂ ਗੁਰ ਸਬਦੁ ਸੁਣਾਇਆ।
ਚਾਰਿ ਵਰਨ ਚਾਰਿ ਮਜਹਬਾ ਚਰਣ ਕਵਲ ਸਰਣਾਗਤਿ ਆਇਆ।
ਪਾਰਸਿ ਪਰਸਿ ਅਪਰਸ ਜਗਿ ਅਸਟਧਾਤੁ ਇਕੁਧਾਤੁ ਕਰਾਇਆ।
ਪੈਰੀ ਪਾਇ ਨਿਵਾਇਕੈ ਹਉਮੈ ਰੋਗੁ ਅਸਾਧੁ ਮਿਟਾਇਆ।
ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਗੁਰਮੁਖਿ ਗਾਡੀ ਰਾਹੁ ਚਲਾਇਆ।
ਪੂਰੇ ਪੂਰਾ ਥਾਟੁ ਬਣਾਇਆ ॥ ੧੭ ॥

Pauṛī 17 (Vāhigūru mantar)
Nirankāru ākāru kari joti sarūpu anūp dikhāiā.
Ved kateb agocharā Vāhigurū gur sabadu suṇāiā.
Chāri varan chāri majahabā charaṇ kaval saraṇāgati āiā.
Pārasi parasi aparas jagi asaṭ dhātu iku dhātu karāiā.
Pairī pāi nivāikai haumai rogu asādhu miṭāiā.
Hukami rajāī chalaṇā gurmukhi gāḍī rāhu chalāiā.
Pūre pūrā thāṭ baṇāiā.

***Pauṛī* 17 (Vāhigurū mantra)**

The formless Lord has been beholden in the form of the light (in Guru Nānak and other Gurus). The Gurus recited Word-Guru as Vāhigurū who is beyond the Vedas and the Katebas (the semitic scriptures). Therefore all the four varnas and all four semitic religions have sought the shelter of the lotus feet of the Guru. When the Gurus in the form of philosophier's stone touched them, that alloy of eight metal changed into one metal (gold in the form of Sikhism). The Gurus giving them place at their feet removed their incurable malady of ego. For *gurmukhs* they cleared the highway of God's will. The perfect (Guru) made the perfect arrangements.

ਪਉੜੀ ੧੮ (ਗੁਰਮੁਖ ਵਰਣਨ)

ਜੰਮਣੁ ਮਰਣਹੁ ਬਾਹਰੇ ਪਰਉਪਕਾਰੀ ਜਗ ਵਿਚਿ ਆਏ।
ਭਾਉ ਭਗਤਿ ਉਪਦੇਸੁ ਕਰਿ ਸਾਧ ਸੰਗਤਿ ਸਚਖੰਡਿ ਵਸਾਏ।
ਮਾਨ ਸਰੋਵਰਿ ਪਰਮਹੰਸ ਗੁਰਮੁਖਿ ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਲਾਏ।
ਚੰਦਨ ਵਾਸੁ ਵਣਾਸਪਤਿ ਅਫਲ ਸਫਲ ਚੰਦਨ ਮਹਕਾਏ।
ਭਵਜਲ ਅੰਦਰਿ ਬੋਹਥੈ ਹੋਇ ਪਰਵਾਰ ਸਧਾਰ ਲੰਘਾਏ।
ਲਹਰਿ ਤਰੰਗੁ ਨ ਵਿਆਪਈ ਮਾਇਆ ਵਿਚਿ ਉਦਾਸੁ ਰਹਾਏ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਸਹਜਿ ਸਮਾਏ ॥ ੧੮ ॥

Pauṛī 18 (Gurmukh varaṇan)

Jammaṇu maraṇahu bāhare paraupakārī jag vichi āe.
Bhāu bhagati upadesu kari sādh saṅgati sachakhaṇḍi vasāe.
Mān sarovari param haṅs gurmukhi sabad surati liv lāe.
Chandan vāsu vaṇāsapati aphal saphal chandan mahakāe.
Bhavajal andari bohathai hoi paravār sadhār laṅghāe.
Lahari taraṅgu na viāpaī māiā vichi udāsu rahāe.
Gurmukhi sukh phalu sahaji samāe.

Pauṛī 18 (Gurmukh)

Being beyond transmigration the altruists came in this world. Preaching loving devotion, they, through the holy congregation reside in the abode of truth. *Gurmukhs* being swans of highest order (*paramhaṅs*) keep their consciousness merged in Word,the Brahm. They are like sandal which makes the fruitful and fruitless vegetation fragrant. Into the world ocean they are like that vessel which takes the whole family across comfortably. They remain undisturbed and detached amid the waves of worldly phenomena. Remaining absorbed in the equipoise is the delightful fruit of the *gurmukhs.*

ਪਉੜੀ ੧੯ (ਅਜਰ ਜਰਣਾ)

ਧੰਨ ਗੁਰੂ ਗੁਰ ਸਿਖੁ ਧੰਨੁ ਆਦਿ ਪੁਰਖੁ ਆਦੇਸੁ ਕਰਾਇਆ।
ਸਤਿਗੁਰ ਦਰਸਨੁ ਧੰਨੁ ਹੈ ਧੰਨ ਦਿਸਟਿਗੁਰ ਧਿਆਨੁ ਧਰਾਇਆ।
ਧੰਨੁ ਧੰਨੁ ਸਤਿਗੁਰ ਸਬਦੁ ਧੰਨੁ ਸੁਰਤਿ ਗੁਰ ਗਿਆਨੁ ਸੁਣਾਇਆ।
ਚਰਣ ਕਵਲ ਗੁਰ ਧੰਨੁ ਧੰਨੁ ਧੰਨੁ ਮਸਤਕੁ ਗੁਰ ਚਰਣੀ ਲਾਇਆ।
ਧੰਨੁ ਧੰਨੁ ਗੁਰ ਉਪਦੇਸੁ ਹੈ ਧੰਨੁ ਰਿਦਾ ਗੁਰਮੰਤ੍ਰ ਵਸਾਇਆ।
ਧੰਨੁ ਧੰਨੁ ਗੁਰੂ ਚਰਣਾਮਤੋ ਧੰਨੁ ਮਹਤੁ ਜਿਤੁ ਅਪਿਓ ਪੀਆਇਆ।
ਗੁਰਮੁਖਿ ਸੁਖੁ ਫਲੁ ਅਜਰੁ ਜਰਾਇਆ ॥ ੧੯ ॥

Pauṛī 19 (Ajar jaraṇā)

Dhannu gurū gur sikhu dhannu ādi purakhu ādesu karāiā.
Satigur darasanu dhannu hai dhann disaṭi gur dhiānu dharāiā.
Dhannu dhannu satigur sabadu dhannu surati gur giānu suṇāiā.
Charaṇ kaval gur dhannu dhannu dhannu masataku gur charaṇī lāiā.
Dhannu dhannu gur upadesu hai dhannu ridā gurmantr vasāiā.
Dhannu dhannu gurū charaṇāmato dhannu mahatu jitu apio pīāiā.
Gurmukhi sukhu phalu ajaru jarāiā.

***Pauṛī* 19 (To bear the unbearable)**

The blest is disciple as well as the Guru who has made the disciple to pray before the primeval Lord. Blessed is the glimpse of the true Guru and that vision is also blessed one which peeps the mind concentrated upon the Guru. The Word of the true Guru and that meditational faculty is also blessed which has made the mind sustain the true knowledge bestewod by Guru. Blessed are the lotus feet of the Guru alongwith that forehead which rests upon the feet of Guru. Auspicious is the teaching of the Guru and that heart is also blessed one wherein resides the Guru-mantra. Auspicious is the wash of Guru's feets and that wisdom is also blessed one which (understanding its importance) has tasted that rare nectar. This way, the *gurmukhs* have endured the unsustainable delight of the fruit (of Guru's glimpse).

ਪਉੜੀ ੨੦ (ਸਾਧਸੰਗ ਮਹਿਮਾ)

ਸੁਖ ਸਾਗਰੁ ਹੈ ਸਾਧਸੰਗੁ ਸੋਭਾ ਲਹਰਿ ਤਰੰਗ ਅਤੋਲੇ।
ਮਾਣਕ ਮੋਤੀ ਹੀਰਿਆ ਗੁਰ ਉਪਦੇਸੁ ਅਵੇਸੁ ਅਮੋਲੇ।
ਰਾਗ ਰਤਨ ਅਨਹਦ ਧੁਨੀ ਸਬਦਿ ਸੁਰਤਿ ਲਿਵ ਅਗਮ ਅਲੋਲੇ।
ਰਿਧਿ ਸਿਧਿ ਨਿਧਿ ਸਭ ਗੋਲੀਆ ਚਾਰਿ ਪਦਾਰਥ ਗੋਇਲ ਗੋਲੇ।
ਲਖ ਲਖ ਚੰਦ ਚਰਾਗਚੀ ਲਖ ਲਖ ਅੰਮ੍ਰਿਤ ਪੀਚਨਿ ਝੋਲੇ।
ਕਾਮਧੇਨੁ ਲਖ ਪਾਰਿਜਾਤ ਜੰਗਲ ਅੰਦਰਿ ਚਰਨਿ ਅਡੋਲੇ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਬੋਲ ਅਬੋਲੇ ॥ ੨੦ ॥ ੧੨ ॥

Pauṛī 20 (Sādhsaṅg mahimā)

Sukh sāgaru hai sādh saṅgu sohbā lahari taraṅg atole.
Māṇak motī hīriā gur upadesu avesu amole.
Rāg ratan anahad dhunī sabadi surati liv agam alole.
Ridhi sidhi nidhi sabh goliāṅ chāri padārath goil gole.
Lakh lakh chand charāgachī lakh lakh amrit pīchani jhole.
Kāmadhenu lakh pārijāti jaṅgal andari charan aḍole.
Gurmukhi sukh phalu bol abole.

Pauṛī 20 (Grandeur of the holy congregation)

Holy congregation is that ocean of delight in which the waves of Lord's praise adorn it. Myriad rubies diamonds and pearls in the form of Guru's teachings exist in this ocean. Musicality here is like a jewel and merging their consciousness in the rythm of the unstruck Word, the listeners listen to it with rapt attention. Here the miraculous powers are subservient and the four ideals of life (*dharma, arth, kām* and *mokṣ*) are servants and being transitory do not attract the attention of the people reached this stage. Myriad means here work as lamps and myriad men getting elated quaff the nectar. Myriad of wish fulfilling cows graze delightfully in the forest of wishfulfilling trees. In fact the pleasure fruit of the *gurmukhs* is ineffable.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਪਉੜੀ ੧ (ਗੁਰ ਚੇਲਾ)

ਪੀਰ ਮੁਰੀਦੀ ਗਾਖੜੀ ਕੋ ਵਿਰਲਾ ਜਾਣੈ।
ਪੀਰਾ ਪੀਰੁ ਵਖਾਣੀਐ ਗੁਰੁ ਗੁਰਾਂ ਵਖਾਣੈ।
ਗੁਰੁ ਚੇਲਾ ਚੇਲਾ ਗੁਰੂ ਕਰਿ ਚੋਜ ਵਿਡਾਣੈ।
ਸੋ ਗੁਰੁ ਸੋਈ ਸਿਖੁ ਹੈ ਜੋਤੀ ਜੋਤਿ ਸਮਾਣੈ।
ਇਕੁ ਗੁਰੁ ਇਕੁ ਸਿਖੁ ਹੈ ਗੁਰੁ ਸਬਦਿ ਸਿਞਾਣੈ।
ਮਿਹਰ ਮੁਹਬਤਿ ਮੇਲੁ ਕਰਿ ਭਉ ਭਾਉ ਸੁ ਭਾਣੈ ॥ ੧ ॥

1 (Ik) Oankār satigur prasādi
Pauṛī 1 (Gur chelā)

Pīr murīdī gākhaṛī ko viralā jāṇai.
Pīrā pīru vakhaṇīai guru gurāṅ vakhāṇai.
Gur chelā chelā gurū kari choj viḍāṇai.
So guru soī sikhu hai jotī joti samāṇai.
Ik guru iku sikhu hai guru sabadi siñāṇai.
Mihar muhabati melu kari bhau bhāu su bhāṇai.

One Oankār, the primal energy realized through the grace of divine preceptor
***Pauṛī* 1 (Guru-Disciple)**

Discipleship of the Guru is such a difficult task that a rare one can understand it. He who knows it, becomes guide of the spiritual guides and chief Guru of gurus. In this stage the wonderful feat of becoming Guru by the disciple and vice-versa is enacted. Externally the Sikh and the Guru remain as they were, but internally, the light of the one permeates the other. Becoming the Sikh of the One Guru, the disciple understands the word of the Guru. Grace (of the Guru) and love (of the disciple) meeting together in the divine order join each other in the form of love of the Guru and fear in the mind of the disciple (to create a balanced and handsome personality).

ਪਉੜੀ ੨ (ਪੀਰ ਤੋਂ ਪੀਰ ਹੋਣਾ)

ਗੁਰ ਸਿਖਹੁ ਗੁਰ ਸਿਖੁ ਹੈ ਪੀਰ ਪੀਰਹੁ ਕੋਈ।
ਸਬਦਿ ਸੁਰਤਿ ਚੇਲਾ ਗੁਰੂ ਪਰਮੇਸਰੁ ਸੋਈ।
ਦਰਸਨਿ ਦਿਸਟਿ ਧਿਆਨੁ ਧਰਿ ਗੁਰ ਮੂਰਤਿ ਹੋਈ।
ਸਬਦ ਸੁਰਤਿ ਕਰਿ ਕੀਰਤਨੁ ਸਤਿਸੰਗਿ ਵਿਲੋਈ।
ਵਾਹਿਗੁਰੂ ਗੁਰਮੰਤ੍ਰ ਹੈ ਜਪਿ ਹਉਮੈ ਖੋਈ।
ਆਪੁ ਗਵਾਏ ਆਪਿ ਹੈ ਗੁਣ ਗੁਣੀ ਪਰੋਈ ॥ ੨ ॥

Pauṛī 2 (Pīr toṅ pīr hoṇā)

Gur sikhahu gur sikhu hai pīr pīrahu koī.
Sabadi surati chelā gurū paramesaru soī.
Darasani disaṭi dhiānu dhari gur mūrati hoī.
Sabad surati kari kīratanu satisaṅg viloī.
Vāhigurū gurmantr hai japī haumai khoī.
Āpu gavāe āpi hai guṇ guṇī paroī.

Pauṛī 2(Making of the Guru by the Guru)

By the teachings of the Guru many become disciples of the Guru, but, some rare one becomes the Guru like that Guru. Only the practitioner of the word and consciousness can attain the status of Guru-God. Such a disciple concentrating on the philosophy of the Guru (and making it a part of daily conduct) himself becomes a likeness of Guru. Making his consciousness attentive to Word through recitation (of Nām), he merges in the holy congregation. His Guru-mantra is Vāhigurū, whose recitation erases his egotism. Losing egotism and merging into the qualities of the supreme Lord, he himself becomes full of qualities.

ਪਉੜੀ ੩ (ਸੰਜੋਗੀ ਆਦਿ ਵਰਣਨ)

ਦਰਸਨ ਦਿਸਟਿ ਸੰਜੋਗ ਹੈ ਭੈ ਭਾਇ ਸੰਜੋਗੀ।
ਸਬਦ ਸੁਰਤਿ ਬੈਰਾਗੁ ਹੈ ਸੁਖ ਸਹਜ ਅਰੋਗੀ।
ਮਨ ਬਚ ਕਰਮ ਨ ਭਰਮੁ ਹੈ ਜੋਗੀਸਰੁ ਜੋਗੀ।
ਪਿਰਮ ਪਿਆਲਾ ਪੀਵਣਾ ਅੰਮ੍ਰਿਤ ਰਸ ਭੋਗੀ।
ਗਿਆਨੁ ਧਿਆਨੁ ਸਿਮਰਣੁ ਮਿਲੈ ਪੀ ਅਪਿਓ ਅਸੋਗੀ ॥ ੩ ॥

Paurī 3 (Sañjogī ādi varaṇan)

Darasan disaṭi sañjogu hai bhai bhāi sañjogī.
Sabad surati bairāgu hai sukh śahaj arogī.
Man bach karam na bharamu hai jogīsaru jogī.
Piram piālā pīvaṇā amrit raṣ bhogī.
Giānu dhiānu simaraṇu milai pī apio asogī.

Paurī 3 (Being fortunate)

He who has the opportunity of the glimpse of the Guru, is a fortunate person well aware of the virtues of love and awe. Adopting the renunciation in the form of Word consciousness, he residing in equipoise, is free from all maladies. His mind, speech and actions are not engrossed in delusions and he is king of the yogis. He is the quaffer of the cup of love and remains merged in the delight of the nectar. Drinking the elixir of knowledge, meditation and remembrance of the Lord, he has gone beyond all sorrows and sufferings.

ਪਉੜੀ ੪ (ਪਿਰਮ ਰਸ)

ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਿਰਮ ਰਸੁ ਕਿਉ ਆਖਿ ਵਖਾਣੈ ।
ਸੁਣਿ ਸੁਣਿ ਆਖਣੁ ਆਖਣਾ ਓਹੁ ਸਾਉ ਨ ਜਾਣੈ ।
ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਮਿਲਿ ਕਥਿ ਵੇਦ ਪੁਰਾਣੈ ।
ਚਾਰਿ ਕਤੇਬਾਂ ਆਖੀਅਨਿ ਦੀਨ ਮੁਸਲਮਾਣੈ ।
ਸੇਖਨਾਗੁ ਸਿਮਰਣੁ ਕਰੈ ਸਾਂਗੀਤ ਸੁਹਾਣੈ ।
ਅਨਹਦ ਨਾਦ ਅਸੰਖ ਸੁਣਿ ਹੋਏ ਹੈਰਾਣੈ ।
ਅਕਥ ਕਥਾ ਕਰਿ ਨੇਤਿ ਨੇਤਿ ਪੀਲਾਏ ਭਾਣੈ ॥ ੪ ॥

Pauṛī 4 (Piram ras)

Gurmukhi sukh phalu piram rasu kiu ākhi vakhāṇai.
Suṇi suṇi ākhaṇu ākhaṇā ohu sāu na jāṇai.
Brahamā Bisanu Mahesu mili kathi ved purāṇai.
Chāri katebāṅ ākhīani dīn musalamāṇai.
Sekhanāgu simaraṇu karai sāṅgīt suhāṇai.
Anahad nād asankh suṇi hoi hairāṇai.
Akath kathā kari neti neti pīlāe bhāṇai.

Pauṛī 4 (Elixir of love)

Quaffing the elixir of love giving fruits of delight, how could a *gurmukh* explain that ineffable joy. Much is said and listened to but the people remain ignorant of its real taste. In the Vedas and Puranas, enough has been told by Brahmā, Viṣṇu, and Maheśa about that delight of love. One can see the four scriptures of semitic religions in this context. Śeṣanāg also remembers it and all the musical measures also are busy in adorning it. One becomes full of wonder after listening to the myriads of unstruck melodies, but the tale of that elixir, love, is ineffable which one fortunately drinks in the will of the Lord.

ਪਉੜੀ ੫ (ਤਥਾ ਪਿਰਮ ਰਸ)

ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਿਰਮ ਰਸੁ ਛਿਅ ਰਸ ਹੈਰਾਣਾ।
ਛਤੀਹ ਅੰਮ੍ਰਿਤ ਤਰਸਦੇ ਵਿਸਮਾਦ ਵਿਡਾਣਾ।
ਨਿਝਰ ਧਾਰ ਹਜਾਰ ਹੋਇ ਭੈ ਚਕਿਤ ਭੁਲਾਣਾ।
ਇੜਾ ਪਿੰਗੁਲਾ ਸੁਖਮਨਾ ਸੋਹੰ ਨ ਸਮਾਣਾ।
ਵੀਹ ਇਕੀਹ ਚੜਾਉ ਚੜਿ ਪਰਚਾ ਪਰਵਾਣਾ।
ਪੀਤੈ ਬੋਲਿ ਨ ਹੰਘਈ ਆਖਾਣ ਵਖਾਣਾ ॥ ੫ ॥

Pauṛī 5 (Tathā piram ras)

Gurmukhi sukh phalu piram rasu chhia ras hairāṇā.
Chhatīh amrit tarasade visamād vidāṇā.
Nijhar dhār hajār hoi bhai chakit bhulāṇā.
Iṛā piṅgulā sukhamanā sohaṁ na samāṇā.
Vīh ikīh charāu chaṛi parachā paravāṇā.
Pītai boli na haṅghaī ākhāṇ vakhāṇā.

Pauṛī 5 (Elixer of love)

Even the six tastes (*ṣaṭras*) are full of wonder before the *gurumukh's* delightful fruit in the form of elixir of love. Thirty six types of repasts, getting aweful before its grandeur, crave for being equal to it. Even myriads of currents of delight flowing through the tenth gate become full of wonder and fear before it. The taste of the recitation of *Soham* in the base of *iṛā*, *piṅgalā* and *suṣumnā* nerves is not equal to the taste of the elixir of love. Going beyond the animate and inanimate i.e. the whole world, the consciousness is merged in the Lord. Then the situation turns out to be such that as one cannot speak while drinking, the talk of drinking of the elixir of love becomes ineffable.

ਪਉੜੀ ੬ (ਅਲਮਸਤ ਦਾ ਵਰਣਨ)

ਗਲੀ ਸਾਦੁ ਨ ਆਵਈ ਜਿਚਰੁ ਮੁਹੁ ਖਾਲੀ।
ਮੁਹੁ ਭਰਿਐ ਕਿਉਂ ਬੋਲੀਐ ਰਸ ਜੀਭ ਰਸਾਲੀ।
ਸਬਦੁ ਸੁਰਤਿ ਸਿਮਰਣ ਉਲੰਘਿ ਨਹਿ ਨਦਰਿ ਨਿਹਾਲੀ।
ਪੰਥੁ ਕੁਪੰਥੁ ਨ ਸੁਝਈ ਅਲਮਸਤ ਖਿਆਲੀ।
ਡਗਮਗ ਚਾਲ ਸੁਢਾਲ ਹੈ ਗੁਰਮਤਿ ਨਿਰਾਲੀ।
ਚੜ੍ਹਿਆ ਚੰਦੁ ਨ ਲੁਕਈ ਢਕਿ ਜੋਤਿ ਕੁਨਾਲੀ ॥ ੬ ॥

Pauṛī 6 (Alamasat dā varaṇan)

Galī sādu na āvaī jicharu muhu khālī.
Muhu bhariai kiuṅ boliai ras jībh rasālī.
Sabadu surati simaraṇ ulaṅghi nahi nadari nihālī.
Panthu kupanthu na sujhaī alamasat khiālī.
Ḍagmag chāl sudhāl hai gurmati nirālī.
Chaṛiā chandu na lukaī ḍhuki joti kunālī.

Pauṛī 6 (Description of the delight)

So long as a tasty object enters not the mouth, mere talking about taste cannot bring any joy. When holding the object the mouth is full of taste and the tongue full of delight, how could one speak? Going past the stage of recitation those whose consciousness gets merged in the Word, do not see anything (except the Lord). For the people drenched in love, good or bad ways have no meaning. Wobbling gait of the person full of love for the wisdom of the Guru (*gurmat*) looks distinctly beautiful. Now the moon emerged in the sky (of heart) cannot remain hidden in spite of efforts to cover its light with flour kneading basin

ਪਉੜੀ ੭ (ਪਿਰਮ ਰਸ)

ਲਖ ਲਖ ਬਾਵਨ ਚੰਦਨਾ ਲਖ ਅਗਰ ਮਿਲੰਦੇ ।
ਲਖ ਕਪੂਰ ਕਥੂਰੀਆ ਅੰਬਰ ਮਹਿਕੰਦੇ ।
ਲਖ ਲਖ ਗਉੜੇ ਮੇਦ ਮਿਲਿ ਕੇਸਰ ਚਮਕੰਦੇ ।
ਸਭ ਸੁਗੰਧ ਰਲਾਇ ਕੈ ਅਰਗਜਾ ਕਰੰਦੇ ।
ਲਖ ਅਰਗਜੇ ਫੁਲੇਲ ਫੁਲ ਫੁਲਵਾੜੀ ਸੰਦੇ ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਪਿਰਮ ਰਸੁ ਵਾਸੁ ਨ ਲਹੰਦੇ ॥ ੭ ॥

Pauṛī 7 (Piram ras)

Lakh lakh bāvan chandanā lakh agar milande.
Lakh kapūr kathūrīā ambar mahikande.
Lakh lakh gauṛe med mili kesar chamakande.
Sabh sugandh ralāi kai aragajā karande.
Lakh aragaje phulel phul phulavāṛī sande.
Gurmukhi sukh phal piram rasu vāsū na lahande.

Pauṛī 7 (Elixer of love)

Myriads of sandals and fragrant sticks may be mixed; with myriads of camphors and musks the sky may be made full of fragrance; if myriads of saffron are mixed with yellow pigment (of cow) and of all these fragrances an incence stick is prepared; then myriads of such sticks may be mixed with the fragrance of flowers and scents, even then all these cannot withstand the fragrance of the elixir of love of the *gurmukh.*

ਪਉੜੀ ੮ (ਪਿਰਮ ਰਸ)

ਰੂਪ ਸਰੂਪ ਅਨੂਪ ਲਖ ਇੰਦ੍ਰ ਪੁਰੀ ਵਸੰਦੇ।
ਰੰਗ ਬਿਰੰਗ ਸੁਰੰਗ ਲਖ ਬੈਕੁੰਠ ਰਹੰਦੇ।
ਲਖ ਜੋਬਨ ਸੀਗਾਰ ਲਖ ਲਖ ਵੇਸ ਕਰੰਦੇ।
ਲਖ ਦੀਵੇ ਲਖ ਤਾਰਿਆਂ ਜੋਤਿ ਸੂਰਜ ਚੰਦੇ।
ਰਤਨ ਜਵਾਹਰ ਲਖ ਮਣੀ ਜਗ ਮਗ ਟਹਕੰਦੇ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਿਰਮ ਰਸ ਜੋਤੀ ਨ ਪੁਜੰਦੇ ॥ ੮ ॥

Pauṛī 8 (Piram ras)

Rūp sarūp anūp lakh Indrpurī vasande.
Rang birang surang lakh baikuṇṭh rahande.
Lakh joban sīgār lakh lakh ves karande.
Lakh dīve lakh tāriāṅ joti sūraj chande.
Ratan jivāhar lakh maṇī jag mag ṭahakande.
Gurmukhi sukh phalu piram ras jotī na pujande.

Pauṛī 8 (Joy of love)

Millions of handsome people reside in the Indrapurī; millions of beautiful persons reside in the heaven; millions of young persons wear many types of attires; millions are the lights of millions of lamps, stars, suns and moons; millions of lights of jewels and rubies also glitter but all these lights cannot reach up to the light of the elixir of love i.e. all these lights are pale before it.

ਪਉੜੀ ੯ (ਪਿਰਮ ਰਸ)

ਚਾਰਿ ਪਦਾਰਥ ਰਿਧਿ ਸਿਧਿ ਨਿਧਿ ਲਖ ਕਰੋੜੀ।
ਲਖ ਪਾਰਸ ਲਖ ਪਾਰਿਜਾਤ ਲਖ ਲਖਮੀ ਜੋੜੀ।
ਲਖ ਚਿੰਤਾਮਣਿ ਕਾਮਧੇਣੁ ਚਤੁਰੰਗ ਚਮੋੜੀ।
ਮਾਣਕ ਮੋਤੀ ਹੀਰਿਆ ਨਿਰਮੋਲ ਮਰੋੜੀ।
ਲਖ ਕਵਿਲਾਸ ਸੁਮੇਰੁ ਲਖ ਲਖ ਰਾਜ ਬਹੋੜੀ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਿਰਮ ਰਸੁ ਮੁਲੁ ਅਮੁਲੁ ਸੁਥੋੜੀ ॥ ੯ ॥

Pauṛī 9 (Piram ras)

Chāri padārathi ridhi sidhi nidhi lakh karoṛī.
Lakh pāras lakh pārijāti lakh lakhamī joṛī.
Lakh chintāmaṇi kāmadheṇu chaturaṅg chamoṛī.
Māṇak motī hīriā niramol maroṛī.
Lakh kavilās sumeru lakh lakh rāj bahoṛī
Gurmukhi sukh phalu piram rasu mulu amulu suthoṛī.

***Pauṛī* 9 (Supreme delight)**

In all the four ideals (of life), *riddhis, siddhis* (miraculous powers) and myriads of treasures, philosopher's stones, wishfulfilling trees and many varieties of wealth are collected; myriads of fabulous gems supposed to yield anything desired and wishfulfilling cows are also added to all this; again invaluable jewels, pearls and diamonds are kept with all this; myriads of Kailāś and Sumer mountains are also gethered together, even then they all have no standing at all before the invaluable elixir of love of the *gurmukhs.*

ਪਉੜੀ ੧੦ (ਪ੍ਰੇਮ ਪਿਆਲੇ ਦੀ ਬੂੰਦ)

ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਲਖ ਲਖ ਲਖ ਲਹਿਰ ਤਰੰਗਾ।
ਲਖ ਦਰੀਆਉ ਸਮਾਉ ਕਰਿ ਲਖ ਲਹਰੀ ਅੰਗਾ।
ਲਖ ਦਰੀਆਉ ਸਮੁੰਦ ਵਿਚਿ ਲਖ ਤੀਰਥ ਗੰਗਾ।
ਲਖ ਸਮੁੰਦ ਗੜਾੜ ਵਿਚਿ ਬਹੁ ਰੰਗ ਬਿਰੰਗਾ।
ਲਖ ਗੜਾੜ ਤਰੰਗ ਵਿਚਿ ਲਖ ਅਝੂ ਕਿਣੰਗਾ।
ਪਿਰਮ ਪਿਆਲਾ ਪੀਵਣਾ ਕੋ ਬੁਰਾ ਨ ਚੰਗਾ ॥ ੧੦ ॥

Pauṛī 10 (Prem piāle dī būnd)

Gurmukhi sukh phal lakh lakh lakh lahir traṅgā.
Lakh dariāu samāu karī lakh laharī aṅgā.
Lakh dariāu samund vichi lakh tīrath Gaṅgā.
Lakh samund gaṛāṛ vichi bahu raṅg biraṅgā.
Lakh gaṛāṛ taraṅg vichi lakh ajhu kiṇāṅgā.
Piram piālā pīvaṇā ko burā na chaṅgā.

Pauṛī 10 (The drop of the cup of love)

The *gurmukhs* identify the wave of delightful fruit among the (illusionary) waves of the world ocean. They bear upon their body millions of waves of (worldly) rivers. Myriads of rivers are there in the ocean and likewise many are pilgrimage centre on the Ganges. In the oceans are millions of seas of varying forms and hues. Such oceans may be visualized in one drop of the tears of love. Nothing is good or bad for the man who quaffs from the cup of love.

ਪਉੜੀ ੧੧ (ਬੇਅੰਤਤਾ)

ਇਕ ਕਵਾਉ ਪਸਾਉ ਕਰਿ ਓਅੰਕਾਰੁ ਸੁਣਾਇਆ।
ਓਅੰਕਾਰਿ ਅਕਾਰ ਲਖ ਬ੍ਰਹਮੰਡ ਬਣਾਇਆ।
ਪੰਜਿ ਤਤੁ ਉਤਪਤਿ ਲਖ ਤ੍ਰੈ ਲੋਅ ਸੁਹਾਇਆ।
ਜਲਿਥਲਿ ਗਿਰਿ ਤਰਵਰ ਸਫਲ ਦਰੀਆਵ ਚਲਾਇਆ।
ਲਖ ਦਰੀਆਉ ਸਮਾਉ ਕਰਿ ਤਿਲ ਤੁਲ ਨ ਤੁਲਾਇਆ।
ਕੁਦਰਤਿ ਇਕ ਅਤੋਲਵੀ ਲੇਖਾ ਨ ਲਿਖਾਇਆ।
ਕੁਦਰਤਿ ਕੀਮ ਨ ਜਾਣੀਐ ਕਾਦਰੁ ਕਿਨਿ ਪਾਇਆ ॥ ੧੧ ॥

Pauṛī 11 (beantatā)

Ik kavāu pasāu kari Oaṅkāru suṇāiā.
Oaṅkāri akār lakh brahamaṇḍ baṇāiā.
Pañji tatu utapati lakh trai loa suhāiā.
Jal thali giri taravar saphal darīāū chalāiā.
Lakh darīāu samāu kari til tul na tulāiā.
Kudarati ik atolavī lekhā na likhāiā.
Kudarati kīm na jaṇīai kādaru kini pāiā.

***Pauṛī* 11 (The infinity)**

From one resonance the Oaṅkār-Brahm created the whole universe. The very Oaṅkār assumed the form of millions of universes. Five elements were created, myriads of productions were made and all the three worlds were adorned. He created water, earth, mountains, trees and made the holy rivers flow. He created great oceans who subsume in them myriads of rivers. A fraction of their grandeur cannot be explained. Only nature is infinite whose expanse cannot be counted. When the nature is unknowable, how could its Creator (Brahm) be known?

ਪਉੜੀ ੧੨ (ਪ੍ਰੇਮ ਪਿਆਲੇ ਦੀ ਇਕ ਬੂੰਦ)

ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪ੍ਰੇਮ ਰਸੁ ਅਬਿਗਤਿ ਗਤਿ ਭਾਈ।
ਪਾਰਾਵਾਰੁ ਅਪਾਰੁ ਹੈ ਕੋ ਆਇ ਨ ਜਾਈ।
ਆਦਿ ਅੰਤਿ ਪਰਜੰਤ ਨਾਹਿ ਪਰਮਾਦਿ ਵਡਾਈ।
ਹਾਥ ਨ ਪਾਇ ਅਥਾਹ ਦੀ ਅਸਗਾਹ ਸਮਾਈ।
ਪਿਰਮ ਪਿਆਲੇ ਬੂੰਦ ਇਕ ਕਿਨਿ ਕੀਮਤਿ ਪਾਈ।
ਅਗਮਹੁ ਅਗਮ ਅਗਾਧਿ ਬੋਧ ਗੁਰ ਅਲਖੁ ਲਖਾਈ ॥ ੧੨ ॥

Pauṛī 12 (Prem piāle dī ik būnd)

Gurmukhi sukh phalu prem rasu abigati gati bhāī.
Pārāvār apāru hai ko āi na jāī.
Ādi anti parajant nāhi paramādi vaḍāī.
Hāth na pāi athāh dī asagāh samāī.
Piram piāle būnd ik kini kīmati pāī.
Agamahu agam agādhi bodh gur alakhu lakhāī

Pauṛī 12 (One drop of the cup of love)

Ineffable is the taste of the joy of love which is the pleasure fruit of the *gurmukhs*. Its this shore and the yonder one are beyond limits. None can reach it. Its beginning and end are unfathomable and its grandeur is most eminent. It is so much that many of the oceans immerse in it yet its depth remains unknown. Who could evaluate even one drop of such a cup of love. It is inaccessible and its knowledge is unfathomable, but the Guru can make one realise this imperceptible cup of love.

ਪਉੜੀ ੧੩ (ਪ੍ਰੇਮ ਰਸ ਦੀ ਇਕ ਨਿਮਖ)
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਿਰਮ ਰਸੁ ਤਿਲੁ ਅਲਖੁ ਅਲੇਖੈ।
ਲਖ ਚਉਰਾਸੀਹ ਜੂਨਿ ਵਿਚਿ ਜੀਅ ਜੰਤ ਵਿਸੇਖੈ।
ਸਭਨਾ ਦੀ ਰੋਮਾਵਲੀ ਬਹੁ ਬਿਧਿ ਬਹੁ ਭੇਖੈ।
ਰੋਮਿ ਰੋਮਿ ਲਖ ਲਖ ਸਿਰ ਮੁਹੁ ਲਖ ਸਰੇਖੈ।
ਲਖ ਲਖ ਮੁਹਿ ਮੁਹਿ ਜੀਭੁ ਕਰਿ ਸੁਣਿ ਬੋਲੈ ਦੇਖੈ।
ਸੰਖ ਅਸੰਖ ਇਕੀਹ ਵੀਹ ਸਮਸਰਿ ਨ ਨਿਮੇਖੈ ॥ ੧੩ ॥

Pauṛī 13 (Prem ras dī ik nimakh)
Gurmukhi sukh phalu piram rasu tilu alakhu alekhai.
Lakh chaurāsīh jūni vichi jīa jant visekhai.
Sabhanā dī romāvalī bahu bidhi bahu bhekhai.
Romi romi lakh lakh sir muhu lakh sarekhai.
Lakh lakh muhi muhi jībhu kari suṇi bolai dekhai.
Saṅkh asaṅkh ikīh vīh samasari na nimekhai.

Pauṛī 13 (One moment of the joy of love)
Even a fraction of pleasure-fruit of *gurmukhs* in the form of joy of love is imperceptible and beyond all accounts. Many are the creatures in the eighty four lacs of the species. They all have variegated colour of their trichomes. If to their single hair millions of heads and mouths were joined and if such millions of mouths could speak through their millions of tongues; if myriad times more the world could be created, even then it cannot equal the one moment (of the delight of love).

ਪਉੜੀ ੧੪ (ਪ੍ਰੇਮ ਰਸ ਕਿਵੂੰ ਮਿਲਦਾ ਹੈ)

ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਪਿਰਮ ਰਸੁ ਹੁਇ ਗੁਰੁ ਸਿਖ ਮੇਲਾ।
ਸਬਦ ਸੁਰਤਿ ਪਰਚਾਇ ਕੈ ਨਿਤ ਨੇਹੁ ਨਵੇਲਾ।
ਵੀਹ ਇਕੀਹ ਚੜਾਉ ਚੜਿ ਸਿਖ ਗੁਰੁ ਗੁਰੁ ਚੇਲਾ।
ਅਪਿਉ ਪੀਐ ਅਜਰੁ ਜਰੈ ਗੁਰ ਸੇਵ ਸੁਹੇਲਾ।
ਜੀਵਦਿਆ ਮਰਿ ਚਲਣਾ ਹਾਰਿ ਜਿਣੈ ਵਹੇਲਾ।
ਸਿਲ ਅਲੂਣੀ ਚਟਣੀ ਲਖ ਅੰਮ੍ਰਿਤ ਪੇਲਾ ॥ ੧੪ ॥

Pauṛī 14 (Prem ras kikūṅ miladā hai)

Gurmukhi sukh phal piram rasu hui gursikh melā.
Sabad surati parachāi kai nit nehu navelā.
Vīh ikīh chaṛāu chaṛi sikh guru guru chelā.
Apiu pīai ajaru jarai gur sev suhelā.
Jīvadiā mari chalaṇā hari jiṇai vahelā.
Sil alūṇī chaṭaṇī lakh amrit pelā.

***Pauṛī* 14 (How the joy of love is attained)**

After meeting the Guru i.e. after adopting the teachings of the Guru, the *gurmukh* receives the pleasure-fruit of the joy of love. The Guru merges the consciousness of the disciple into the Word and creates ever new love (for the Lord) in it. Thus getting above the worldliness, the disciple becomes Guru and the Guru disciple. Now he quaffs the unbearable drink (of the juice of love) and further bears the unbearable. But all this becomes possible only through the service of the Guru. (To attain the delight of love) One has to put to death his ego and by becoming indifferent to the world has to conquer it. One who has licked this tasteless (unsalty) stone i.e. who has adopted the way of desireless devotion, he alone throws away myriads of delights equal to the immortalising elixirs.

ਪਉੜੀ ੧੫ (ਬਿਰਦ ਦੀ ਲਾਜ)

ਪਾਣੀ ਕਾਠੁ ਨ ਡੋਬਈ ਪਾਲੇ ਦੀ ਲਜੈ ।
ਸਿਰਿ ਕਲਵਤ੍ਰ ਧਰਾਇ ਕੈ ਸਿਰਿ ਚੜਿਆ ਭਜੈ ।
ਲੋਹੇ ਜੜੀਐ ਬੋਹਿਥਾ ਭਾਰਿ ਭਰੇ ਨ ਤਜੈ ।
ਪੇਟੈ ਅੰਦਰਿ ਅਗਿ ਰਖਿ ਤਿਸੁ ਪੜਦਾ ਕਜੈ ।
ਅਗਰੈ ਡੋਬੈ ਜਾਣਿ ਕੈ ਨਿਰਮੋਲਕ ਧਜੈ ।
ਗੁਰਮੁਖਿ ਮਾਰਗਿ ਚਲਣਾ ਛਡਿ ਖਬੈ ਸਜੈ ॥ ੧੫ ॥

Pauṛī 15 (Birad dī lāj)
Pāṇī kāṭhu na ḍobaī pāle dī lajai.
Siri kalavatr dharāi kai siri chaṛiā bhajai.
Lohe jaṛīai bohithā bhāri bhare na tajai.
Peṭai andari agi rakhi tisu paṛadā kajai.
Agarai ḍobai jāṇi kai niramolak dhajai.
Gurmukhi māragi chalaṇā chhaḍi khabai sajai.

Pauṛī 15 (Living up to one's natural repute)

Water does not drown the wood because it lives up to its natural repute of nurturing the things (water rears up the vegetation). It bears the vessel on its head like a saw because the vessel shears the water and moves ahead. Of course, iron is studded into the wood but water bears the burden of it also. Water knows that its enemy fire exists in wood but still it covers up this fact and does not drown it. The sandal wood is knowingly drowned so that it is proved to be the real sandal wood and its price may be fixed higher (here also it serves the wood). The way of the *gurmukhs* is also the same; they without caring for the loss and the profit go on moving further and further.

ਪਉੜੀ ੧੬ (ਹੀਰਾ)

ਖਾਣਿ ਉਖਣਿ ਕਢਿ ਆਣਦੇ ਨਿਰਮੋਲਕ ਹੀਰਾ।
ਜਉਹਰੀਆ ਹਥਿ ਆਵਦਾ ਉਇ ਗਹਿਰ ਗੰਭੀਰਾ।
ਮਜਲਸ ਅੰਦਰਿ ਦੇਖਦੇ ਪਾਤਿਸਾਹ ਵਜੀਰਾ।
ਮੁਲੁ ਕਰਨਿ ਅਜਮਾਇ ਕੈ ਸਾਹਾ ਮਨ ਧੀਰਾ।
ਅਹਰਣਿ ਉਤੈ ਰਖਿ ਕੈ ਘਣ ਘਾਉ ਸਰੀਰਾ।
ਵਿਰਲਾ ਹੀ ਠਹਿਰਾਵਦਾ ਦਰਗਹ ਗੁਰ ਪੀਰਾ ॥ ੧੬ ॥

Pauṛī 16 *(Hīrā)*

Khāṇi ukhaṇi kaḍhi āṇade niramolak hīrā.
Jauharīā hathi āvadā ui gahir gambhīrā..
Majalas andari dekhade pātisāh vajīrā.
Mulu karani ajamāi kai sāhā man dhīrā.
Aharaṇi utai rakhi kai ghaṇ ghāu sarīrā.
Viralā hī ṭhahirāvadā daragah gur pīrā.

***Pauṛī* 16 (Diamond)**

By digging into the mine the diamond is brought out. Then it goes into the hands of serene and great jewellers. In the gatherings the kings and the ministers test and check it. The bankers in full confidence evaluate it. Putting it on the anvil by the strokes of hammers its body is tried for wounds. Any rare one remains intact. Likewise any rare one reaches the court of the Guru (God) i.e. any rare one escapes the darkness of maya and its infatuations.

ਪਉੜੀ ੧੭ (ਗੁਰਮੁਖ ਚਾਲ)

ਤਰਿ ਡੁਬੈ ਡੁਬਾ ਤਰੈ ਪੀ ਪਿਰਮ ਪਿਆਲਾ।
ਜਿਣਿ ਹਾਰੈ ਹਾਰੈ ਜਿਣੈ ਏਹੁ ਗੁਰਮੁਖਿ ਚਾਲਾ।
ਮਾਰਗੁ ਖੰਡੇ ਧਾਰ ਹੈ ਭਵਜਲੁ ਭਰਨਾਲਾ।
ਵਾਲਹੁ ਨਿਕਾ ਆਖੀਐ ਗੁਰ ਪੰਥੁ ਨਿਰਾਲਾ।
ਹਉਮੈ ਬਜਰੁ ਭਾਰ ਹੈ ਦੁਰਮਤਿ ਦੁਰਾਲਾ।
ਗੁਰਮਤਿ ਆਪੁ ਗਵਾਇ ਕੈ ਸਿਖੁ ਜਾਇ ਸੁਖਾਲਾ ॥ ੧੭ ॥

Pauṛī 17 (Gurmukh chāl)

Tari ḍubai ḍubā tarai pī piram piālā.
Jiṇi hārai hārai jiṇai ehu gurmukhi chālā.
Māragu khaṇḍe dhār hai bhavajalu bharanālā.
Vālahu nikā ākhīai gur panthu nirālā.
Haumai bajarū bhār hai duramati durālā.
Gurmati āpu gavāi kai sikh jāi sukhālā.

Pauṛī 17 (The way of the _gurmukhs_)

One who quaffs the cup of love superficially drowns himself but in fact getting inebriated one who drowns in it swims it and gets across. This is the way of the *gurmukhs* that they lose while winning and losing every thing they win one and all. The way into the world-ocean is like a double edged sword but the way of the Guru (Sikh life) is subtler than the hair and ego is like a killing stone which perishes everything, and the ill-advised intellect is the abode of evil deeds. The disciple of the Guru loses his ego through the Gurmat, the wisdom of the Guru, and goes across this world-ocean.

ਪਉੜੀ ੧੮ (ਬੋਹੜ ਦੇ ਫੈਲਾਉ ਵਾਂਗ
ਗੁਰ ਸਿੱਖ ਨਾਮ ਪ੍ਰਚਾਰਦੇ ਹਨ)

ਧਰਤਿ ਵੜੈ ਵੜਿ ਬੀਉ ਹੋਇ ਜੜ ਅੰਦਰਿ ਜੰਮੈ।
ਹੋਇ ਬਰੂਟਾ ਚੁਹਚੁਹਾ ਮੂਲ ਡਾਲ ਧਰੰਮੈ।
ਬਿਰਖ ਅਕਾਰੁ ਬਿਥਾਰੁ ਕਰਿ ਬਹੁ ਜਟਾ ਪਲੰਮੈ।
ਜਟਾ ਲਟਾ ਮਿਲਿ ਧਰਤਿ ਵਿਚਿ ਹੋਇ ਮੂਲ ਅਗੰਮੈ।
ਛਾਂਵ ਘਣੀ ਪਤ ਸੋਹਣੇ ਫਲ ਲਖ ਲਖੰਮੈ।
ਫਲ ਫਲ ਅੰਦਰਿ ਬੀਅ ਬਹੁ ਗੁਰ ਸਿਖ ਮਰੰਮੈ ॥ ੧੮ ॥

Pauṛī 18 (Bohaṛ de phailāu vāṅg
gur sikh nām prachārade han)

Dharati vaṛai vaṛi bīu hoi jaṛ andari jammai.
Hoi barūṭā chuhachuhā mūl ḍāl dharammai.
Birakh akāru bithāru kari bahu jaṭā palammai.
Jaṭā laṭā mil dharati vichi hoi mūl agammai.
Chhāṅv ghaṇī pat sohaṇe phal lakh lakhammai.
Phal phal andari bīa bahu gursikh marammai.

***Pauṛī* 18 (Like the expansion of banyan tree the Sikhs of Guru spread Nām)**

The seed enters the earth and settles in the form of root. Then in the form of verdant plant it becomes stem and branches. Becoming tree it extends further and tangled branches hang from it. These flourishing branches ultimately entering the earth again attain the form of roots. Now its shade becomes thick and leaves appear beautiful and millions of fruits grow on it. In each fruit remain many seeds (and this process goes on). The mystery of the Sikhs of the Guru is the same; they also like banyan tree go on spreading the name of the Lord.

ਪਉੜੀ ੧੯ (ਗੁਰ ਬ੍ਰਿਛ ਰੂਪ)
ਇਕੁ ਸਿਖੁ ਦੁਇ ਸਾਧ ਸੰਗੁ ਪੰਜੀਂ ਪਰਮੇਸਰੁ।
ਨਉ ਅੰਗ ਨੀਲ ਅਨੀਲ ਸੁੰਨ ਅਵਤਾਰ ਮਹੇਸਰੁ।
ਵੀਹ ਇਕੀਹ ਅਸੰਖ ਸੰਖ ਮੁਕਤੈ ਮੁਕਤੇਸਰੁ।
ਨਗਰਿ ਨਗਰਿ ਮੈ ਸਹੰਸ ਸਿਖ ਦੇਸ ਦੇਸ ਲਖੇਸਰੁ।
ਇਕਦੂੰ ਬਿਰਖਹੁ ਲਖ ਫਲ ਫਲ ਬੀਅ ਲੋਮੇਸਰੁ।
ਭੋਗ ਭੁਗਤਿ ਰਾਜੇਸੁਰਾ ਜੋਗ ਜੁਗਤਿ ਜੋਗੇਸਰੁ ॥ ੧੯ ॥

Pauṛī 19 (Gur brichh rūp)
Iku sikhu dui sādh saṅgu pañjīṅ paramesaru.
Nau aṅg nīl anīl sunn avatār Mahesaru.
Vīh ikīh asaṅkh saṅkh mukatai mukatesaru.
Nagari nagari mai sahaṅs sikh des des lakhesaru.
Ikadūṅ birakhahu lakh phal phal bīā lomesaru.
Bhog bhugati rajesurā jog jugati jogesaru.

Pauṛī 19 (Guru in the form of tree)

One is a Sikh, two the congregation and in five resides God. As cyphers added to one make the infinite number, likewise getting attached with Śūnya (God), the creatures also transform into great men and kings of the earth. In this way innumerable small and big persons also become liberated and liberators. In town after town and country after country are myriads of Sikhs as millions of fruits are obtained from a tree and in those fruits remain millions of seeds (In fact the Sikhs are the fruits of the Guru-tree and in those fruits the Guru resides in the form of seeds). These disciples of the Guru being the enjoyers of delights are the emperors or the kings and being knower of the technique of yoga are kings of yogis.

ਪਉੜੀ ੨੦ (ਨਾਮੀ ਸ਼ਾਹ)

ਪੀਰ ਮੁਰੀਦਾ ਪਿਰਹੜੀ ਵਣਜਾਰੇ ਸਾਹੈ।
ਸਉਦਾ ਇਕਤੁ ਹਟਿ ਹੈ ਸੰਸਾਰੁ ਵਿਸਾਹੈ।
ਕੋਈ ਵੇਚੈ ਕਉਡੀਆ ਕੋ ਦਮ ਉਗਾਹੈ।
ਕੋਈ ਰੁਪਯੇ ਵਿਕਣੈ ਸੁਨਈਏ ਕੋ ਡਾਹੈ।
ਕੋਈ ਰਤਨ ਵਣੰਜਦਾ ਕਰਿ ਸਿਫਤਿ ਸਲਾਹੈ।
ਵਣਜਿ ਸੁਪਤਾ ਸਾਹ ਨਾਲਿ ਵੇਸਾਹੁ ਨਿਬਾਹੈ ॥ ੨੦ ॥

Pauṛī 20 (Nāmī śāh)
Pīr murīdā pirahaṛīvaṇajāre sāhai.
Saudā ikatu haṭi hai sansāru visāhai.
Koī bechai kauṛīā ko dam ugāhai.
Koī rupaye vikaṇai sunīe ko ḍāhai.
Koī ratan vaṇañjadā kari siphati salāhai.
Vaṇaji supatā sāh nāli vesāhu nibāhai.

Pauṛī 20 (A wealthy banker)

The love between the disciples and the Guru is the same as is there between a trader and banker. The merchandise of the name of the Lord is available only at one shop (of the Guru) and the whole world purchases there-from only. Some of the worldly shopkeepers are selling trash whereas others are collecting money. Some are storing the gold coins after spending rupees and there are some who are dealing in jewels of the eulogisation of the Lord. This trade is maintained by any rare honourable banker having full faith in the Lord.

ਪਉੜੀ ੨੧ (ਸਤਿਗੁਰੁ ਸ਼ਾਹ)

ਸਉਦਾ ਇਕਤੁ ਹਟਿ ਹੈ ਸਾਹੁ ਸਤਿਗੁਰੁ ਪੂਰਾ।
ਅਉਗੁਣ ਲੈ ਗੁਣ ਵਿਕਣੈ ਵਚਨੈ ਦਾ ਸੂਰਾ।
ਸਫਲੁ ਕਰੈ ਸਿੰਮਲੁ ਬਿਰਖੁ ਸੋਵਰਨੁ ਮਨੂਰਾ।
ਵਾਸਿ ਸੁਵਾਸੁ ਨਿਵਾਸੁ ਕਰਿ ਕਾਉ ਹੰਸੁ ਨ ਊਰਾ।
ਘੁਘੂ ਸੁਝੁ ਸੁਝਾਇਦਾ ਸੰਖ ਮੋਤੀ ਚੂਰਾ।
ਵੇਦ ਕਤੇਬਹੁ ਬਾਹਰਾ ਗੁਰ ਸਬਦਿ ਹਜ਼ੂਰਾ ॥ ੨੧ ॥

Pauṛī 21 (Satitgur śāh)

Saudā ikatu hati hai sāhu satiguru pūrā.
Auguṇ lai guṇ vikaṇai vachanai dā sūrā.
Saphal karai simmalu birakhu sovaranu manūrā.
Vāsi suvāsu nivāsu kari kāu hansu na ūrā.
Ghughū sujhu sujhāidā sankh motī chūrā.
Ved katebahu bāharā gur sabadi hajūrā.

Pauṛī 21 (True Guru, the merchant)

The perfect true Guru keeps the actual merchandise (of the name of the Lord). He is that brave person who accepts the evils and upkeeps his reputation of being giver of virtues. He can grow juicy fruits on silk-cotton tree and can produce gold from the iron ash. He infuses fragrance in the bamboo i.e. he makes egotists feel humble and crows no less than swans who are capable of distinguishing water from milk. He transforms owls into knowledgeable ones and dust into conches and pearls. Such a Guru who is beyond the discription of the Vedas and the Katebas (the semitic scriptures) becomes manifest by the grace of Word, the Brahm.

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ਪਉੜੀ ੨੨ (ਗੁਰੋਪਮਾ)

ਲਖ ਉਪਮਾ ਉਪਮਾ ਕਰੈ ਉਪਮਾਨ ਵਖਾਣੈ ।
ਲਖ ਮਹਿਮਾ ਮਹਿਮਾ ਕਰੈ ਮਹਿਮਾ ਹੈਰਾਣੈ ।
ਲਖ ਮਹਾਤਮ ਮਹਾਤਮਾ ਨ ਮਹਾਤਮੁ ਜਾਣੈ ।
ਲਖ ਉਸਤਤਿ ਉਸਤਤਿ ਕਰੈ ਉਸਤਤਿ ਨ ਸਿਞਾਣੈ ।
ਆਦਿ ਪੁਰਖੁ ਆਦੇਸੁ ਹੈ ਮੈਂ ਮਾਣੁ ਨਿਮਾਣੈ ॥ ੨੨ ॥

Pauṛī 22 (Guropamā)

Lakh upamā upamā karai upamān vakhāṇai.
Lakh mahimā mahimā karai mahimā hairāṇai.
Lakh mahātam mahātamā na mahātamu jāṇai.
Lakh usatati usatati karai ustati na siñāṇai.
Ādi purakhu ādesu hai maiṅ māṇu nimāṇai.

Pauṛī 22 (Praise of the Guru)

People praise the Guru through millions of ways and to do so take help of many comparisons. Millions of people eulogise so much that even the eulogy feels wonder struck. Millions of spiritualists explain the grandeur (of Guru) but themselves do not understand the same. Millions of eulogisers recite praises but themselves do not understand the real praise. I respectfully bow before such a primeval Lord who is the pride of the humble person like me.

ਪਉੜੀ ੨੩ (ਤਥਾ ਚ ਗੁਰ ਪ੍ਰਤਾਪ)

ਲਖ ਮਤਿ ਲਖ ਬੁਧਿ ਸੁਧਿ ਲਖ ਲਖ ਚਤੁਰਾਈ।
ਲਖ ਲਖ ਉਕਤਿ ਸਿਆਣਪਾਂ ਲਖ ਸੁਰਤਿ ਸਮਾਈ।
ਲਖ ਗਿਆਨ ਧਿਆਨ ਲਖ ਲਖ ਸਿਮਰਣਰਾਈ।
ਲਖ ਵਿਦਿਆ ਲਖ ਇਸਟ ਜਪ ਤੰਤ ਮੰਤ ਕਮਾਈ।
ਲਖ ਭੁਗਤਿ ਲਖ ਲਖ ਭਗਤਿ ਲਖ ਮੁਕਤਿ ਮਿਲਾਈ।
ਜਿਉ ਤਾਰੇ ਦਿਹ ਉਗਵੈ ਆਨ੍ਹੇਰ ਗਵਾਈ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਅਗਮੁ ਹੈ ਹੋਇ ਪਿਰਮ ਸਖਾਈ ॥ ੨੩ ॥

Pauṛī 23 (Tathā ch gur pratāp)

Lakh mati lakh budhi sudhi lakh lakh chatūrāī.
Lakh lakh ukati siāṇapāṅ lakh surati samāī.
Lakh giān dhiān lakh lakh simaraṇarāī.
Lakh vidiā lakh isaṭ jap tant mant kamāī.
Lakh bhugati lakh lakh bhagati lakh mukati milāī.
Jiu tāre dih ugavai ānher gavāī.
Gurmukhi sukh phalu agamu hai hoi piram sakhāī.

Pauṛī 23 (Praise of the Guru)

Millions of sects, intellects, thoughts and skills may exist; millions of phrases, techniques and methods of absorption into the consciousness may exist; millions of knowledges, meditations and remembrances may be there; millions of educations, recitations for the objectives and tantra-mantra praxis may exist; millions of delights, devotions and liberations may be mixed up, but as the darkness and the stars elope when the sun rises, likewise by losing all the objects mentioned above and by becoming the dear friend of the Guru, the *gurmukh* can attain the unapproachable pleasure-fruit of the Lord.

ਪਉੜੀ ੨੪ (ਵਾਹਿਗੁਰੂ ਮਹਿਮਾ)

ਲਖ ਅਚਰਜ ਅਚਰਜ ਹੋਇ ਅਚਰਜ ਹੈਰਾਣਾ।
ਵਿਸਮੁ ਹੋਇ ਵਿਸਮਾਦ ਲਖ ਲਖ ਚੋਜ ਵਿਡਾਣਾ।
ਲਖ ਅਦਭੁਤ ਪਰਮਦਭੁਤੀ ਪਰਮਦਭੁਤ ਭਾਣਾ।
ਅਬਿਗਤਿ ਗਤਿ ਅਗਾਧ ਬੋਧ ਅਪਰੰਪਰੁ ਬਾਣਾ।
ਅਕਥ ਕਥਾ ਅਜਪਾ ਜਪਣੁ ਨੇਤਿ ਨੇਤਿ ਵਖਾਣਾ।
ਆਦਿ ਪੁਰਖ ਆਦੇਸੁ ਹੈ ਕੁਦਰਤਿ ਕੁਰਬਾਣਾ ॥ ੨੪ ॥

Pauṛī 24 (Vāhigurū mahimā)

Lakh acharaj acharaj hoi acharaj hairāṇā.
Visamu hoi visamād lakh lakh choj viḍāṇā.
Lakh adabhut paramadabhutī paramadabhut bhāṇā.
Abigati gati agādh bodh aparamparu bāṇā.
Akath kathā ajapā japaṇu neti neti vakhāṇā.
Ādi purakh ādesu hai kudarati kurabāṇā.

***Pauṛī* 24 (Praises of Vāhigurū, the wondrous Lord)**

Beholding the wondrous (Lord) myriads of wonders become full of wonder. Seeing His wonderful deeds, the elation itself becomes elated. Realizing His marvellous Order many uncanny arrangements feel themselves full of wonder. His unmanifest position is unknowable and His form and guise is formless. His tale is ineffable; unrecited recitations are performed for Him but even then He is described as *neti neti* (not this, not that). I salute that Primal Lord and I am sacrifice unto His feats.

ਪਉੜੀ ੨੫ (ਛੇ ਗੁਰੂ ਸਿਮਰਨ)

ਪਾਰਬ੍ਰਹਮੁ ਪੂਰਣ ਬ੍ਰਹਮੁ ਗੁਰ ਨਾਨਕ ਦੇਉ ।
ਗੁਰ ਅੰਗਦੁ ਗੁਰ ਅੰਗ ਤੇ ਸਚ ਸਬਦ ਸਮੇਉ ।
ਅਮਰਾਪਦੁ ਗੁਰ ਅੰਗਦਹੁ ਅਤਿ ਅਲਖ ਅਭੇਉ ।
ਗੁਰ ਅਮਰਹੁ ਗੁਰ ਰਾਮ ਨਾਮੁ ਗਤਿ ਅਛਲ ਅਛੇਉ ।
ਰਾਮ ਰਸਕ ਅਰਜਨ ਗੁਰੂ ਅਬਿਚਲ ਅਰਖੇਉ ।
ਹਰਿਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੁਰੁ ਕਾਰਣ ਕਰਣੇਉ ॥ ੨੫ ॥ ੧੩ ॥ ਤੇਰਾਂ ॥

Pauṛī 25(Chhe gurū simaran)

Pārbrahamu pūraṇ brahamu Gur Nānak deu.
Gur Aṅgadu gur aṅg te sach sabad sameu.
Amarāpadu Gur Aṅgadah ati alakh abheu.
Gur Amarahu gur Rām nāmu gati achhal achheu.
Rām rasak Arjān Gurū abichal arakheu.•
Harigovindu govindu Gurū kāraṇ karaṇeu.

***Pauṛī* 25 (Remembering the six Gurus)**

Guru Nānak is perfect and transcendental Brahm. Guru Aṅgad attained merger in Word by being in the company of the Guru. After Guru Aṅgad, the imperceptible and without duality, Guru Amar Dās, the bestower of immortality has flourished. After Guru Amar Dās, the forbearing and storehouse of infinite virtues, Guru Rām Dās made manifest his existence. From Guru Rām Dās, Guru Arjan Dev, the absorbed one in Rām-*nām*, beyond all blemishes and immovable one, was born. Then came Guru Hargobind who is the cause of all the causes i.e. who is Gobind, the Lord Himself.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਪਉੜੀ ੧ (ਨਿਮਾਣਿਆਂ ਦਾ ਮਾਣ ਸਤਿਗੁਰੂ)

ਸਤਿਗੁਰ ਸਚਾ ਨਾਉ ਗੁਰਮੁਖਿ ਜਾਣੀਐ।
ਸਾਧ ਸੰਗਤਿ ਸਚੁ ਥਾਉ ਸਬਦਿ ਵਖਾਣੀਐ।
ਦਰਗਹ ਸਚੁ ਨਿਆਉ ਜਲ ਦੁਧੁ ਛਾਣੀਐ।
ਗੁਰ ਸਰਣੀ ਅਸਰਾਉ ਸੇਵ ਕਮਾਣੀਐ।
ਸਬਦ ਸੁਰਤਿ ਸੁਣਿ ਗਾਉ ਅੰਦਰਿ ਆਣੀਐ।
ਤਿਸੁ ਕੁਰਬਾਣੈ ਜਾਉ ਮਾਣੁ ਨਿਮਾਣੀਐ ॥ ੧ ॥

1 (Ik) Oaṅkār satigur prasādi
Pauṛī 1 (Nimāṇīāṅ dā māṇ satigurū)

Satigur sachā nāu gurmukhi jāṇīai.
Sādh saṅgati sachu thāu sabadi vakhāṇīai.
Daragah sachu niāu jal dudhu chhāṇīai.
Gur saraṇī asarāu sev kamāṇīai.
Sabad surati guṇi gāu andari āṇīai.
Tisu kurabāṇai jāu māṇu nimāṇīai.

One Oaṅkār, the primal energy, realized through the grace of divine preceptor

***Pauṛī* 1 (True Guru, the pride of the deprived ones)**

Name of the true Guru is the truth, knowable only by becoming *gurmukh*, the Guru oriented. The holy congregation is the only place where *śabad-brahm*, the Word-God is explained. In the court of the Lord, the true justice is done and water is sifted from milk. Surrender before the Guru is the safest shelter, where through service (the merit) is earned. Here, with full attention the word is listened to, sung and embedded in the heart. I am sacrifice unto such a Guru who bestows honour to the humble and the lowly.

ਪਉੜੀ ੨ (ਗੁਰ ਸਿੱਖ ਸੰਗਤ)

ਚਾਰਿ ਵਰਨ ਗੁਰ ਸਿਖ ਸੰਗਤਿ ਆਵਣਾ।
ਗੁਰਮੁਖਿ ਮਾਰਗੁ ਵਿਖੁ ਅੰਤੁ ਨ ਪਾਵਣਾ।
ਤੁਲਿ ਨ ਅੰਮ੍ਰਿਤ ਇਖ ਕੀਰਤਨੁ ਗਾਵਣਾ।
ਚਾਰਿ ਪਦਾਰਥ ਭਿਖ ਭਿਖਾਰੀ ਪਾਵਣਾ।
ਲੇਖ ਅਲੇਖ ਅਲਿਖ ਸਬਦੁ ਕਮਾਵਣਾ।
ਸੁਝਨਿ ਭੂਤ ਭਵਿਖ ਨ ਆਪੁ ਜਣਾਵਣਾ ॥ ੨ ॥

Pauṛī 2 (Gur sikh saṅgat)

Chāri varan gursikh saṅgati āvaṇā.
Gurmukhi māragu vikhu antū na pāvaṇā.
Tuli na amrit ikh kīratanu gāvaṇā.
Chār padārath bhikh bhikhārī pāvaṇā.
Lekh alekh alikh sabadu kamāvaṇā.
Sujhani bhūt bhavikh na āpu jaṇāvaṇā.

Pauṛī 2 (Congregation of Sikhs of the Guru)

In the congregation of the Sikhs of the Guru, the people of all the varnas assemble. The way of the *gurmukhs* is difficult and its mystery cannot be understood. Even the sweet juice of sugarcane cannot be compared with the delight of the *kīrtan*, the melodious recitation of the hymns. Here, the seeker gets all the four ideals of life i.e., *dharma*, *arth*, *kām* and *mokṣ*. Those who have cultivated the Word (*śabad*), have merged in the Lord and have liberated themselves from all the accounts. They see through all the ages and yet donot put themselves above others.

ਪਉੜੀ ੩ (ਅਗਮ ਦਰਸ਼ਨ)

ਆਦਿ ਪੁਰਖ ਆਦੇਸਿ ਅਲਖੁ ਲਖਾਇਆ।
ਅਨਹਦੁ ਸਬਦੁ ਅਵੇਸਿ ਅਘੜੁ ਘੜਾਇਆ।
ਸਾਧਸੰਗਤਿ ਪਰਵੇਸਿ ਅਪਿਓ ਪੀਆਇਆ।
ਗੁਰ ਪੂਰੇ ਉਪਦੇਸਿ ਸਚੁ ਦਿੜਾਇਆ।
ਗੁਰਮੁਖਿ ਭੂਪਤਿ ਵੇਸਿ ਨ ਵਿਆਪੈ ਮਾਇਆ।
ਬ੍ਰਹਮੇ ਬਿਸਨ ਮਹੇਸ ਨ ਦਰਸਨੁ ਪਾਇਆ ॥ ੩ ॥

Pauṛī 3 (Agam daraśan)

Ādi purakh ādesi alakhu lakhāīā.
Anahadu sabadu avesi agharu gharāiā.
Sādh saṅgati paravesi apio pīāiā.
Gur pūre upadesi sachu diṛāiā.
Gurmukhi bhūpati vesi na viāpai māiā.
Brahame Bisan Mahes na darasanu pāiā.

Pauṛī 3 (Sight of the unapproachable)

I bow before the eternal Lord who by his own grace shows his invisible form (in all the creatures). He gracefully makes the unstruck melody enter into the unchiselled mind and refines it. He, in the company of the saints, makes one drink the nectar, which otherwise is not easy to digest. Those who have received the teachings of the perfect Guru, remain steadfast on truth. In fact, the *gurmukhs* are the kings but they remain away from maya. Brahmā, Viṣṇu and Maheśa cannot have the sight of the Lord (but the *gurmukhs* have the same).

ਪਉੜੀ ੪ (ਬ੍ਰਹਮਾ, ਵਿਸ਼ਣੁ, ਮਹੇਸ਼)

ਬਿਸਨੈ ਦਸ ਅਵਤਾਰ ਨਾਵ ਗਣਾਇਆ।
ਕਰਿ ਕਰਿ ਅਸੁਰ ਸੰਘਾਰ ਵਾਦੁ ਵਧਾਇਆ।
ਬ੍ਰਹਮੈ ਵੇਦ ਵੀਚਾਰਿ ਆਖਿ ਸੁਣਾਇਆ।
ਮਨ ਅੰਦਰਿ ਅਹੰਕਾਰੁ ਜਗਤੁ ਉਪਾਇਆ।
ਮਹਾਦੇਉ ਲਾਇ ਤਾਰ ਤਾਮਸੁ ਤਾਇਆ।
ਗੁਰਮੁਖਿ ਮੋਖ ਦੁਆਰ ਆਪੁ ਗਵਾਇਆ ॥ ੪ ॥

Pauṛī 4 (Brahamā Viṣaṇū, Maheśa)

Bisanai das avatār nāv gaṇāiā.
Kari kari asur saṅghār vādu vadhāiā.
Brahamai ved vīchāri ākhi suṇāiā.
Man andari ahaṅkāru jagatu upāiā.
Mahādeu lāi tār tāmasu tāiā.
Gurmukhi mokh duār āpu gavāiā.

Pauṛī 4 (Brahmā, Viṣṇu, Maheśa)

Viṣṇu incarnated ten times and established his names. Destroying the demons he increased the conflicts. Brahmā thoughtfully recited the four Vedas but created the universe out of his ego. Śiva being engrossed in *tamas* always remained vexed and angry. Only *gurmukhs*, the Guru-oriented, forswearing their ego reach the door of liberation.

ਪਉੜੀ ੫ (ਸਨਕਾਦਿਕ ਤੇ ਸੁਕਦੇਵ)

ਨਾਰਦ ਮੁਨੀ ਅਖਾਇ ਗਲ ਸੁਣਾਇਆ।
ਲਾਇਤਬਾਰੀ ਖਾਇ ਚੁਗਲੁ ਸਦਾਇਆ।
ਸਨਕਾਦਿਕ ਦਰਿ ਜਾਇ ਤਾਮਸੁ ਆਇਆ।
ਦਸ ਅਵਤਾਰ ਕਰਾਇ ਜਨਮੁ ਗਲਾਇਆ।
ਜਿਨਿ ਸੁਕੁ ਜਣਿਆ ਮਾਇ ਦੁਖੁ ਸਹਾਇਆ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਖਾਇ ਅਜਰੁ ਜਰਾਇਆ ॥ ੫ ॥

Pauṛī 5 (Sankādik te Śukdev)

Nārad munī akhāi gal suṇāiā.
Lāitabārī khāi chugalu sadāiā.
Sanakādik dari jāi tāmasu āiā.
Das avatār karāi janamu galāiā.
Jini Suku jaṇiā māi dukhu sahāiā.
Gurmukhi sukh phal khāi ajaru jarāiā.

***Pauṛī* 5 (Sanak and Śukdev et al.)**

Even being an ascetic, Nārad merely talked (of here and there). Being a backbiter, he popularized himself only as a tell-tale. Sanaks et al. got angry when they having gone to Viṣṇu were not allowed entry by the door keepers. They forced Viṣṇu to undergo ten incarnations and thus the peaceful life of Viṣṇu got tormented. The mother who gave birth to Śukdev was caused to suffer by him by remaining undelivered by the mother for twelve years. Only *gurmukhs* tasting the fruit of supreme joy have endured the unendurable (name of the Lord).

ਪਉੜੀ ੬ (ਧਰਤੀ)

ਧਰਤੀ ਨੀਵੀਂ ਹੋਇ ਚਰਣ ਚਿਤੁ ਲਾਇਆ।
ਚਰਣ ਕਵਲ ਰਸੁ ਭੋਇ ਆਪੁ ਗਵਾਇਆ।
ਚਰਣ ਰੇਣੁ ਤਿਹੁ ਲੋਇ ਇਛ ਇਛਾਇਆ।
ਧੀਰਜੁ ਧਰਮੁ ਜਮੋਇ ਸੰਤੋਖੁ ਸਮਾਇਆ।
ਜੀਵਣੁ ਜਗਤੁ ਪਰੋਇ ਰਿਜਕੁ ਪੁਜਾਇਆ।
ਮੰਨੈ ਹੁਕਮੁ ਰਜਾਇ ਗੁਰਮੁਖਿ ਜਾਇਆ ॥ ੬ ॥

Pauṛī 6 (Dharatī)

Dharatī nīvīṅ hoi charaṇ chitu lāiā.
Charaṇ kaval rasu bhoi āpu gavāiā.
Charaṇ reṇu tihu loi ichh ichhāiā.
Dhīraju dharamu jamoi santokhu samāiā.
Jīvaṇu jagatu paroi rijaku pujāiā.
Mannai hukamu rajāi gurmukhi jāiā.

Pauṛī 6 (The Earth)

The earth becoming lowly concentrated on the feet (of Lord). Being one with the joy of the lotus feet, it divested itself of the ego. It is that dust of the feet which is desired by the three worlds. Fortitude and dutifulness added to it, the contentment is the basis (of all). It, considering the way of life of every creature, offers livelihood to all. In accordance to the divine will, it behaves like a *gurmukh* does.

ਪਉੜੀ ੭ (ਪਾਣੀ ਦਾ ਵਰਣਨ)

ਪਾਣੀ ਧਰਤੀ ਵਿਚਿ ਧਰਤਿ ਵਿਚਿ ਪਾਣੀਐ।
ਨੀਚਹੁ ਨੀਚ ਨ ਹਿਚ ਨਿਰਮਲ ਜਾਣੀਐ।
ਸਹਦਾ ਬਾਹਲੀ ਖਿਚ ਨਿਵੈ ਨੀਵਾਣੀਐ।
ਮਨ ਮੇਲੀ ਘੁਲ ਮਿਚ ਸਭ ਰੰਗ ਮਾਣੀਐ।
ਵਿਛੁੜੈ ਨਾਹਿ ਵਿਰਚਿ ਦਰਿ ਪਰਵਾਣੀਐ।
ਪਰਉਪਕਾਰ ਸਰਚਿ ਭਗਤਿ ਨੀਸਾਣੀਐ ॥ ੭ ॥

Pauṛī 7 (Pāṇī dā varaṇan)

Pāṇī dharatī vichi dharati vichi pāṇīai.
Nīchahu nīch na hich niramal jāṇīai.
Sahadā bāhalī khich nivai nīvāṇīai.
Man melī ghul mich sabh rang māṇīai.
Vichuṛai nāhi virachi dar parvāṇīai.
Paraupakār sarachi bhagati nīsāṇīai.

***Pauṛī* 7 (Water)**

The water is in the earth and earth in water. Water has no hesitation in going low and lower; it is rather considered more pure. To flow down, water bears the concussion of the (gravitational) force but still likes to go lower. It absorbs in everybody and enjoys with one and all. Meeting once it does not go apart and hence it is acceptable in the court of the Lord. The devoted persons *(bhagats)* are identified through their service (to the mankind).

ਪਉੜੀ ੮ (ਬ੍ਰਿਛ ਵਰਣਨ)

ਧਰਤੀ ਉਤੈ ਰੁਖ ਸਿਰ ਤਲਵਾਇਆ।
ਆਪਿ ਸਹੰਦੇ ਦੁਖ ਜਗੁ ਵਰੁਸਾਇਆ।
ਫਲ ਦੇ ਲਾਹਨਿ ਭੁਖ ਵਟ ਵਗਾਇਆ।
ਛਾਵ ਘਣੀ ਬਹਿ ਸੁਖ ਮਨੁ ਪਰਚਾਇਆ।
ਵਢਨਿ ਆਇ ਮਨੁਖ ਆਪੁ ਤਛਾਇਆ।
ਵਿਰਲੇ ਹੀ ਸਨਮੁਖ ਭਾਣਾ ਭਾਇਆ ॥ ੮ ॥

Paurī 8 (Brichh varaṇan)

Dharatī utai rukh sir talavāiā.
Āpi sahande dukh jagu varusāiā.
Phal de lāhani bhukh vaṭ vagāiā.
Chhāv ghaṇī bahi sukh manu parachāiā.
Vaḍhani āi manukh āpu tachhāiā.
virale hī sanamukh bhāṇā bhāiā.

***Paurī* 8 (Trees)**

The trees on the earth have their heads down towards the bottom. They endure suffering themselves but pour (happiness) on the world. Even on being stoned, they offer fruits and quench our hunger. Their shadow is so thick that the mind (and body) enjoys peace. If someone cuts them, they offer to be sawed. Rare are the persons like trees who accept the will of Lord.

ਪਉੜੀ ੯ (ਬ੍ਰਿਛ ਦੇ ਹੋਰ ਉਪਕਾਰ)

ਰੁਖਹੁ ਘਰ ਛਾਵਾਇ ਥੰਮ ਥਮਾਇਆ।
ਸਿਰਿ ਕਰਵਤੁ ਧਰਾਇ ਬੇੜ ਘੜਾਇਆ।
ਲੋਹੇ ਨਾਲਿ ਜੜਾਇ ਪੂਰ ਤਰਾਇਆ।
ਲਖ ਲਹਰੀ ਦਰੀਆਇ ਪਾਰਿ ਲੰਘਾਇਆ।
ਗੁਰਸਿਖਾਂ ਭੈ ਭਾਇ ਸਬਦੁ ਕਮਾਇਆ।
ਇਕਸ ਪਿਛੈ ਲਾਇ ਲਖ ਛੁਡਾਇਆ ॥ ੯ ॥

Pauṛī 9 (Brichh de hor upakār)

Rukhahu ghar chhāvāi tham thamāiā.
Siri karavatu dharāi beṛ ghṛāiā.
Lohe nāli jaṛāi pūr tarāiā.
Lakh laharī darīāi pār laṅghāiā.
Gursikhāṅ bhai bhāi sabadu kamāiā.
Ikas pichhai lāi lakh chhuḍāiā.

Pauṛī 9 (Other gifts of the trees)

From tree are made houses and pillars. A tree getting sawed helps to make boat. Then adding iron (nails) to it, it gets people float (on water). In spite of the myriads of waves of river, it takes people across. Likewise, the Sikhs of the Guru, in love and fear of the Lord, practise the word. They make people follow the one Lord and get them liberated from the bondages (of transmigration).

ਪਉੜੀ ੧੦ (ਤਿਲ ਦਾ ਦ੍ਰਿਸ਼ਟਾਂਤ)

ਘਾਣੀ ਤਿਲੁ ਪੀੜਾਇ ਤੇਲੁ ਕਢਾਇਆ ।
ਦੀਵੈ ਤੇਲੁ ਜਲਾਇ ਅਨ੍ਹੇਰੁ ਗਵਾਇਆ ।
ਮਸੁ ਮਸਵਾਣੀ ਪਾਇ ਸਬਦੁ ਲਿਖਾਇਆ ।
ਸੁਣਿ ਸਿਖਿ ਲਿਖਿ ਲਿਖਾਇ ਅਲੇਖੁ ਸੁਣਾਇਆ ।
ਗੁਰਮੁਖਿ ਆਪੁ ਗਵਾਇ ਸਬਦੁ ਕਮਾਇਆ ।
ਗਿਆਨ ਅੰਜਨ ਲਿਵ ਲਾਇ ਸਹਜਿ ਸਮਾਇਆ ॥ ੧੦ ॥

Pauṛī 10 (Til dā drisaṭānt)

Ghāṇī tilu pīṛāi telu kaḍhāiā.
Dīvai telu jalāi anheru gavāiā.
Masu masavāṇī pāi sabadu likhāiā.
Suṇi sikhi likhi likhāi alekhu suṇāiā.
Gurmukhi āpu gavāi sabad kamāiā.
Giān añjan liv lāi sahaji samāiā.

Pauṛī 10 (Examples of sesame seed)

Sesame gets crushed in the oil press and gives oil. The oil burns in the lamp and the darkness is dispelled. The soot of lamp becomes ink and (the same oil) reaches the ink-pot with whose help is written the Word (of Guru). By listening to, writing, learning and getting written the words, the imperceptible Lord is eulogised. The *gurmukhs*, losing their sense of ego, practise the Word and using the collyrium of knowledge and concentration immerse in equanimity.

ਪਉੜੀ ੧੧ (ਮਨਮੁਖ ਨਾਲੋਂ ਪਸੂ ਉੱਤਮ ਹੈ)

ਦੁਧੁ ਦੇਇ ਖੜ੍ਹ ਖਾਇ ਨ ਆਪੁ ਗਣਾਇਆ।
ਦੁਧਹੁ ਦਹੀ ਜਮਾਇ ਘਿਉ ਨਿਪਜਾਇਆ।
ਗੋਹਾ ਮੂਤੁ ਲਿੰਬਾਇ ਪੂਜ ਕਰਾਇਆ।
ਛਤੀਹ ਅੰਮ੍ਰਿਤੁ ਖਾਇ ਕੁਚੀਲ ਕਰਾਇਆ।
ਸਾਧਸੰਗਤਿ ਚਲਿ ਜਾਇ ਸਤਿਗੁਰੁ ਧਿਆਇਆ।
ਸਫਲ ਜਨਮੁ ਜਗਿ ਆਇ ਸੁਖ ਫਲ ਪਾਇਆ ॥ ੧੧ ॥

Pauṛī 11 (Manmukh nāloṅ pasū uttam hai)

Dudhu dei khaṛi khāi na āpu gaṇāiā.
Dudhahu dahī jamāi ghiu nipajāiā.
Gohā mūtu limbāi pūj karāiā.
Chhatīh amritu khāi kuchīl karāiā.
Sādh saṅgati chali jāi satiguru dhiāiā.
Saphal janamu jagi āi sukh phal pāiā.

***Pauṛī* 11 (Animal is better than a Manmukh, the mind-oriented)**

Standing into a pit they yield milk and do not pose to be counted, i.e. the animals donot have the ego. Milk is converted into curd and the butter comes thereof. With their dung and urine, the earth is plastered to offer worship; but while eating variety of foods man turns them into abominable faeces, useless for any purpose. Those who have worshipped Lord in the holy congregation, their life is blessed and successful and only they get the fruit of life on earth.

ਪਉੜੀ ੧੨ (ਗੁਰਮੁਖ ਕਪਾਹ ਵਾਂਗ ਕਸ਼ਟ ਸਹਾਰਦੇ ਹਨ)

ਦੁਖ ਸਹੈ ਕਪਾਹਿ ਭਾਣਾ ਭਾਇਆ।
ਵੇਲਣਿ ਵੇਲ ਵਿਲਾਇ ਤੁੰਬਿ ਤੁੰਬਾਇਆ।
ਪਿੰਞਣਿ ਪਿੰਜ ਫਿਰਾਇ ਸੂਤੁ ਕਤਾਇਆ।
ਨਲੀ ਜੁਲਾਹੇ ਵਾਹਿ ਚੀਰੁ ਵੁਣਾਇਆ।
ਖੁੰਬ ਚੜਾਇਨਿ ਬਾਹਿ ਨੀਰਿ ਧੁਵਾਇਆ।
ਪੈਨ੍ਹਿ ਸਾਹਿ ਪਾਤਿਸਾਹਿ ਸਭਾ ਸੁਹਾਇਆ ॥ ੧੨ ॥

Pauṛī 12 (Gurmukh kapāh vāṅg kaṣaṭ sahārade han)

Dukh sahai kapāhi bhāṇā bhāiā.
Velaṇi vel vilāi tumbi tumbāiā.
Piñaṇi piñj phirāi sūtu katāiā.
Nalī julāhe vāhi chīru vuṇāiā.
Khumb chaṛāini bāhi nīri dhuvāiā.
Paihni sāhi pātsāhi sabhā suhāiā.

Pauṛī 12 (Gurmukhs tolerate sufferings like cotton)

Accepting the will of the Lord, cotton suffers a lot. Having been ginned through the roller, it is carded. Having carded it, its yarn is spun. Then the weaver with the help of his reed, weaves it into cloth. The washerman puts that cloth into his boiling cauldron and then washes it on a stream. Putting on the same clothes, the rich and the kings adorn the assemblies.

ਪਉੜੀ ੧੩ (ਗੁਰਮੁਖ ਮਜੀਠ ਤੇ ਕਮਾਦ ਵਾਂਗ ਸੇਵਾ ਤੋਂ ਮੂੰਹ ਨਹੀਂ ਮੋੜਦੇ)

ਜਾਣੁ ਮਜੀਠੈ ਰੰਗੁ ਆਪੁ ਪੀਹਾਇਆ।
ਕਦੇ ਨ ਛਡੈ ਸੰਗੁ ਬਣਤ ਬਣਾਇਆ।
ਕਟਿ ਕਮਾਦੁ ਨਿਸੰਗੁ ਆਪੁ ਪੀੜਾਇਆ।
ਕਰੈ ਨ ਮਨ ਰਸ ਭੰਗੁ ਅਮਿਓ ਚੁਆਇਆ।
ਗੁੜੁ ਸਕਰ ਖੰਡ ਅਚੰਗੁ ਭੋਗ ਭੁਗਾਇਆ।
ਸਾਧ ਨ ਮੋੜਨ ਅੰਗੁ ਜਗੁ ਪਰਚਾਇਆ ॥ ੧੩ ॥

Pauṛī 13 (Gurmukh majīṭh te kamād vāṅg sevā toṅ mūṅh nahī moṛade)

Jāṇu majīṭhai raṅgu āpu pīhāiā.
Kade na chhaḍai saṅgu baṇat baṇāiā.
Kaṭi kamādu nisaṅgu āpu pīṛāiā.
Karai na man ras bhaṅgu amio chuāiā.
Guṛu sakar khaṇḍ achaṅgu bhog bhugāiā.
Sādh na moṛan aṅgu jagu parachāiā.

Pauṛī 13 (Gurmukhs keep busy in service)

Madder (Rubia munjista) knowing very well gets itself grinded. Its character is such that it never deserts the clothes. Likewise, the sugarcane also carefreely gets itself crushed and without leaving away its sweetness offers the taste of nectar. It produces jaggery, sugar, treacle molasses and many relishable items. Similarly, the saints also donot abstain from the service of mankind and give happiness to all.

ਪਉੜੀ ੧੪ (ਲੋਹੇ ਵਾਂਗ ਆਪਾ ਭਾਵ ਗਵਾ ਕੇ ਹੀ ਆਪਾ ਦੇਖੀਦਾ ਹੈ)
ਲੋਹਾ ਆਰ੍ਹਣਿ ਪਾਇ ਤਾਵਣਿ ਤਾਇਆ।
ਘਣ ਅਹਰਣਿ ਹਣਵਾਇ ਦੁਖੁ ਸਹਾਇਆ।
ਆਰਸੀਆ ਘੜਵਾਇ ਮੁਲੁ ਕਰਾਇਆ।
ਖਹੁਰੀ ਸਾਣ ਧਰਾਇ ਅੰਗੁ ਹਛਾਇਆ।
ਪੈਰਾਂ ਹੇਠਿ ਰਖਾਇ ਸਿਕਲ ਕਰਾਇਆ।
ਗੁਰਮੁਖਿ ਆਪੁ ਗਵਾਇ ਆਪੁ ਦਿਖਾਇਆ ॥ ੧੪ ॥

Pauṛī 14 (Lohe vāṅg āpā bhāv gavā ke hī āpā dekhīdā hai)
Lohā ārhaṇi pāi tāvaṇi tāiā.
Ghaṇ aharaṇi haṇavāi dukh sahāiā.
Ārasīā ghaṛavāi mulu karāiā.
Khahurī sāṇ dharāi aṅgu hachhāiā.
Pairāṅ heṭhi rakhāi sikal karāiā.
Gurmuukhi āpu gavāi āpu dikhāiā.

***Pauṛī* 14 (By deleting of ego, like iron, one sees the self)**

Putting iron into the furnance the iron is heated. Then it is put on the anvil where it bears the strokes of hammer. Making it clear like glass, its value is set. Grinding against whet stone its parts are pruned i.e. many articles are made out of it. Now keeping it (or those articles) in the saw-dust etc. it is left for getting clean. Similarly, the *gurmukhs* by losing their ego come face to face with their own basic nature.

ਪਉੜੀ ੧੫ (ਰਬਾਬ ਵਾਂਗ ਦੁੱਖ ਸਹਾਰ ਕੇ ਗੁਰਮੁਖ ਸਹਿਜ ਪਦ ਵਿਚ ਸਮਾਉਂਦੇ ਹਨ)

ਚੰਗਾ ਰੁਖੁ ਵਢਾਇ ਰਬਾਬੁ ਘੜਾਇਆ।
ਛੇਲੀ ਹੋਇ ਕੁਹਾਇ ਮਾਸੁ ਵੰਡਾਇਆ।
ਆਂਦ੍ਰਹੁ ਤਾਰ ਬਣਾਇ ਚੰਮਿ ਮੜ੍ਹਾਇਆ।
ਸਾਧਸੰਗਤਿ ਵਿਚਿ ਆਇ ਨਾਦੁ ਵਜਾਇਆ।
ਰਾਗ ਰੰਗ ਉਪਜਾਇ ਸਬਦੁ ਸੁਣਾਇਆ।
ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਧਿਆਇ ਸਹਜਿ ਸਮਾਇਆ ॥ ੧੫ ॥

Pauṛī 15 (Rabāb vāṅg dukh sahār ke gurmukh sahaj pad vich samaunde han)

Changā rukhu vaḍhāi rabābu ghaṛāiā.
Chhelī hoi kuhāi mās vaṇḍāiā.
Āndrahu tār baṇāi chammi maṛāiā.
Sādh saṅgati vichi āi nādu vajāiā.
Rāg raṅg upajāi sabadu suṇāiā.
Satiguru purakhu dhiāi sahaj samāiā.

Pauṛī 15 (Example of rebeck)

A handsome tree got cut itself and got manufactured into a rebeck. A young goat underwent the mortification of getting killed itself; it distributed its meat among the meat-eaters. Its intestines were made into gut and the skin was mounted (on drum) and stitched. Now it is brought in the holy congregation where melody is produced on this instrument. Any one who worships true Guru, the God, gets absorbed into the equanimity.

ਪਉੜੀ ੧੬ (ਚੰਦਨ ਵਰ੍ਣਨ)

ਚੰਨਣੁ ਰੁਖੁ ਉਪਾਇ ਵਣ ਖੰਡਿ ਰਖਿਆ।
ਪਵਣੁ ਗਵਣੁ ਕਰਿ ਜਾਇ ਅਲਖੁ ਨ ਲਖਿਆ।
ਵਾਸੂ ਬਿਰਖ ਬੁਹਾਇ ਸਚੁ ਪਰਖਿਆ।
ਸਭੇ ਵਰਨ ਗਵਾਇ ਭਖਿ ਅਭਖਿਆ।
ਸਾਧਸੰਗਤਿ ਭੈ ਭਾਇ ਅਪਿਉ ਪੀ ਚਖਿਆ।
ਗੁਰਮੁਖਿ ਸਹਜਿ ਸੁਭਾਇ ਪ੍ਰੇਮ ਪ੍ਰਤਖਿਆ ॥ ੧੬ ॥

Pauṛī 16 (Chandan varṇan)

Channaṇu rukhu upāi vaṇ khaṇḍi rakhiā.
Pavaṇu gavaṇu kari jāi alakhu na lakhiā.
Vāsū birakh buhāi sachu parakhiā.
Sabhe varan gavāi bhakhi abhakhiā.
Sādh saṅgati bhai bhāi apiu pī chakhiā.
Gurmukhi sahaji subhāi prem pratakhiā.

Pauṛī 16 (Sandal tree)

God created the sandal tree and kept it in the forest. The breeze moves around the sandal but does not understand the imperceptible (nature of the tree). The truth about the sandal comes to the forefront when it perfumes everyone with its fragrance. The *gurmukh* going beyond all the varṇas and the distinctions of eating taboos, has quaffed the nectar of fear and love of the Lord in the holy congregation, and has further come face to face with his own intrinsic nature (*sahaj subhāi*).

ਪਉੜੀ ੧੭ (ਗੁਰਸਿੱਖਾਂ ਦੀ ਸੇਵਾ)

ਗੁਰਸਿਖਾਂ ਗੁਰਸਿਖ ਸੇਵ ਕਮਾਵਣੀ।
ਚਾਰਿ ਪਦਾਰਥਿ ਭਿਖ ਫਕੀਰਾਂ ਪਾਵਣੀ।
ਲੇਖ ਅਲੇਖ ਅਲਿਖ ਬਾਣੀ ਗਾਵਣੀ।
ਭਾਇ ਭਗਤਿ ਰਸ ਇਖ ਅਮਿਉ ਚੁਆਵਣੀ।
ਤੁਲਿ ਨ ਭੂਤ ਭਵਿਖ ਨ ਕੀਮਤਿ ਪਾਵਣੀ।
ਗੁਰਮੁਖਿ ਮਾਰਿਗ ਵਿਖ ਲਵੈ ਨ ਲਾਵਣੀ ॥ ੧੭ ॥

Pauṛī 17 (Gursikhāṅ dī sevā)

Gursikhāṅ gursikh sev kamāvaṇī.
Chāri padārathi bhikh phakīrāṅ pāvaṇī.
Lekh alekh alikh bāṇī gāvaṇī.
Bhāi bhagati ras ikh amiu chuāvaṇī.
Tuli na bhūt bhavikh na kīmati pāvaṇī.
Gurmukhi mārag vikh lavai na lāvaṇī.

Pauṛī 17 (Service of the Gursikhs)

Within the teachings of the Guru, the Sikhs of the Guru serve (others). They give in charity the four riches (*chār padārathi*) to the beggers. They sing paeans of the invisible Lord who is beyond all the accounts. They drink the juice of the sugarcane of loving devotion, and, make others also enjoy the same. Nothing in the past as well as the future can be equal to their love. None can vie with even the one step of the way of *gurmukhs.*

ਪਉੜੀ ੧੮ (ਗੁਰਸਿੱਖਾਂ ਦੀ ਸੇਵਾ ਦਾ ਫਲ)

ਇੰਦ੍ਰ ਪੁਰੀ ਲਖ ਰਾਜ ਨੀਰ ਭਰਾਵਣੀ।
ਲਖ ਸੁਰਗ ਸਿਰਤਾਜ ਗਲਾ ਪੀਹਾਵਣੀ।
ਰਿਧਿ ਸਿਧਿ ਨਿਧਿ ਲਖ ਸਾਜ ਚੁਲਿ ਝੁਕਾਵਣੀ।
ਸਾਧ ਗਰੀਬ ਨਿਵਾਜ ਗਰੀਬੀ ਆਵਣੀ।
ਅਨਹਦਿ ਸਬਦਿ ਅਗਾਜ ਬਾਣੀ ਗਾਵਣੀ ॥ ੧੮ ॥

Pauṛī 18 (Gursikhāṅ dī sevā dā phal)

Indrpurī lakh rāj nīr bharāvaṇī.
Lakh surag siratāj galā pīhāvaṇī.
Ridhi sidhi nidhi lakh sāj chuli jhukāvaṇī.
Sādh garīb nivāj garībī āvaṇī.
Anahad sabadi agāj bāṇī gāvaṇī.

Pauṛī 18 (Fruits of the service of Gursikhs)

Fetching water for the holy congregation is equal to the kingdom of lacs of Indrapurīs. Grinding of corn (for the holy congregation) is more than the pleasure of myriads of heavens. Arranging for and putting in woods into the hearth of *laṅgar* (free kitchen) for the congregation is equal to the *ṛddhis, siddhis* and the nine treasures. The holy persons are the caretakers of the poor and in their company the humility resides in the heart (of people). Singing of hymns of the Guru is the personification of the unstruck melody.

ਪਉੜੀ ੧੯ (ਸੇਵਾ ਦਾ ਫਲ)

ਹੋਮ ਜਗ ਲਖ ਭੋਗ ਚਣੇ ਚਬਾਵਣੀ।
ਤੀਰਥ ਪੁਰਬ ਸੰਜੋਗ ਪੈਰ ਧੁਵਾਵਣੀ।
ਗਿਆਨ ਧਿਆਨ ਲਖ ਜੋਗ ਸਬਦ ਸੁਣਾਵਣੀ।
ਰਹੈ ਨ ਸਹਸਾ ਸੋਗ ਝਾਤੀ ਪਾਵਣੀ।
ਭਉਜਲ ਵਿਚਿ ਅਰੋਗ ਨ ਲਹਰਿ ਡਰਾਵਣੀ।
ਲੰਘਿ ਸੰਜੋਗ ਵਿਜੋਗ ਗੁਰਮਤਿ ਆਵਣੀ ॥ ੧੯ ॥

Pauṛī 19 (Sevā dā phal)

Hom jag lakh bhog chaṇe chabāvaṇī.
Tīrath purab sañjog pair dhuvāvaṇī.
Giān dhiān lakh jog sabad suṇāvaṇī.
Rahai na sahasā sog jhātī pāvaṇī.
Bhaujal vichi arog na lahari ḍarāvaṇī.
Laṅghi sañjog vijog gurmati āvaṇī.

Pauṛī 19 (Fruits of service)

To feed a Sikh with parched gram is superior to hundreds of thousands of burnt offerings and feasts. To cause his feet to be washed is superior to visits to and assemblages at the places of pilgrimage. To repeat to a Sikh the Guru's hymns is equal to hundreds of thousands of other religious exercises. Even the glimpse of the Guru dispells all doubts and regrets. Such a man remains unscathed in the terrible world ocean and does not fear its waves. He who embraces the Guru's religion (*Gurmati*) has passed beyond the bounds of joy or grief for gain or loss.

ਪਉੜੀ ੨੦ (ਸੇਵਾ ਦਾ ਬੇਅੰਤ ਫਲ)

ਧਰਤੀ ਬੀਉ ਬੀਜਾਇ ਸਹਸ ਫਲਾਇਆ ।
ਗੁਰਸਿਖ ਮੁਖਿ ਪਵਾਇ ਨ ਲੇਖ ਲਿਖਾਇਆ ।
ਧਰਤੀ ਦੇਇ ਫਲਾਇ ਜੋਈ ਫਲੁ ਪਾਇਆ ।
ਗੁਰਸਿਖ ਮੁਖਿ ਸਮਾਇ ਸਭ ਫਲ ਲਾਇਆ ।
ਬੀਜੇ ਬਾਝੁ ਨ ਖਾਇ ਨ ਧਰਤਿ ਜਮਾਇਆ ।
ਗੁਰਮੁਖਿ ਚਿਤਿ ਵਸਾਇ ਇਛਿ ਪੁਜਾਇਆ ॥ ੨੦ ॥ ੧੪ ॥ ਚਉਦਾ ॥

Pauṛī 20 (Sevā dā beant phal)

Dharatī bīu bījāi sahas phalāiā.
Gursikh mukhi pavāi na lekh likhāiā.
Dharatī dei phalāi joī phalu pāiā.
Gursikh mukhi samāi sabh phal lāiā.
Bīje bājhu na khāi na dharati jamāiā.
Gurmukhi chiti vasāi icchi pujāiā.

Pauṛī 20 (Infinite fruits of the service)

As the seed put in the earth gives fruit thousand times more, the food put in the mouth of a *gurmukh* multiplies infinitely and its count becomes impossible. The earth gives the fruit of the seed sowed in it, but, the seed offered to Guru oriented ones gives all sorts of fruits. Without sowing, neither anyone could eat anything nor the earth can produce anything; but having even the desire of serving the Gurmukh, fulfills all desires.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਪਉੜੀ ੧ (ਸਤਿਗੁਰ ਮਹਿਮਾ)

ਸਤਿਗੁਰੁ ਸਚਾ ਪਾਤਿਸਾਹੁ ਕੂੜੇ ਬਾਦਿਸਾਹ ਦੁਨੀਆਵੇ।
ਸਤਿਗੁਰੁ ਨਾਥਾ ਨਾਥੁ ਹੈ ਹੋਇ ਨਉਂ ਨਾਥ ਅਨਾਥ ਨਿਥਾਵੇ।
ਸਤਿਗੁਰੁ ਸਚੁ ਦਾਤਾਰੁ ਹੈ ਹੋਰੁ ਦਾਤੇ ਫਿਰਦੇ ਪਾਛਾਵੇ।
ਸਤਿਗੁਰੁ ਕਰਤਾ ਪੁਰਖੁ ਹੈ ਕਰਿ ਕਰਤੂਤਿ ਨਿਨਾਵਨਿ ਨਾਵੇ।
ਸਤਿਗੁਰੁ ਸਚਾ ਸਾਹੁ ਹੈ ਹੋਰੁ ਸਾਹ ਅਵੇਸਾਹ ਉਚਾਵੇ।
ਸਤਿਗੁਰੁ ਸਚਾ ਵੈਦੁ ਹੈ ਹੋਰ ਵੈਦੁ ਸਭ ਕੈਦ ਕੂੜਾਵੇ।
ਵਿਣੁ ਸਤਿਗੁਰੁ ਸਭਿ ਨਿਗੋਸਾਵੈ ॥ ੧ ॥

1 (Ik) Oankār satigur prasādi
Pauṛī 1 (Satgur mahimā)

Satigur sachā pātisāhu kūṛe bādisāh duniāve.
Satiguru nāthā nāthu hai hoi nauṅ nāth anāth niṭhāve.
Satiguru sachu dātāru hai horu dāte phirade pāchhāve.
Satiguru karatā purakhu hai kari karatūti nināva nināve.
Satiguru sachā sāhu hai horu sāh avesāh uchāve.
Satiguru sachā vaidu hai horu vaidu sabh kaid kūṛāve.
Viṇu satiguru sabhi nigosāvai.

One Oankār, the primal energy realized through the grace of divine preceptor
***Pauṛī* 1 (Praise of the true Guru)**

The true Guru (God) is the true emperor; all other worldly kings are fake ones. The true Guru is the Lord of lords; the nine *nāths* (members and heads of ascetic yogi orders) are refugeless and without any master. The true Guru is the true bestower; other doners just move after Him. The true Guru is the creator and makes the unknown famous by giving them the name (*nām*). True Guru is the real banker; other rich persons cannot be believed. The true Guru is the true physician; others themselves are imprisoned in the false bondage (of transmigration). Without the true Guru they all are without the guiding force.

ਪਉੜੀ ੨ (ਸਤਿਗੁਰ ਮਹਿਮਾ)
ਸਤਿਗੁਰੁ ਤੀਰਥੁ ਜਾਣੀਐ ਅਠਸਠਿ ਤੀਰਥ ਸਰਣੀ ਆਏ।
ਸਤਿਗੁਰੁ ਦੇਉ ਅਭੇਉ ਹੈ ਹੋਰੁ ਦੇਵ ਗੁਰੁ ਸੇਵ ਤਰਾਏ।
ਸਤਿਗੁਰੁ ਪਾਰਸਿ ਪਰਸਿਐ ਲਖ ਪਾਰਸ ਪਾ ਖਾਕੁ ਸੁਹਾਏ।
ਸਤਿਗੁਰੁ ਪੂਰਾ ਪਾਰਿਜਾਤੁ ਪਾਰਜਾਤ ਲਖ ਸਫਲ ਧਿਆਏ।
ਸੁਖ ਸਾਗਰੁ ਸਤਿਗੁਰ ਪੁਰਖੁ ਰਤਨ ਪਦਾਰਥ ਸਿਖ ਸੁਣਾਏ।
ਚਿੰਤਾਮਣਿ ਸਤਿਗੁਰ ਚਰਣ ਚਿੰਤਾਮਣੀ ਅਚਿੰਤ ਕਰਾਏ।
ਵਿਣੁ ਸਤਿਗੁਰ ਸਭਿ ਦੂਜੈ ਭਾਏ ॥ ੨ ॥

Pauṛī 2 (Satgur mahimā)
Satigur tīrathu jāṇīai aṭhasaṭhi tīrath saraṇī āe.
Satigur deu abheu hai horu dev guru sev tarāe.
Satigur pārasi parasiai lakh pāras pā khāku suhāe.
Satigur pūrā pārijātu pārajāt lakh saphal dhiāe.
Sukh sāgaru satigur purakhu ratan padārath sikh suṇāe.
Chintāmaṇi satigur charaṇ chintāmaṇī achint karāe.
Viṇu satigur sabhi dūjai bhāe.

Pauṛī 2 (Praise of the true Guru)

The true Guru is that pilgrimage centre in whose shelter are the sixty-eight pilgrimage centres (of the Hindus). Being beyond dualities, the true Guru is the supreme God and other gods get across the world ocean only by serving Him. The true Guru is that philosopher's stone the dust of whose feet adorns millions of philosopher's stones. The true Guru is that perfect wish-fulfilling tree who is meditated upon by the millions of wish-fulfilling trees. The true Guru being ocean of delights distributes pearls in the form of different sermons. The feet of the true Guru are that desire fulfilling fabulous gem (*chintāmaṇi*) which makes myriads of gems free of anxieties. Except the true Guru (God) all other is duality (which makes one go on in the cycle of transmigration).

ਪਉੜੀ ੩ (ਮਾਨਸ ਦੇਹ ਦੀ ਉਤਪੱਤੀ)

ਲਖ ਚਉਰਾਸੀਹ ਜੂਨਿ ਵਿਚਿ ਉਤਮੁ ਜੂਨਿ ਸੁ ਮਾਣਸ ਦੇਹੀ।
ਅਖੀ ਦੇਖੈ ਨਦਰਿ ਕਰਿ ਜਿਹਬਾ ਬੋਲੈ ਬਚਨ ਬਿਦੇਹੀ।
ਕੰਨੀ ਸੁਣਦਾ ਸੁਰਤਿ ਕਰਿ ਵਾਸ ਲਈ ਨਕਿ ਸਾਸ ਸਨੇਹੀ।
ਹਥੀ ਕਿਰਤਿ ਕਮਾਵਣੀ ਪੈਰੀ ਚਲਣੁ ਜੋਤਿ ਇਵੇਹੀ।
ਗੁਰਮੁਖਿ ਜਨਮੁ ਸਕਾਰਥਾ ਮਨਮੁਖ ਮੂਰਤਿ ਮਤਿ ਕਿਨੇਹੀ।
ਕਰਤਾ ਪੁਰਖੁ ਵਿਸਾਰਿ ਕੈ ਮਾਣਸ ਦੀ ਮਨਿ ਆਸ ਧਰੇਹੀ।
ਪਸੂ ਪਰੇਤਹੁ ਬੁਰੀ ਹੁਰੇਹੀ ॥ ੩ ॥

Pauṛī 3 (Mānas deh dī utapattī)

Lakh chaurāsīh jūni vichi utāmu jūni su māṇas dehī.
Akhī dekhai nadari kari jihabā bolai bachan bidehī.
Kannī suṇadā surati kari vās lai naki sās sanehī.
Hathī kirati kamāvaṇī pairī chalanu joti ivehī.
Gurmukhi janamu sakarathā manmukh mūrati mati kinehī.
Karatā purakhu visāri kai māṇas dī maniās dharehī.
Pasū paretah burī hurehī.

Pauri 3 (Origin of the human body)

Out of the eighty four lakh of species, the human life is the best one. By his eyes man beholds and with his tongue he eulogises God. By ears he listens carefully and smells lovingly by his nose. By hands he earns livelihood and moves by the power of his feet. In this species, the life of a *gurmukh* is successful but how is the thinking of *manmukh*, the mind-oriented one? The thinking of the *manmukh* is evil. *Manmukh*, forgetting the Lord goes on pinning his hopes upon men. His body is worse than the animals' and the ghosts'.

ਪਉੜੀ ੪ (ਬੰਦੇ ਦਾ ਬੰਦਾ, ਮਨਮੁਖ ਦੀ ਦਸ਼ਾ)
ਸਤਿਗੁਰ ਸਾਹਿਬੁ ਛਡਿ ਕੈ ਮਨਮੁਖੁ ਹੋਇ ਬੰਦੇ ਦਾ ਬੰਦਾ।
ਹੁਕਮੀ ਬੰਦਾ ਹੋਇ ਕੈ ਨਿਤ ਉਠਿ ਜਾਇ ਸਲਾਮ ਕਰੰਦਾ।
ਆਠ ਪਹਰ ਹਥ ਜੋੜਿ ਕੈ ਹੋਇ ਹਜੂਰੀ ਖੜਾ ਰਹੰਦਾ।
ਨੀਦ ਨ ਭੁਖ ਨ ਸੁਖ ਤਿਸੁ ਸੂਲੀ ਚੜ੍ਹਿਆ ਰਹੈ ਡਰੰਦਾ।
ਪਾਣੀ ਪਾਲਾ ਧੁਪ ਛਾਉ ਸਿਰ ਉਤੈ ਝਲਿ ਦੁਖ ਸਹੰਦਾ।
ਆਤਸਬਾਜੀ ਸਾਰੁ ਵੇਖਿ ਰਣ ਵਿਚਿ ਘਾਇਲੁ ਹੋਇ ਮਰੰਦਾ।
ਗੁਰ ਪੂਰੇ ਵਿਣੁ ਜੂਨਿ ਭਵੰਦਾ ॥ ੪ ॥

Pauṛī 4 (Bande dā bandā, manmukh dī daśā)
Satigur sāhibu chhaḍikai manmukh hoi bande dā bandā.
Hukamī bandā hoikai nit uṭhi jāi salām karandā.
Āṭh pahar hath joṛikai hoi hajūrī khaṛā rahandā.
Nīd na bhukh na sukh tisu sūlī chaṛiā rahai ḍarandā.
Pāṇī pālā dhup chhāu sir utai jhali dukh sahandā.
Ātasabājī sāru vekhi raṇ vichi ghāilu hoi marandā.
Gur pūre viṇu jūni bhavandā.

Pauṛī 4 (Slave of the man; the position of the _manmukh_)

Manmukh, the mind-oriented, leaving away the true Guru Lord becomes slave of man. Becoming errand-boy of man he goes daily to salute him. All the twenty-four hours (eight *pahars*) with folded hands he stands before his master. Sleep, hunger and pleasure he does not have and remains so scared as if he has been crucified. Throughout rains, cold, sunlight, shade, he undergoes myriad sufferings. In the battlefield (of life) this same person, considering sparks of iron as fireworks gets mortally wounded. Without the (shelter of) perfect Guru, he wanders through the species.

ਪਉੜੀ ੫ (ਕੰਨ ਪਾਟਿਆਂ ਦਾ ਹਾਲ)

ਨਾਥਾਂ ਨਾਥੁ ਨ ਸੇਵਨੀ ਹੋਇ ਅਨਾਥੁ ਗੁਰੂ ਬਹੁ ਚੇਲੇ।
ਕੰਨ ਪੜਾਇ ਬਿਭੂਤਿ ਲਾਇ ਖਿੰਥਾ ਖਪਰੁ ਡੰਡਾ ਹੇਲੇ।
ਘਰਿ ਘਰਿ ਟੁਕਰ ਮੰਗਦੇ ਸਿੰਙੀ ਨਾਦੁ ਵਾਜਾਇਨਿ ਭੇਲੇ।
ਭੁਗਤਿ ਪਿਆਲਾ ਵੰਡੀਐ ਸਿਧਿ ਸਾਧਿਕ ਸਿਵਰਾਤੀ ਮੇਲੇ।
ਬਾਰਹ ਪੰਥ ਚਲਾਇਦੇ ਬਾਰਹ ਵਾਟੀ ਖਰੇ ਦੁਹੇਲੇ।
ਵਿਣੁ ਗੁਰ ਸਬਦ ਨ ਸਿਝਨੀ ਬਾਜੀਗਰ ਕਰਿ ਬਾਜੀ ਖੇਲੇ।
ਅੰਨ੍ਹੈ ਅੰਨ੍ਹਾ ਖੂਹੀ ਠੇਲੇ ॥ ੫ ॥

Pauṛī 5 (Kann pāṭiāṅ dā hāl)

Nāthān nāthu na sevanī hoi anāthu gurū bahu chele.
Kann paṛāi bibhūti lāi khinthā khaparu daṇḍā hele.
Ghari ghari ṭukar maṅgade siñi nādu vājāini bhele.
Bhugati piālā vaṇḍīai sidhi sādhik sivarātī meḷe.
Bārah panth chalāide bārah vāṭī khare duhele.
Viṇu gur sabad na sijhanī bājīgar kari bājī khele.
Annhai annhā khūhī ṭhele.

Pauṛī 5 (Condition of the split-ears)

Not serving the Lord (God) of lords, many lords (*nāths*) becoming gurus initiate people as their disciples. They getting the ears split and applying ashes on their bodies carry begging bowl and staff. Going from door to door, they beg food and blow their *siṅgī*, a special instrument made of horn. Getting together on the Śivarātri fair they share with one another the food and the cup of drinks. They follow one of the twelve sects (of yogis) and go on moving on these twelve ways i.e. they go on transmigrating. Without the word of the Guru, none gets liberated and all of them run here and there like acrobats. This way the blind one goes on pushing the blind into the well.

ਪਉੜੀ ੬ (ਪੂਰੇ ਗੁਰੂ ਬਾਝ ਰੋਣਾ ਹੀ ਰੋਣਾ)
ਸਚੁ ਦਾਤਾਰੁ ਵਿਸਾਰ ਕੈ ਮੰਗਤਿਆਂ ਨੋ ਮੰਗਣ ਜਾਹੀ।
ਢਾਢੀ ਵਾਰਾਂ ਗਾਂਵਦੇ ਵੈਰ ਵਿਰੋਧ ਜੋਧ ਸਾਲਾਹੀ।
ਨਾਈ ਗਾਵਨਿ ਸਦੜੇ ਕਰਿ ਕਰਤੂਤਿ ਮੁਏ ਬਦਰਾਹੀ।
ਪੜਦੇ ਭਟ ਕਵਿਤ ਕਰਿ ਕੂੜ ਕੁਸਤੁ ਮੁਖਹਿ ਆਲਾਹੀ।
ਹੋਇ ਅਸਿਰਿਤ ਪੁਰੋਹਿਤਾ ਪ੍ਰੀਤਿ ਪਰੀਤੈ ਵਿਰਤਿ ਮੰਗਾਹੀ।
ਛੁਰੀਆ ਮਾਰਨਿ ਪੰਖੀਏ ਹਟਿ ਹਟਿ ਮੰਗਦੇ ਭਿਖ ਭਵਾਹੀ।
ਗੁਰ ਪੂਰੇ ਵਿਣੁ ਰੋਵਨਿ ਧਾਹੀ ॥ ੬ ॥

Pauṛī 6 (Pūre gurū bājh roṇā hī roṇā)
Sachu dātāru visār kai maṅgatiā no maṅgaṇ jāhī.
Ḍhāḍhī vārāṅ gāṅvade vair virodh jodh sālāhī.
Nāī gāvani sadaṛe kari karatūti mue badarāhī.
Paṛade bhaṭ kavit kari kūṛ kusatu mukhahi ālāhī.
Hoi asirit purohitā prīti parītai virati maṅgāhī.
Chhurīā mārani paṅkhīe haṭi haṭi maṅgade bhikh bhavāhī.
Gur pūre viṇu rovani dhāhī.

Pauṛī 6 (Weeping and wailing without the perfect Guru)

Forgetting the true bestower, people spread their hands before the beggers. The bards sing of the brave works pertaining to the brave and eulogise the duels and enmities of the warriors. The barbers also sing the praises of those who have died treading evil path and committing evil deeds. The eulogisers recite poetry for false kings and go on telling lies. The priests first seek shelter but afterwards lay their claim of bread and butter i.e. they entangle people in the fear of the net of ritualism. The people belonging to the sect of persons wearing feathers on their heads punch their bodies with knives and go on begging from shop to shop. But without the perfect Guru, they all wail and weep bitterly.

ਪਉੜੀ ੭ (ਝੂਠੇ ਸਾਕ)

ਕਰਤਾ ਪੁਰਖੁ ਨ ਚੇਤਿਓ ਕੀਤੇ ਨੋ ਕਰਤਾ ਕਰਿ ਜਾਣੈ।
ਨਾਰਿ ਭਤਾਰਿ ਪਿਆਰੁ ਕਰਿ ਪੁਤੁ ਪੋਤਾ ਪਿਉ ਦਾਦੁ ਵਖਾਣੈ।
ਧੀਆ ਭੈਣਾ ਮਾਣੁ ਕਰਿ ਤੁਸਨਿ ਰੁਸਨਿ ਸਾਕ ਬਬਾਣੈ।
ਸਾਹੁਰ ਪੀਹਰੁ ਨਾਨਕੇ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ਧਿਙਾਣੈ।
ਚਜ ਅਚਾਰ ਵੀਚਾਰ ਵਿਚਿ ਪੰਚਾ ਅੰਦਰਿ ਪਤਿ ਪਰਵਾਣੈ।
ਅੰਤ ਕਾਲ ਜਮ ਜਾਲ ਵਿਚਿ ਸਾਥੀ ਕੋਇ ਨ ਹੋਇ ਸਿਞਾਣੈ।
ਗੁਰ ਪੂਰੇ ਵਿਣੁ ਜਾਇ ਜਮਾਣੈ ॥ ੭ ॥

Pauṛī 7 (Jhūṭhe sāk)

Karatā purakhu na chetio kīte no karatā kari jāṇai.
Nāri bhatāri piāru kari putu potā piu dādu vakhāṇai.
Dhīā bhaiṇā māṇu kari tusani rusani sāk babāṇai.
Sāhur pīharu nānake paravārai sādharu dhiñāṇai.
Chaj achār vīchār vichi pañchā andari pati paravāṇai.
Ant kāl jam jāl vichi sāthī koi na hoi siñāṇai.
Gur pūre viṇu jāi jamāṇai.

Pauṛī 7 (The fake relations)

O man, you have not remembered the Creator and have accepted the created as the creator. Getting engrossed in wife or husband you have further created relationships of son, grandson, father and grandfather. Daughters and sisters proudly become happy or annoyed and such is the case of all relatives. All other relations such as the house of father-in-law, one's mother's house, the house of the maternal uncles and other relations of the family are disdainful. If conduct and thoughts are civilised, one gets honour before the high ups of the society. However, at the end, when caught in the web of death, no companion takes notice of the person. Bereft of the grace of the perfect Guru, all persons become scared of death.

ਪਉੜੀ ੮ (ਝੂਠੇ ਵਪਾਰੀ)

ਸਤਿਗੁਰੁ ਸਾਹੁ ਅਥਾਹੁ ਛਡਿ ਕੂੜੇ ਸਾਹੁ ਕੂੜੇ ਵਣਜਾਰੇ।
ਸਉਦਾਗਰ ਸਉਦਾਗਰੀ ਘੋੜੇ ਵਣਜ ਕਰਨਿ ਅਤਿ ਭਾਰੇ।
ਰਤਨਾ ਪਰਖ ਜਵਾਹਰੀ ਹੀਰੇ ਮਾਣਕ ਵਣਜ ਪਸਾਰੇ।
ਹੋਇ ਸਰਾਫ ਬਜਾਜ ਬਹੁ ਸੁਇਨਾ ਰੁਪਾ ਕਪੜੁ ਭਾਰੇ।
ਕਿਰਸਾਣੀ ਕਿਰਸਾਣ ਕਰਿ ਬੀਜ ਲੁਣਨਿ ਬੋਹਲ ਵਿਸਥਾਰੇ।
ਲਾਹਾ ਤੋਟਾ ਵਰੁ ਸਰਾਪੁ ਕਰਿ ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਵਿਚਾਰੇ।
ਗੁਰ ਪੂਰੇ ਵਿਣੁ ਦੁਖੁ ਸੈਸਾਰੇ ॥ ੮ ॥

Pauṛī 8 (Jhūṭhe vapārī)

Satiguru sāhu athāhu chhaḍi kūṛe sāhu kūṛe vaṇajāre
Saudāgar saudāgarī ghoṛe vaṇaj karani ati bhāre.
Ratanā parakh javāharī hīre maṇak vaṇaj pasāre.
Hoi sarāph bajāj bahu suinā rupā kapaṛ bhāre.
Kirasāṇī kirasāṇ kari bīj luṇani bohal visathāre.
Lāhā toṭā varu sarāpu kari sañjogu vijogu vichāre.
Gur pūre viṇu dukhu saisāre.

Pauṛī 8 (False merchants)

Except the infinite true Guru all other bankers and traders are fake. The merchants trade heavily in horses. The jewellers test the jewels and through diamonds and rubies spread their business. Gold merchants deal in gold and cash and drapers deal in clothes. Farmers undertake farming and sowing seed cut it afterwards and make its big heap. In all this business, profit, loss, boon, curse, meeting and separation go hand in hand. Without the perfect Guru there is nothing in this world except suffering.

ਪਉੜੀ ੯ (ਗੁਰ ਪੂਰੇ ਬਿਨਾਂ ਝੂਠੇ ਵੈਦ)

ਸਤਿਗੁਰੁ ਵੈਦੁ ਨ ਸੇਵਿਓ ਰੋਗੀ ਵੈਦੁ ਨ ਰੋਗੁ ਮਿਟਾਵੈ।
ਕਾਮ ਕ੍ਰੋਧੁ ਵਿਚਿ ਲੋਭੁ ਮੋਹੁ ਦੁਬਿਧਾ ਕਰਿ ਕਰਿ ਧ੍ਰੋਹੁ ਵਧਾਵੈ।
ਆਧਿ ਬਿਆਧਿ ਉਪਾਧਿ ਵਿਚਿ ਮਰਿ ਮਰਿ ਜੰਮੈ ਦੁਖਿ ਵਿਹਾਵੈ।
ਆਵੈ ਜਾਇ ਭਵਾਈਐ ਭਵਜਲ ਅੰਦਰਿ ਪਾਰੁ ਨ ਪਾਵੈ।
ਆਸਾ ਮਨਸਾ ਮੋਹਣੀ ਤਾਮਸੁ ਤਿਸਨਾ ਸਾਂਤਿ ਨ ਆਵੈ।
ਬਲਦੀ ਅੰਦਰਿ ਤੇਲੁ ਪਾਇ ਕਿਉ ਮਨੁ ਮੂਰਖੁ ਅਗਿ ਬੁਝਾਵੈ।
ਗੁਰੁ ਪੂਰੇ ਵਿਣੁ ਕਉਣੁ ਛੁਡਾਵੈ ॥ ੯ ॥

Pauṛī 9 (Gur pūre binā jhūṭhe vaid)

Satiguru vaid na sevio rogī vaidu na rogu miṭāvai.
Kām Krodhu vichi lobhu mohu dubidhā kari kari dhrohu vadhāvai.
Ādhi biādhi upādhi vichi mari mari jammai dukhi vihāvai.
Āvai jāi bhavāiai bhavajal andari pāru na pāvai.
Āsā manasā mohaṇī tāmasu tisanā sānti na āvai.
Baladī andari telu pāi kiu manu mūrakhu agi bujhāvai.
Guru pūre viṇu kauṇu chhuḍāvai.

Pauṛī 9 (Except the perfect Guru all physicians are fake)

The true physician in the form of true Guru (God) has never been served; then how could a physician who himself is diseased remove the malady of others? These worldly physicians who themselves are engrossed in the lust, anger, greed, infatuation, deceive the people and enhance their diseases. This way man involved in these ailments goes on transmigrating and remains full of suffering. He goes astray by coming and going and becomes unable to go across the world-ocean. Hopes and desires always attract his mind and being guided by evil propensities he never attains peace. How could a *manmukh* extinguish fire by putting oil on it? Who except the perfect Guru can liberate man from these bondages?

ਪਉੜੀ ੧੦ (ਝੂਠੇ ਤੀਰਥ)

ਸਤਿਗੁਰੁ ਤੀਰਥੁ ਛਡਿ ਕੈ ਅਠਿਸਠਿ ਤੀਰਥ ਨਾਵਣ ਜਾਹੀ।
ਬਗੁਲ ਸਮਾਧਿ ਲਗਾਇ ਕੈ ਜਿਉ ਜਲ ਜੰਤਾਂ ਘੁਟਿ ਘੁਟਿ ਖਾਹੀ।
ਹਸਤੀ ਨੀਰਿ ਨਵਾਲੀਅਨਿ ਬਾਹਰਿ ਨਿਕਲਿ ਖੇਹ ਉਡਾਹੀ।
ਨਦੀ ਨ ਡੁਬੈ ਤੁੰਬੜੀ ਤੀਰਥੁ ਵਿਸੁ ਨਿਵਾਰੈ ਨਾਹੀ।
ਪਥਰੁ ਨੀਰ ਪਖਾਲੀਐ ਚਿਤਿ ਕਠੋਰੁ ਨ ਭਿਜੈ ਗਾਹੀ।
ਮਨਮੁਖ ਭਰਮ ਨ ਉਤਰੈ ਭੰਭਲਭੂਸੇ ਖਾਇ ਭਵਾਹੀ।
ਗੁਰੁ ਪੂਰੇ ਵਿਣੁ ਪਾਰ ਨ ਪਾਹੀ ॥ ੧੦ ॥

Pauṛī 10 (Jhūṭhe tīrath)

Satiguru tīrathu chhaḍikai aṭhisaṭhi tīrath nāvaṇ jāhī.
Bagul samādhi logāikai jiu jal jantā ghuṭi ghuṭi khāhī.
Hasatī nīri navālīani bāhar nikali kheh uḍāhī.
Nadī na ḍubai tūmbaṛī tīrathu visu nivārai nāhī.
Patharu nīr pakhālīai chiti kaṭhoru na bhījai gāhī.
Manmukh bharam na utarai bhambhalbhūse khāi bhavāhī.
Guru pūre viṇu pār na pāhī

Pauṛī 10 (Fake pilgrimage centres)

Leaving aside pilgrimage centre in the form of true Guru (God) people go to take bath at the sixty-eight holy places. Like crane, they keep their eyes closed in trance but they catch hold of small creatures, press them hard and eat them. Elephant is given bath in water, but coming out of water it again spreads dust on its body. Colocynth does not drown in water and even baths at many pilgrimage centres do not let its poison go. Stone put and washed in water remains hard as before and water does not get inside it. The illusions and doubts of the mind oriented, *manmukh,* never come to an end and he always wanders in dubiety. Without the perfect Guru none can go across (the world-ocean).

ਪਉੜੀ ੧੧ (ਸਤਿਗੁਰੁ ਪਾਰਸ)

ਸਤਿਗੁਰੁ ਪਾਰਸੁ ਪਰਹਰੈ ਪਥਰੁ ਪਾਰਸੁ ਢੂੰਢਣ ਜਾਏ।
ਅਸਟ ਧਾਤੁ ਇਕ ਧਾਤੁ ਕਰਿ ਲੁਕਦਾ ਫਿਰੈ ਨ ਪ੍ਰਗਟੀ ਆਏ।
ਲੈ ਵਣਵਾਸ ਉਦਾਸੁ ਹੋਇ ਮਾਇਆਧਾਰੀ ਭਰਮਿ ਭੁਲਾਏ।
ਹਥੀ ਕਾਲਖ ਛੁਥਿਆ ਅੰਦਰਿ ਕਾਲਖ ਲੋਭ ਲੁਭਾਏ।
ਰਾਜ ਡੰਡੁ ਤਿਸੁ ਪਕੜਿਆ ਜਮ ਪੁਰਿ ਭੀ ਜਮ ਡੰਡੁ ਸਹਾਏ।
ਮਨਮੁਖ ਜਨਮੁ ਅਕਾਰਥਾ ਦੂਜੈ ਭਾਇ ਕੁਦਾਇ ਹਰਾਏ।
ਗੁਰ ਪੂਰੇ ਵਿਣੁ ਭਰਮੁ ਨ ਜਾਏ ॥ ੧੧ ॥

Pauṛī 11 (Satiguru pāras)

Satiguru pārasu paraharai patharu pārasu dhūṇḍhaṇ jāe.
Asaṭ dhātu iku dhātu kari lukadā phirai na pragaṭī āe.
Lai vaṇavāsu udāsu hoi māiādhārī bharami bhulāe.
Hathī kālakh chhuthiā andari kālakh lobh lubhāe.
Rāj ḍaṇḍu tisu pakaṛiā jam puri bhī jam ḍaṇḍu sahāe.
Manmukh janamu akārathā dūjai bhāi kudāi harāe.
Gur pūre viṇu bharamu na jāe.

Pauṛī 11 (True Guru is philosopher's stone)

Leaving the philosopher's stone in the form of true Guru, people go on searching the material philosopher's stone. The true Guru who can transform eight metals into gold in fact keeps himself hidden and does not get noticed. Mammon-oriented person searches him in forests and gets disappointed in many illusions. The touch of riches blackens one's outside and the mind is also smeared by it. Catching hold of wealth makes one liable to public punishment here and to punishment by the lord of death there in his abode. Futile is the birth of mind oriented; he getting engrossed in duality plays the wrong dice and loses the game of life. Illusion cannot be removed without the perfect Guru.

ਪਉੜੀ ੧੨ (ਗੁਰੂ ਕਲਪ ਬ੍ਰਿਛ)

ਪਾਰਿਜਾਤੁ ਗੁਰੁ ਛਡਿ ਕੈ ਮੰਗਨਿ ਕਲਪ ਤਰੋਂ ਫਲ ਕਚੇ।
ਪ੍ਰਾਰਜਾਤੁ ਲਖ ਸੁਰਗੁ ਸਣੁ ਆਵਾ ਗਵਣੁ ਭਵਣ ਵਿਚਿ ਪਚੇ।
ਮਰਦੇ ਕਰਿ ਕਰਿ ਕਾਮਨਾ ਦਿਤਿ ਭੁਗਤਿ ਵਿਚਿ ਰਚਿ ਵਿਰਚੇ।
ਤਾਰੇ ਹੋਇ ਅਗਾਸ ਚੜਿ ਓੜਕਿ ਤੁਟਿ ਤੁਟਿ ਥਾਨ ਹਲਚੇ।
ਮਾਂ ਪਿਉ ਹੋਏ ਕੇਤੜੇ ਕੇਤੜਿਆਂ ਦੇ ਹੋਏ ਬਚੇ।
ਪਾਪ ਪੁੰਨੁ ਬੀਉ ਬੀਜਦੇ ਦੁਖ ਸੁਖ ਫਲ ਅੰਦਰਿ ਚਹਮਚੇ।
ਗੁਰ ਪੂਰੇ ਵਿਣੁ ਹਰਿ ਨ ਪਰਚੇ ॥ ੧੨ ॥

Pauṛī 12 (Guru kalap brichh)

Pārijātu guru chhaḍi kai maṅgani kalap taroṅ phal kache.
Pārajātu lakh suragu saṇu āvāgavaṇu bhavaṇ vichi pache.
Marade kari kari kāmanā diti bhugati vich rachi virache.
Tāre hoi agās chaṛi oṛaki tuṭi tuṭi thān halache.
Māṅ piu hoe ketaṛe ketaṛiāṅ de hoe bache.
Pāp punnu bīu bījade dukh sukh phal andari chahamache.
Gur pūre viṇu hari na parache.

Pauṛī 12 (Guru, the wish fulfilling tree)

Leaving the wishfulfilling tree in the form of Guru, people desire to have the raw fruits of traditional wishfulfilling tree (*kalptaru/pārijāt*). Millions of *pārijāt* alongwith heavens are getting perished in the cycle of transmigration. Controlled by desires people are perishing and are busy in enjoying whatever has been bestowed by the Lord. Man of good actions establish in the sky in the form of stars and after exhausting the results of virtues again become falling stars. Again through transmigration they become mothers and fathers and many beget many children and further sowing evils and virtues remain immersed in pleasures and sufferings. Without the perfect Guru,God also cannot be made happy.

ਪਉੜੀ ੧੩ (ਪੂਰੇ ਸਤਿਗੁਰੂ ਬਿਨਾਂ ਮੰਦੇ ਹਾਲ)

ਸੁਖੁ ਸਾਗਰੁ ਗੁਰੂ ਛਡਿ ਕੈ ਭਵਜਲ ਅੰਦਰਿ ਭੰਭਲਭੂਸੇ।
ਲਹਰੀ ਨਾਲਿ ਪਛਾੜੀਅਨਿ ਹਉਮੈ ਅਗਨੀ ਅੰਦਰਿ ਲੂਸੇ।
ਜਮ ਦਰਿ ਬਧੇ ਮਾਰੀਅਨਿ ਜਮਦੂਤਾਂ ਦੇ ਧਕੇ ਧੂਸੇ।
ਗੋਇਲਿ ਵਾਸਾ ਚਾਰਿ ਦਿਨ ਨਾਉ ਧਰਾਇਨਿ ਈਸੇ ਮੂਸੇ।
ਘਟਿ ਨ ਕੋਇ ਅਖਾਇਦਾ ਆਪੋ ਧਾਪੀ ਹੈਰਤ ਹੂਸੇ।
ਸਾਇਰ ਦੇ ਮਰਜੀਵੜੇ ਕਰਨਿ ਮਜੂਰੀ ਖੇਚਲ ਖੂਸੇ।
ਗੁਰੁ ਪੂਰੇ ਵਿਣੁ ਡਾਂਗ ਡੰਗੂਸੇ ॥ ੧੩ ॥

Pauṛī 13 (Pūre satigurū binā mande hāl)

Sukhu sāgar gurū chhaḍi kai bhavajal andari bhambhalbhūse.
Laharī nāli pachhāṛīani haumai aganī andari lūse.
Jam dari badhe mārīani jam dūtāṅ de dhake dhūse.
Goili vāsā chāri din nāu dharāini Īse Mūse.
Ghaṭi na koi akhāidā āpo dhāpī hairat hūse.
Sāir de marajīvaṛe karani majūrī khechal khūse.
Guru pūre viṇu dāṅg daṅgūse.

Pauṛī 13 (Without true Guru hard times are there)

Leaving the Guru, the pleasure ocean, one tosses up and downs in the world-ocean of delusions and deceptions. The stroke of the waves of the world-ocean tosses and the fire of ego continuously burns the inner self. Tied and beaten at the door of death, one receives the kicks of the messengers of death. May be some one has named himself after Christ or Moses, but in this world all are to stay for a few days. Here none deems himself lesser one and all are engrossed in the rat race for selfish ends to find themselves shocked ultimately. Those who are divers of the pleasure- ocean existing in the form of Guru, only they remain happy in the labour (of spiritual discipline). Without the true Guru, all are always at loggerheads.

ਪਉੜੀ ੧੪ (ਭੋਗਾਂ ਨਾਲ ਅੱਗ ਵਧਦੀ ਹੈ)

ਚਿੰਤਾਮਣਿ ਗੁਰੁ ਛਡਿ ਕੈ ਚਿੰਤਾਮਣਿ ਚਿੰਤਾ ਨ ਗਵਾਏ।
ਚਿਤਵਣੀਆ ਲਖ ਰਾਤਿ ਦਿਹੁ ਤ੍ਰਾਸ ਨ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਬੁਝਾਏ।
ਸੁਇਨਾ ਰੁਪਾ ਅਗਲਾ ਮਾਣਕ ਮੋਤੀ ਅੰਗਿ ਹੰਢਾਏ।
ਪਾਟ ਪਟੰਬਰ ਪੈਨ੍ਹ ਕੈ ਚੋਆ ਚੰਦਨ ਮਹਿ ਮਹਕਾਏ।
ਹਾਥੀ ਘੋੜੇ ਪਾਖਰੇ ਮਹਲ ਬਗੀਚੇ ਸੁਫਲ ਫਲਾਏ।
ਸੁੰਦਰਿ ਨਾਰੀ ਸੇਜ ਸੁਖੁ ਮਾਇਆ ਮੋਹਿ ਧੋਹਿ ਲਪਟਾਏ।
ਬਲਦੀ ਅੰਦਰਿ ਤੇਲੁ ਜਿਉ ਆਸਾ ਮਨਸਾ ਦੁਖਿ ਵਿਹਾਏ।
ਗੁਰ ਪੂਰੇ ਵਿਣੁ ਜਮ ਪੁਰਿ ਜਾਏ ॥ ੧੪ ॥

Pauṛī 14 (Bhogāṅ nāl agg vadhadī hai)

Chintāmaṇi guru chhaḍi kai chintāmaṇi chintā na gavāe.
Chitavaṇīā lakh rāti dihu trās na trisanā agani bujhāe.
Suinā rupā agalā māṇak motī aṅgi haṇḍhāe.
Pāṭ paṭambar painh ke choā chandan mahi mahakāe.
Hāthī ghoṛe pākhare mahal bagīche suphal phalāe.
Sundari nārī sej sukhu māiā mohi dhohi lapaṭāe.
Baladī andari telu jiu āsā manasā sukhi vihāe.
Gur pūre viṇu jam puri jāe.

Pauṛī 14 (Enjoyments increase fire of lust)

The traditional wishfulfilling fabulous gem (*chintāmaṇi*) cannot remove anxiety if one could not cultivate the Guru, *chintāmaṇi*. Many hopes and disappointments scare man day in and day out and the fire of desires is never quenched. Plenty of gold, wealth, rubies and pearls are worn by man and he further wearing beautiful silken garments scatters around the fragrance of sandal etc. Man keeps elephants, horses, palaces, and fruit ladden gardens. Enjoying the pleasure-giving bed alongwith beautiful women, he remains engrossed in many deceptions and infatuations. They all are fuels to the fire and man spends life in the sufferings of hopes and desires. He has to reach the abode of Yama (death god) if he remains without the perfect Guru.

ਪਉੜੀ ੧੫ (ਕੁਦਰਤ ਦਾ ਵਰਣਨ)

ਲਖ ਤੀਰਥ ਲਖ ਦੇਵਤੇ ਪਾਰਸ ਲਖ ਰੇਸਾਇਣੁ ਜਾਣੈ।
ਲਖ ਚਿੰਤਾਮਣਿ ਪਾਰਜਾਤ ਕਾਮਧੇਨੁ ਲਖ ਅੰਮ੍ਰਿਤ ਆਣੈ।
ਰਤਨਾ ਸਣੁ ਸਾਇਰ ਘਣੇ ਰਿਧਿ ਸਿਧਿ ਨਿਧਿ ਸੋਭਾ ਸੁਲਤਾਣੈ।
ਲਖ ਪਦਾਰਥ ਲਖ ਫਲ ਲਖ ਨਿਧਾਨੁ ਅੰਦਰਿ ਫੁਰਮਾਣੈ।
ਲਖ ਸਾਹ ਪਾਤਿਸਾਹ ਲਖ ਲਖ ਨਾਥ ਅਵਤਾਰੁ ਸੁਹਾਣੈ।
ਦਾਨੈ ਕੀਮਤਿ ਨਾ ਪਵੈ ਦਾਤੈ ਕਉਣੁ ਸੁਮਾਰੁ ਵਖਾਣੈ।
ਕੁਦਰਤਿ ਕਾਦਰ ਨੋ ਕੁਰਬਾਣੈ ॥੧੫॥

Pauṛī 15 (Kudarat dā varaṇan)

Lakh tīrath lakh devate pāras lakh rasāiṇu jāṇai.
Lakh chiṇtāmani parajāt kamadhenu lakh amrit āṇai.
Ratanā saṇu sāir ghaṇe ridhi sidhi nidhi sobhā sulatāṇai.
Lakh padārath lakh phal lakh nidhānu andari phuramāṇai.
Lakh sāh pātisāh lakh lakh nāth avatāru suhāṇai.
Dānai kīmati nā pavai dātai kauṇu sumāru vakhāṇai.
Kudarati kādar no kurabāṇai.

Pauṛī 15 (Describing the creation)

Millions are pilgrimage centres and so are the gods, the philosopher's stones and chemicals. Millions are *chintāmaṇis*, wish fulfilling trees and cows, and nectars are also there numbering millions. Oceans with pearls, miraculous powers and the adorable kings are also many. Materials, fruits and stores to be present to order are also millions in number. Bankers, emperors, *nāths* and grand incarnations are also myriads in number. When charities bestowed cannot be evaluated, how can one describe the extent of the bestower. This whole creation is sacrifice unto that creator Lord.

ਪਉੜੀ ੧੬ (ਗੁਰੂ ਚੇਲਾ, ਚੇਲਾ ਗੁਰੂ)

ਰਤਨਾ ਦੇਖੈ ਸਭੁ ਕੋ ਰਤਨ ਪਾਰਖੂ ਵਿਰਲਾ ਕੋਈ।
ਰਾਗ ਨਾਦ ਸਭ ਕੋ ਸੁਣੈ ਸਬਦ ਸੁਰਤਿ ਸਮਝੈ ਵਿਰਲੋਈ।
ਗੁਰਸਿਖ ਰਤਨ ਪਦਾਰਥਾ ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਮਾਲ ਪਰੋਈ।
ਹੀਰੈ ਹੀਰਾ ਬੇਧਿਆ ਸਬਦ ਸੁਰਤਿ ਮਿਲਿ ਪਰਚਾ ਹੋਈ।
ਪਾਰਬ੍ਰਹਮੁ ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰੁ ਗੋਵਿੰਦੁ ਸਿਞਾਣੈ ਸੋਈ।
ਗੁਰਮੁਖਿ ਸੁਖਫਲੁ ਸਹਜਿ ਘਰੁ ਪਿਰਮ ਪਿਆਲਾ ਜਾਣੁ ਜਣੋਈ।
ਗੁਰੁ ਚੇਲਾ ਚੇਲਾ ਗੁਰੁ ਹੋਈ ॥ ੧੬ ॥

Pauṛī 16 (Gurū chelā, chelā gurū)

Ratanā dekhai sabhuko ratan pārakhū viralā koī.
Rāg nād sabh ko suṇai sabad surati samajhai viraloī.
Gursikh ratan padarathā sādh saṅgati mili māl paroī.
Hīrai hīrā bedhiā sabad surati mili parachā hoī.
Pārabrahamu pūran brahamu guru govindu siñāṇai soī.
Gurmukhi sukhphalu sahaje gharu piram piālā jāṇu jāṇoī.
Guru chelā chelā guru hoī.

Pauṛī 16 (Guru-disciple and disciple-Guru)

The jewels are beholden by all but the jeweller is any rare one who te: checks the jewels. All listen to the melody and rythm but a rare one understands the mystery of Word consciousness. The Sikhs of the Guru are such pearls who are strung in the garland in the form of congregation. Only his consciousness remains merged in the Word whose mind diamond remains cut by the diamond of Word, the Guru. The fact that the transcendental Brahm is the perfect Brahm and the Guru is God, is only identified by a *gurmukh*, the Guru-oriented one. Only *gurmukhs* enter the abode of innate knowledge to attain the fruits of delight and only they know the delight of the cup of love and make others also know it. Then the Guru and the disciple become identical.

ਪਉੜੀ ੧੭ (ਅੰਗਾਂ ਦੀ ਸਫਲਤਾ)

ਮਾਣਸ ਜਨਮੁ ਅਮੋਲੁ ਹੈ ਹੋਇ ਅਮੋਲੁ ਸਾਧਸੰਗੁ ਪਾਏ।
ਅਖੀ ਦੁਇ ਨਿਰਮੋਲਕਾ ਸਤਿਗੁਰੁ ਦਰਸ ਧਿਆਨ ਲਿਵ ਲਾਏ।
ਮਸਤਕੁ ਸੀਸੁ ਅਮੋਲੁ ਹੈ ਚਰਣ ਸਰਣਿ ਗੁਰੁ ਧੂੜਿ ਸੁਹਾਏ।
ਜਿਹਬਾ ਸ੍ਰਵਣ ਅਮੋਲਕਾ ਸਬਦ ਸੁਰਤਿ ਸੁਣਿ ਸਮਝਿ ਸੁਣਾਏ।
ਹਸਤ ਚਰਣ ਨਿਰਮੋਲਕਾ ਗੁਰਮੁਖ ਮਾਰਗਿ ਸੇਵ ਕਮਾਏ।
ਗੁਰਮੁਖਿ ਰਿਦਾ ਅਮੋਲੁ ਹੈ ਅੰਦਰਿ ਗੁਰੁ ਉਪਦੇਸੁ ਵਸਾਏ।
ਪਤਿ ਪਰਵਾਣੈ ਤੋਲਿ ਤੁਲਾਏ ॥ ੧੭ ॥

Pauṛī 17 (Aṅgāṅ dī saphalatā)

Māṇas janamu amolu hai hoi amolu sādh saṅgu pāe.
Akhī dui niramolakā satiguru daras dhiān liv lāe.
Masataku sīsu amolu hai charaṇ saraṇi guru dhūṛi suhāe.
Jihabā sravaṇ amolakā sabad surati suṇi samajh suṇāe.
Hasat charaṇ niramolakā gurmukh māragi sev kamāe.
Gurmukhi ridā amolu hai andari guru upadesu vasāe.
Pati paravāṇai toli tulāe.

Pauṛī 17 (Utility of the organs)

Human life is invaluable and by being born man gets the company of the holy congregation. Both the eyes are invaluable who behold the true Guru and concentrating upon the Guru remain immersed in Him. The forehead is also invaluable which remaining in the shelter of the feet of the Guru adorns itself with the dust of the Guru. Tongue and ears are also invaluable which carefully understanding and listening to the Word make other people also understand and listen. Hands and feet are also invaluable which move on the way of becoming *gurmukh* and perform service. Invaluable is the heart of *gurmukh* wherein resides the teachings of the Guru. Whosoever becomes equal to such *gurmukhs,* is respected in the court of the Lord.

ਪਉੜੀ ੧੮ (ਰੱਬ ਦੀਆਂ ਦਾਤਾਂ ਤੇ ਸਾਡੀ ਭੁੱਲ)

ਰਕਤੁ ਬਿੰਦੁ ਕਰਿ ਨਿੰਮਿਆ ਚਿਤ੍ਰ ਚਲਿਤ੍ਰ ਬਚਿਤ੍ਰ ਬਣਾਇਆ।
ਗਰਭ ਕੁੰਡ ਵਿਚਿ ਰਖਿਆ ਜੀਉ ਪਾਇ ਤਨੁ ਸਾਜਿ ਸੁਹਾਇਆ।
ਮੁਹੁ ਅਖੀ ਦੇ ਨਕੁ ਕੰਨ ਹਥ ਪੈਰ ਦੰਦ ਵਾਲ ਗਣਾਇਆ।
ਦਿਸਟਿ ਸਬਦ ਗਤਿ ਸੁਰਤਿ ਲਿਵੈ ਰਾਗਰੰਗ ਰਸ ਪਰਸ ਲੁਭਾਇਆ।
ਉਤਮੁ ਕੁਲੁ ਉਤਮੁ ਜਨਮੁ ਰੋਮ ਰੋਮ ਗਣਿ ਅੰਗ ਸਬਾਇਆ।
ਬਾਲਬੁਧਿ ਮੁਹਿ ਦੁਧਿ ਦੇ ਕਰਿ ਮਲ ਮੂਤ੍ਰ ਸੂਤ੍ਰ ਵਿਚਿ ਆਇਆ।
ਹੋਇ ਸਿਆਣਾ ਸਮਝਿਆ ਕਰਤਾ ਛਡਿ ਕੀਤੇ ਲਪਟਾਇਆ।
ਗੁਰ ਪੂਰੇ ਵਿਣੁ ਮੋਹਿਆ ਮਾਇਆ ॥ ੧੮ ॥

Pauṛī 18 (Rab dīāṅ dātāṅ te sāḍī bhul)

Rakatu bindu kari nimiā chitr chalitr bachitr baṇāiā.
Garabh kuṇḍ vichi rakhiā jīu pāi tanu sāji suhāiā.
Muhu akhī de naku kann hath pair dand vāl gaṇāiā.
Disaṭi sabad gati surati livai rāg raṅg ras paras lubhāiā.
Utamu kulu utamu janamu rom rom gaṇi aṅg sabāiā.
Bāl budhi muhi dudhi de kari mal mūtr sūtr vichi āiā.
Hoi siāṇā samajhiā karatā chhaḍi kīte lapaṭāiā.
Gur pūre viṇu mohiā māiā.

Pauṛī 18 (Gifts of the Lord and our mistakes)

From the blood of mother and semen of father the human body was created and the Lord accomplished this wonderful feat. This human body was kept in the well of womb. Then life was infused in it and its grandeur was further enhanced. Mouth, eyes, nose, ears, hands, feet, teeth, hair etc. were bestowed upon it. Man was given sight, speech, power of listening and consciousness of merging in the Word. For his ears, eyes, tongue and skin, the form, joy, smell etc. were created. By giving the best family (of human being) and birth in it, the Lord God gave shape to one and all organs. During infancy, mother pours milk into the mouth and makes (the baby) defecate. When grown up, he (man) leaving aside the creator Lord becomes engrossed with His creation. Without the perfect Guru, man goes on to be into the web of maya.

ਪਉੜੀ ੧੯ (ਗੁਰੂ ਬਾਝ ਗਰਭਵਾਸ)
ਮਨਮੁਖ ਮਾਣਸ ਦੇਹ ਤੇ ਪਸੂ ਪਰੇਤ ਅਚੇਤ ਚੰਗੇਰੇ ।
ਹੋਇ ਸੁਚੇਤ ਅਚੇਤ ਹੋਇ ਮਾਣਸੁ ਮਾਣਸ ਦੇ ਵਲਿ ਹੇਰੇ ।
ਪਸੂ ਨ ਮੰਗੈ ਪਸੂ ਤੇ ਪੰਖੇਰੂ ਪੰਖੇਰੂ ਘੇਰੇ ।
ਚਉਰਾਸੀਹ ਲਖ ਜੂਨਿ ਵਿਚਿ ਉਤਮ ਮਾਣਸ ਜੂਨਿ ਭਲੇਰੇ ।
ਉਤਮ ਮਨ ਬਚ ਕਰਮ ਕਰਿ ਜਨਮੁ ਮਰਣ ਭਵਜਲੁ ਲਖ ਫੇਰੇ ।
ਰਾਜਾ ਪਰਜਾ ਹੋਇ ਕੈ ਸੁਖ ਵਿਚਿ ਦੁਖੁ ਹੋਇ ਭਲੇ ਭਲੇਰੇ ।
ਕੁਤਾ ਰਾਜ ਬਹਾਲੀਐ ਚਕੀ ਚਟਣ ਜਾਇ ਅਨ੍ਹੇਰੇ ।
ਗੁਰ ਪੂਰੇ ਵਿਣੁ ਗਰਭ ਵਸੇਰੇ ॥ ੧੯ ॥

Pauṛī 19 (Gurū bājh garabh vās)
Manmukh māṇas deh te pasū paret achet chaṅgere.
Hoi suchet achet hoi maṇasu māṇas de vali here.
pasū na maṅgai pasū te paṅkherū paṅkherū ghere.
Chaurāsīh lakh jūni vichi utam māṇas jūni bhalere.
Utam man bach karam kari janam maraṇ bhavajalu lakh phere.
Rājā parajā hoi kai sukh vichi dukhu hoi bhale bhalere.
Kutā rāj bahālīai chakī chataṇ jāi anhere.
Gur pūre viṇu garabh vasere.

***Pauṛī* 19 (Without Guru, the goings and comings continue)**

Animals and ghosts said to be without wisdom are better than a *manmukh*, the mind-oriented. Even being wise the man becomes fool and goes on looking towards men (to meet his selfish ends). An animal from animals and a bird from birds never ask for anything. Among the eighty four lakh species of life, the human life is the best one. Having even the best mind, speech and actions, man goes on transmigrating in the ocean of life and death. Whether it is a king or the people, even the good persons suffer the fear (of going away) of pleasure. Dog, even if enthroned, according to its basic nature goes on to lick the flour mill at the fall of darkness. Without the perfect Guru one has to stay in the abode of womb i.e. the transmigration never ends.

ਪਉੜੀ ੨੦ (ਗੁਰਮੁਖ ਬਾਝ ਰਸ ਨਹੀਂ)

ਵਣਿ ਵਣਿ ਵਾਸੁ ਵਣਾਸਪਤਿ ਚੰਦਨੁ ਬਾਝੁ ਨ ਚੰਦਨੁ ਹੋਈ।
ਪਰਬਤਿ ਪਰਬਤਿ ਅਸਟ ਧਾਤੁ ਪਾਰਸ ਬਾਝੁ ਨ ਕੰਚਨੁ ਸੋਈ।
ਚਾਰਿ ਵਰਣਿ ਛਿਅ ਦਰਸਨਾ ਸਾਧਸੰਗਤਿ ਵਿਣੁ ਸਾਧੁ ਨ ਕੋਈ।
ਗੁਰ ਉਪਦੇਸੁ ਅਵੇਸੁ ਕਰਿ ਗੁਰਮੁਖਿ ਸਾਧਸੰਗਤਿ ਜਾਣੋਈ।
ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਲੀਣੁਹੋਇ ਪਿਰਮ ਪਿਆਲਾ ਅਪਿਉ ਪਿਓਈ।
ਮਨਿ ਉਨਮਨਿ ਤਨਿ ਦੁਬਲੇ ਦੇਹ ਬਿਦੇਹ ਸਨੇਹ ਸਥੋਈ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਅਲਖ ਲਖੋਈ ॥ ੨੦ ॥

Pauṛī 20 (Gurmukh bājh ras nahīn)

Vaṇi vaṇi vāsu vaṇāsapati chandanu bājhu na chandanu hoī.
Parabati parabati asaṭdhātu pāras bājhu na kañchanu soī.
Chāri varaṇi chhia darasanā sādh saṅgati viṇu sādhu na koī.
Gur upadesu avesu kari gurmukhi sādh saṅgati jāṇoī.
Sabad surati līv līṇu hoi piram piālā apiu pioī.
Mani unamani tani dubale deh bideh saneh sathoī.
Gurmukhi sukh phalu alakh lakhoī.

Pauṛī 20 (No joy without Gurmukh)

The forests are replete with vegetation but without sandal wood , the fragrance of sandal does not occur in it. Minerals are there on all the mountains but without the philosopher's stone they do not transform into gold. None among the four varnas and the scholars of the six philosophies can become (true) sadhu without the company of the saints. Charged by the teachings of the Guru, *gurmukhs* understand the importance of the company of the saints. Then, they getting the consciousness attuned to the Word, quaff the cup of nectar of loving devotion. The mind now reaching the highest stage of spiritual realization (*turiyā*) and becoming subtle, stabilizes in the love of the Lord. *Gurmukhs* beholding the invisible Lord receive the fruits of that pleasure.

ਪਉੜੀ ੨੧ (ਮਾਇਆ ਵਿਚ ਉਦਾਸ)

ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਸਾਧਸੰਗੁ ਮਾਇਆ ਅੰਦਰਿ ਕਰਨਿ ਉਦਾਸੀ।
ਜਿਉ ਜਲ ਅੰਦਰਿ ਕਵਲੁ ਹੈ ਸੂਰਜ ਧਯਾਨੁ ਅਗਾਸੁ ਨਿਵਾਸੀ।
ਚੰਦਨੁ ਸਪੀਂ ਵੇੜਿਆ ਸੀਤਲੁ ਸਾਂਤਿ ਸੁਗੰਧਿ ਵਿਗਾਸੀ।
ਸਾਧਸੰਗਤਿ ਸੰਸਾਰ ਵਿਚਿ ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਸਹਜਿ ਬਿਲਾਸੀ।
ਜੋਗ ਜੁਗਤਿ ਭੋਗ ਭੁਗਤਿ ਜਿਣਿ ਜੀਵਨ ਮੁਕਤਿ ਅਛਲ ਅਬਿਨਾਸੀ।
ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਬ੍ਰਹਮੁ ਗੁਰ ਪਰਮੇਸਰੁ ਆਸ ਨਿਰਾਸੀ।
ਅਕਥ ਕਥਾ ਅਬਿਗਤਿ ਪਰਗਾਸੀ ॥ ੨੦ ॥ ੧੫ ॥ ਪੰਦ੍ਰਾਂ ॥

Pauṛī 21 (Māiā vich udās)

Gurmukhi sukh phalu sādh sangu māiā andari karani udāsī.
Jiu jal andari kaval hai sūraj dhyānu agāsu nivāsī.
Chandanu sapīṅ veṛiā sītal sānti sugandhi vigāsī.
Sādh sangati sansār vichi sabad surati liv sahaji bilāsī.
Jog jugati bhog bhugati jiṇi jīvan mukati achhal abināsī.
Pārabraham pūran brahamu gur paramesaru ās nirāsī.
Akath kathā abigati paragāsī.

Pauṛī **21 (Indifferent to maya)**

Gurmukhs get pleasure fruit in the company of saints. They remain indifferent to maya though they live in it. As a lotus, which remains in water and yet keeps its gaze fixed towards the sun, *gurmukhs* always keep their consciousness attuned to the Lord. The sandal wood remains entwined by snakes but still it spreads cool and peace-producing fragrance all around. *Gurmukhs* living in the world, through the company of the saints keeping the consciousness attuned to the Word, move around in equipoise. They, conquering the technique of yoga and *bhog* (enjoyment) become liberated in life, undecievable and indestructible. As the transcendental Brahm is the perfect Brahm, the same way the Guru who is indifferent to hopes and desires is also nothing but God. (Through the Guru) that ineffable story and unmenifest light of the Lord becomes known (to the world).

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਪਉੜੀ ੧ (ਜੇਹਾ ਬੀਉ ਤੇਹਾ ਫਲੁ ਪਾਈ)

ਸਭ ਦੂੰ ਨੀਵੀਂ ਧਰਤਿ ਹੋਇ ਦਰਗਹ ਅੰਦਰਿ ਮਿਲੀ ਵਡਾਈ।
ਕੋਈ ਗੋਡੈ ਵਾਹਿ ਹਲੁ ਕੋ ਮਲ ਮੂਤ੍ਰ ਕੁਸੂਤ੍ਰ ਕਰਾਈ।
ਲਿੰਬਿ ਰਸੋਈ ਕੋ ਕਰੈ ਚੋਆ ਚੰਦਨੁ ਪੂਜਿ ਚੜਾਈ।
ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਜੇਹਾ ਬੀਉ ਤੇਹਾ ਫਲੁ ਪਾਈ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਸਹਜ ਘਰੁ ਆਪੁ ਗਵਾਇ ਨ ਆਪੁ ਗਣਾਈ।
ਜਾਗ੍ਰਤ ਸੁਪਨ ਸੁਖੋਪਤੀ ਉਨਮਨਿ ਮਗਨ ਰਹੈ ਲਿਵ ਲਾਈ।
ਸਾਧਸੰਗਤਿ ਗੁਰ ਸਬਦੁ ਕਮਾਈ ॥ ੧ ॥

1 (Ik) Oankār satigur prasādi
Pauṛī 1 (Jehā bīu tehā phalu pāī)

Sabh dūn nīvīn dharati hoi daragah andari milī vaḍāī.
Koī goḍai vāhi halu ko mal mūtr kusūtr karāī.
Limbi rasoī ko karaī choā chandanu pūji chaṛāī.
Jehā bījai so luṇai jehā bīu tehā phalu pāī.
Gurmukhi sukh phal sahaj gharu āpu gavāi na āpu gaṇāī.
Jāgrat supan sukhopatī unamani magan rahai liv lāī.
Sādh sangati gur sabadu kamāī.

One Oankār, the primal energy, realized through the grace of divine preceptor
***Pauṛī* 1 (Reap what you sow)**

The earth is most humble and hence respected in the court of the Lord. One hoes it, other ploughs it and some one impures it by defecating over it. Plastering it one prepares kitchen over it and someone worships it by offering sandal sticks etc. One reaps what one sows and receives the fruit of seeds offered to earth. Getting stabilized in the innate nature *gurmukhs* receive the pleasure-fruits. Eschewing ego they never allow themselves to be counted anywhere. They, in all the four stages - *jāgrat* (conscious) *svapan* (dream), *suṣupati* (deep sleep or trance) and *turīyā* (identical with the supreme self) - remain merged in the love of Lord. One accomplishes the word of the Guru in the company of saints.

ਪਉੜੀ ੨ (ਜਲ ਤੋਂ ਉਪਦੇਸ਼)

ਧਰਤੀ ਅੰਦਰਿ ਜਲੁ ਵਸੈ ਜਲੁ ਬਹੁ ਰੰਗੀਂ ਰਸੀਂ ਮਿਲੰਦਾ।
ਜਿਉਂ ਜਿਉਂ ਕੋਇ ਚਲਾਇਦਾ ਨੀਵਾਂ ਹੋਇ ਨੀਵਾਣਿ ਚਲੰਦਾ।
ਧੁਪੈ ਤਤਾ ਹੋਇ ਕੈ ਛਾਵੈਂ ਠੰਢਾ ਹੋਇ ਰਹੰਦਾ।
ਨਾਵਣੁ ਜੀਵਦਿਆਂ ਮੁਇਆਂ ਪੀਤੈ ਸਾਂਤਿ ਸੰਤੋਖੁ ਹੋਵੰਦਾ।
ਨਿਰਮਲੁ ਕਰਦਾ ਮੈਲਿਆਂ ਨੀਵੈ ਸਰਵਰ ਜਾਇ ਟਿਕੰਦਾ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਭਾਉ ਭਉ ਸਹਜੁ ਬੈਰਾਗੁ ਸਦਾ ਵਿਗਸੰਦਾ।
ਪੂਰਣੁ ਪਰਉਪਕਾਰੁ ਕਰੰਦਾ ॥ ੨ ॥

Pauṛī 2 (Jal toṅ upadeś)

Dharatī andari jalu vasai jalu bahu raṅgīṅ rasīṅ milandā.
Jiuṅ jiuṅ koi chalāidā nīvāṅ hoi nīvāṇi chalandā.
Dhupai tatā hoi kai chhāvaiṅ ṭhaṇḍhā hoi rahandā.
Nāvaṇu jīvadiāṅ muiāṅ pītai sānti santokhu hovandā.
Niramalu karadā mailiāṅ nīvai saravar jāi ṭikandā.
Gurmukhi sukh phalu bhāu bhau sahaju bairāgu sadā vigasandā.
Pūraṇu paraupakāru karandā.

Pauṛī 2 (Lessons from water)

Water resides in the earth and mixes with all colours and saps. As somebody goes on pushing it, it goes down and down. It remains hot in sunshine and cold in the shade. Bathing, living, dying, drinking it always gives peace and satisfaction. It makes impure ones pure and remains undisturbed in the lower tanks. Similarly, the *gurmukh* person in the love and fear of the Lord and observing indifference, full of equipoise remains delighted. Only perfect one undertakes altruism.

ਪਉੜੀ ੩ (ਕਮਲ ਵਾਂਗ ਅਲੇਪ)

ਜਲ ਵਿਚਿ ਕਵਲੁ ਅਲਿਪਤੁ ਹੈ ਸੰਗ ਦੋਖ ਨਿਰਦੋਖ ਰਹੰਦਾ।
ਰਾਤੀ ਭਵਰੁ ਲੁਭਾਇਦਾ ਸੀਤਲੁ ਹੋਇ ਸੁਗੰਧਿ ਮਿਲੰਦਾ।
ਭਲਕੇ ਸੂਰਜ ਧਿਆਨੁ ਧਰਿ ਪਰਫੁਲਤੁ ਹੋਇ ਮਿਲੈ ਹਸੰਦਾ।
ਗੁਰਮੁਖ ਸੁਖ ਫਲ ਸਹਜਿ ਘਰਿ ਵਰਤਮਾਨ ਅੰਦਰਿ ਵਰਤੰਦਾ।
ਲੋਕਾਚਾਰੀ ਲੋਕ ਵਿਚਿ ਵੇਦ ਵੀਚਾਰੀ ਕਰਮ ਕਰੰਦਾ।
ਸਾਵਧਾਨੁ ਗੁਰਗਿਆਨ ਵਿਚਿ ਜੀਵਨਿ ਮੁਕਤਿ ਜੁਗਤਿ ਵਿਚਰੰਦਾ।
ਸਾਧਸੰਗਤਿ ਗੁਰੁ ਸਬਦੁ ਵਸੰਦਾ ॥ ੩ ॥

Pauṛī 3 (Kamal vāṅg alep)

Jal vichi kavalu alipatu hai saṅg dokh niradokh rahandā.
Rātī bhavaru lubhāidā sītalu hoi sugandhi milandā.
Bhalake sūraj dhiānu dhari paraphulatu hoi milai hasandā.
Gurmukhu sukh phal sahaj ghari varatamān andari varatandā.
Lokā chārī lok vichi ved vīchārī karam karandā.
Sāvadhānu gur giān vichi jīvani mukati jugati vicharandā.
Sādh saṅgati guru sabadu vasandā.

Pauṛī 3 (Detached like lotus)

The lotus residing in water remains unsmeared by it. In the night it attracts the black bee which gets coolness and fragrance from lotus. In the morning, it again meets the sun and being glad smiles the whole day. *Gurmukhs* (like lotus) reside in the innate house of pleasure-fruit and utilise the present time fully i.e. they don't sit idle. To the ordinary people busy in mundane affairs they look engrossed in the world, and, to the people pondering over Vedas they look engaged in rituals. But these *gurmukhs,* as a result of attaining knowledge from the Guru, keep consciousness in their possession and move in the world as liberated ones. In the congregation of the holy persons resides the Guru-word.

ਪਉੜੀ ੪ (ਬ੍ਰਿਛ ਵਾਂਗ ਸਮਦਰਸੀ)

ਧਰਤੀ ਅੰਦਰਿ ਬਿਰਖੁ ਹੋਇ ਪਹਿਲੋਂ ਦੇ ਜੜ ਪੈਰ ਟਿਕਾਈ।
ਉਪਰਿ ਝੂਲੈ ਝਟੁਲਾ ਠੰਢੀ ਛਾਉਂ ਸੁ ਥਾਉਂ ਸੁਹਾਈ।
ਪਵਣੁ ਪਾਣੀ ਪਾਲਾ ਸਹੈ ਸਿਰ ਤਲਵਾਇਆ ਨਿਹਚਲੁ ਜਾਈ।
ਫਲੁ ਦੇ ਵਟ ਵਗਾਇਆਂ ਸਿਰਿ ਕਲਵਤੁ ਲੈ ਲੋਹੁ ਤਰਾਈ।
ਗੁਰਮੁਖਿ ਜਨਮੁ ਸਕਾਰਥਾ ਪਰਉਪਕਾਰੀ ਸਹਜਿ ਸੁਭਾਈ।
ਮਿਤ੍ਰ ਨ ਸਤ੍ਰ ਨ ਮੋਹੁ ਧ੍ਰੋਹੁ ਸਮਦਰਸੀ ਗੁਰ ਸਬਦਿ ਸਮਾਈ।
ਸਾਧਸੰਗਤਿ ਗੁਰਮਤਿ ਵਡਿਆਈ ॥ ੪ ॥

Pauṛī 4 (Brichh vāṅg samadarasī)

Dharatī andari birakhu hoi pahiloṅ de jaṛ pair ṭikāī.
Upari jhūlai jhaṭulā ṭhaṇḍhī chhāuṅ su thāuṅ suhāī.
Pavaṇu pāṇī pālā sahai siri talavāīā nihachalu jāī.
Phalu de vaṭ vagāiāṅ siri kalavatu lai lohu tarāī.
Gurmukhi janamu sakārathā paraupakārī sahaji subhāī.
Mitr na satru na mohu dharohu samadarasī gur sabadi samāī.
Sādh saṅgati gurmati vaḍiāī.

Pauṛī 4 (Impartial like tree)

Tree grows on earth and first of all it sets its feet into the earth. People enjoy swinging over it and its cool shade adorns places. It bears the impact of air, water and cold but still keeping its head inverse, it remains steadfast at its place. When stoned, it gives fruit and even getting cut with the sawing machine it takes iron (in boats) across waters. Life of *gurmukhs* is useful because by their natural temperament they are altruists. They have no friend and foe. Away from infatuation and delusion they are unbiased and immersed in the word of the Guru. This grandness they attain through the wisdom of the Guru and the company of holy persons.

ਪਉੜੀ ੫ (ਸਤਿਗੁਰੂ ਮਲਾਹ ਰੂਪ ਹਨ)

ਸਾਗਰ ਅੰਦਰਿ ਬੋਹਿਥਾ ਵਿਚਿ ਮੁਹਾਣਾ ਪਰਉਪਕਾਰੀ।
ਭਾਰ ਅਥਰਬਣ ਲਦੀਐ ਲੈ ਵਾਪਾਰੁ ਚੜ੍ਹਨਿ ਵਾਪਾਰੀ।
ਸਾਇਰ ਲਹਰ ਨ ਵਿਆਪਈ ਅਤਿ ਅਸਗਾਹ ਅਥਾਹ ਅਪਾਰੀ।
ਬਹਲੇ ਪੂਰ ਲੰਘਾਇਦਾ ਸਹੀ ਸਲਾਮਤਿ ਪਾਰਿ ਉਤਾਰੀ।
ਦੂਣੇ ਚਉਣੇ ਦੰਮ ਹੋਨ ਲਾਹਾ ਲੈ ਲੈ ਕਾਜ ਸਵਾਰੀ।
ਗੁਰਮੁਖ ਸੁਖ ਫਲੁ ਸਾਧ ਸੰਗਿ ਭਵਜਲ ਅੰਦਰ ਦੁਤਰੁ ਤਾਰੀ।
ਜੀਵਨ ਮੁਕਤਿ ਜੁਗਤਿ ਨਿਰੰਕਾਰੀ ॥ ੫ ॥

Pauṛī 5 (Satigurū malāh rūp han)

Sāgar andari bohithā vichi muhāṇā paraupakārī.
Bhār atharabaṇ ladīe lai vāpāru chaṛani vāpārī.
Sāir lahar na viāpaī ati asagāh athāh apāri.
Bhahale pūr laṅghāidā sahī salāmati pār utārī.
Dūṇe chauṇe dammu hon lāhā lai lai kāj savārī.
Gurmukh sukh phalu sādh saṅgi bhavajal andari dutaru tārī.
Jīvan mukati jugati niraṅkārī.

Pauṛī 5 (True Guru is the boatman)

The vessal is in the ocean and there is a benevolent sailor in it. The vessal is amply loaded and the traders get boarded thereon. Waves of impassable ocean put no impact upon any one. That boatman takes the passengers across safe, hale and hearty. Those traders earn profits two to four times and gain in many ways. *Gurmukhs* in the form of boatmen make people board the ship of holy congregation and take them across the impassable world- ocean. Any liberated one alone can understand the mystery of the technique of the formless Lord.

ਪਉੜੀ ੬ (ਬਾਵਨ ਚੰਦਨ ਤੋਂ ਗੁਰਮੁਖ)

ਬਾਵਨ ਚੰਦਨ ਬਿਰਖੁ ਹੋਇ ਵਣਖੰਡ ਅੰਦਰਿ ਵਸੈ ਉਜਾੜੀ।
ਪਾਸਿ ਨਿਵਾਸੁ ਵਣਾਸਪਤਿ ਨਿਹਚਲੁ ਲਾਇ ਉਰਧ ਤਪ ਤਾੜੀ।
ਪਵਨ ਗਵਨ ਸਨਬੰਧੁ ਕਰਿ ਗੰਧ ਸੁਗੰਧ ਉਲਾਸ ਉਘਾੜੀ।
ਅਫਲ ਸਫਲ ਸਮਦਰਸ ਹੋਇ ਕਰੇ ਵਣਸਪਤਿ ਚੰਦਨ ਵਾੜੀ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਸਾਧ ਸੰਗੁ ਪਤਿਤ ਪੁਨੀਤ ਕਰੈ ਦੇਹਾੜੀ।
ਅਉਗੁਣ ਕੀਤੇ ਗੁਣ ਕਰੈ ਕਚ ਪਕਾਈ ਉਪਰਿ ਵਾੜੀ।
ਨੀਰੁ ਨ ਡੋਬੈ ਅਗਿ ਨ ਸਾੜੀ ॥ ੬ ॥

Pauṛī 6 (Bāvan chandan toṅ gurmukh)

Bāvan chandan birakhu hoi vaṇakhaṇḍi andari vasai ujāṛī.
Pāsi nivāsu vaṇāsapati nihachalu lāi uradh tap tāṛī.
Pavan gavan sanabandhu kari gandh sugandh ulās ughāṛī.
Aphal saphal samadaras hoi kare vaṇasapati chandan vāṛī.
Gurmukhi sukh phalu sādh saṅgu patit punīt karai dehāṛī.
Auguṇ kīte guṇ karai kach pakāī upari vāṛī.
Nīru na ḍobai agi na sāṛī.

Pauṛī 6 (From sandal to *gurmukh*)

Plant of sandal by becoming tree lives in the deep forests. Being near the vegetation, it keeps its head down and remains engrossed in meditation. Getting attached to the moving breeze it spreads the superfine fragrance. Whether with fruit or without fruit, all the trees are made fragrant by sandal tree. The pleasure- fruit of *gurmukhs* is the company of holy persons which purifies the impure ones even in one day (sitting). It fills the evil persons with virtues and in its fold the people of fragile character become strong and firm. Neither water can drown nor fire can burn such people i.e. they go across the world ocean and the flames of desires cannot reach them.

ਪਉੜੀ ੭ (ਸੂਰਜ ਵਾਂਗ ਪਰਉਪਕਾਰੀ ਗੁਰਮੁਖ)
ਰਾਤਿ ਅਨ੍ਹੇਰੀ ਅੰਧਕਾਰੁ ਲਖ ਕਰੋੜੀ ਚਮਕਨ ਤਾਰੇ ।
ਘਰਘਰ ਦੀਵੇ ਬਾਲੀਅਨਿ ਪਰ ਘਰ ਤਕਨਿ ਚੋਰ ਚਗਾਰੇ ।
ਹਟ ਪਟਣ ਘਰਬਾਰੀਆ ਦੇ ਦੇ ਤਾਕ ਸਵਨਿ ਨਰ ਨਾਰੇ ।
ਸੂਰਜ ਜੋਤਿ ਉਦੋਤੁ ਕਰਿ ਤਾਰੇ ਤਾਰਿ ਅਨ੍ਹੇਰ ਨਿਵਾਰੇ ।
ਬੰਧਨ ਮੁਕਤਿ ਕਰਾਇਦਾ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਵਿਚਾਰੇ ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਸਾਧਸੰਗੁ ਪਸੂ ਪਰੇਤ ਪਤਿਤ ਨਿਸਤਾਰੇ ।
ਪਰਉਪਕਾਰੀ ਗੁਰੂ ਪਿਆਰੇ ॥ ੭ ॥

Paurī 7 (Sūraj vāṅg paraupakārī gurmukh)
Rāti anherī andhakāru lakh karoṛī chamakan tāre.
Ghar ghar dīve bālīani par ghar takani chor chagāre.
Haṭ paṭaṇ gharabārīā de de tāk savani nar nāre.
Sūraj joti udotu kari tāre tāri anher nivāre.
Bandhan mukati karāidā nāmudānu isanānu vichāre.
Gurmukhi sukh phalu sādh saṅgu pasū paret patit nisatāre.
Paraupakārī gurū piāre.

***Paurī* 7 (Gurmukh benevolent like sun)**

In the dark night myriad stars shine. The houses are lit by lighting the lamps but still the thieves also roam about for the purpose of stealing. The householders shut the doors of their homes and shops before they go to sleep. The sun with its light dispels the darkness of night. Likewise the *gurmukh* making people understand the importance of *nām* (meditation), *dān* (charity) and *isanān* (ablution) sets them free from the bondage (of life and death). The pleasure-fruit of *gurmukhs* is the company of holy persons through which animals, ghosts and the fallen ones are salvaged and liberated. Such beneficient persons are dear to the Guru.

ਪਉੜੀ ੮ (ਸਾਧਸੰਗਤਿ ਮਾਨ ਸਰੋਵਰ)

ਮਾਨਸਰੋਵਰੁ ਆਖੀਐ ਉਪਰਿ ਹੰਸ ਸੁਵੰਸ ਵਸੰਦੇ।
ਮੋਤੀ ਮਾਣਕ ਮਾਨਸਰਿ ਚੁਣਿ ਚੁਣਿ ਹੰਸ ਅਮੋਲ ਚੁਗੰਦੇ।
ਖੀਰੁ ਨੀਰੁ ਨਿਰਵਾਰਦੇ ਲਹਰੀਂ ਅੰਦਰਿ ਫਿਰਨਿ ਤਰੰਦੇ।
ਮਾਨਸਰੋਵਰੁ ਛਡਿ ਕੈ ਹੋਰਤੁ ਥਾਇ ਨ ਜਾਇ ਬਹੰਦੇ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਸਾਧਸੰਗੁ ਪਰਮ ਹੰਸੁ ਗੁਰਸਿਖ ਸੋਹੰਦੇ।
ਇਕ ਮਨਿ ਇਕੁ ਧਿਆਇਦੇ ਦੂਜੈ ਭਾਇ ਨ ਜਾਇ ਫਿਰੰਦੇ।
ਸਬਦੁ ਸੁਰਤਿ ਲਿਵ ਅਲਖੁ ਲਖੰਦੇ ॥ ੮ ॥

Pauṛī 8 (Sādh saṅgati Mānasarovar)

Mānasarovaru ākhīai upari hans suvans basande.
Motī mānak mānasari chuṇi chuṇi hans amol chugande.
Khīru nīru niravārade laharīṅ andari phirani tarande.
Mānasarovaru chhaḍi kai horatu thāi na jāi bahande.
Gurmukhi sukh phalu sādh saṅgu param hans gursikh souhande.
Ik mani iku dhiāide dūjai bhāi na jāi phirande.
Sabadu surati liv alakhu lakhande.

Pauṛī 8 (Mānasarovar, the holy congregation)

It is said that on Mānasarovar (lake) reside swans of the highest breed. In the Mānasarovar are pearls and rubies and these invaluable jewels are picked up by swans to eat. These swans separate water from milk and go on floating on the waves. Leaving Mānasarover, they go nowhere to sit or reside. The pleasure-fruit of *gurmukhs* is the congregation of holy persons wherein *gurmukhs* in the form of superior swans adorn the place. With single minded devotion they concentrate upon the Lord and do not go astray to any other thought. Merging their consciousness into the Word they behold that imperceptible Lord.

ਪਉੜੀ ੯ (ਗੁਰਮੁਖ ਪਾਰਸ ਰੂਪ ਹੈ)

ਪਾਰਸੁ ਪਥਰੁ ਆਖੀਐ ਲੁਕਿਆ ਰਹੈ ਨ ਆਪੁ ਜਣਾਏ।
ਵਿਰਲਾ ਕੋਇ ਸਿਞਾਣਦਾ ਖੋਜੀ ਖੋਜਿ ਲਏ ਸੋ ਪਾਏ।
ਪਾਰਸੁ ਪਰਸਿ ਅਪਰਸੁ ਹੋਇ ਅਸਟ ਧਾਤੁ ਇਕ ਧਾਤੁ ਕਰਾਏ।
ਬਾਰਹ ਵੰਨੀ ਹੋਇ ਕੈ ਕੰਚਨੁ ਮੁਲਿ ਅਮੁਲਿ ਵਿਕਾਏ।
ਗੁਰਮੁਖਿ ਸੁਖਫਲ ਸਾਧਸੰਗੁ ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਅਘੜ ਘੜਾਏ।
ਚਰਣਿ ਸਰਣਿ ਲਿਵ ਲੀਣੁ ਹੋਇ ਸੈਂਸਾਰੀ ਨਿਰੰਕਾਰੀ ਭਾਏ।
ਘਰਿ ਬਾਰੀ ਹੋਇ ਨਿਜ ਘਰਿ ਜਾਏ ॥ ੯ ॥

Pauṛī 9 (Gurmukh pāras rūp hai)

Pāras patharu ākhīai lukiā rahai na āpu jaṇāe.
Viralā koī siñāṇadā khojī khoji lae so pāe.
Pārasuparasi aparasu hoi asaṭ dhātu ik dhātu karāe.
Bārah vannī hoi kai kañchanu muli amuli vikāe.
Gurmukhi sukh phal sādh saṅgu sabad surati liv aghaṛ ghaṛāe.
Charaṇi saraṇi liv līṇu hoi sainsārī niraṅkārī bhāe.
Ghari bārī hoi nij ghari jāe.

Pauṛī 9 (Gurmukh is philosopher's stone)

Philosopher's stone remains hidden and does not publicize itself. Any rare one identifies it and only a prospector gets it. Touching that stone, the lowly metals transform into one metal, gold. Becoming pure gold those metals are sold as invaluable ones. The pleasure fruit of *gurmukhs* is the holy congregation where merging consciousness into Word, the clumsy mind is chiselled into beautiful shape. Even a worldly person here, concentrating upon the feet of Guru, becomes dear to God, the formless One. Becoming householder, man resides in his innate nature (*ātman*).

ਪਉੜੀ ੧੦ (ਗੁਰਮੁਖ ਸਭ ਤੋਂ ਉੱਚੇ ਹਨ)

ਚਿੰਤਾਮਣਿ ਚਿੰਤਾ ਹਰੈ ਕਾਮਧੇਨੁ ਕਾਮਨਾਂ ਪੁਜਾਏ।
ਫਲ ਫੁਲਿ ਦੇਂਦਾ ਪਾਰਜਾਤੁ ਰਿਧ ਸਿਧਿ ਨਵ ਨਾਥ ਲੁਭਾਏ।
ਦਸ ਅਵਤਾਰ ਅਕਾਰ ਕਰਿ ਪੁਰਖਾਰਥ ਕਰਿ ਨਾਂਵ ਗਣਾਏ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਸਾਧਸੰਗੁ ਚਾਰਿ ਪਦਾਰਥ ਸੇਵਾ ਲਾਏ।
ਸਬਦੁ ਸੁਰਤਿ ਲਿਵ ਪਿਰਮ ਰਸੁ ਅਕਥ ਕਹਾਣੀ ਕਥੀ ਨ ਜਾਏ।
ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਬ੍ਰਹਮ ਭਗਤਿ ਵਛਲ ਹੁਇ ਅਛਲ ਛਲਾਏ।
ਲੇਖ ਅਲੇਖ ਨ ਕੀਮਤਿ ਪਾਏ ॥ ੧੦ ॥

Pauṛī 10 (Gurmukh sabh toṅ uche han)

Chintāmaṇi chintā harai kām dhenu kāmanāṅ pujāe.
Phal phuli dendā pārajātu ridhi sidhi nav nāth lubhāe.
Das avatār akār kari purakhārath kari nāṅv gaṇāe.
Gurmukhi sukh phalu sādh saṅgu chāri padārath sevā lāe.
Sabadu surati liv piram rasu akath kahāṇī kathī na jāe.
Pārabraham pūran braham bhagati vachhal hui achhal chhalāe.
Lekh alekh na kīmati pāe.

Pauṛī 10 (Gurmukhs are the highest ones)

Chintāmaṇi alleviates anxieties and wishfulfilling cow (*Kāmadhenu*) fulfills all desires. *Pārijāt* tree gives flowers and fruits and the nine *nāths* are engrossed with the miraculous powers. The ten incarnations (of Hindu mythology) assumed human body and showed their valour to spread their names. The pleasure fruit of the *gurmukhs* is the holy congregation wherein all the four ideals of life (dharma, *arth*, *kām* and *mokṣ*) serve themselves. The consciousness of *gurmukhs* there remains merged in the Word and the story of their love is ineffable. The transcendental Brahm is the perfect Brahm who by becoming affectionate to devotees puts many deceitful persons in the web of deception. The Lord is free from all accounts and none can understand His mystery.

ਪਉੜੀ ੧੧ (ਕਾਦਰ ਦਾ ਪਿਰਮ ਪਿਆਲਾ)
ਇਕੁ ਕਵਾਉ ਪਸਾਉ ਕਰਿ ਨਿਰੰਕਾਰਿ ਆਕਾਰੁ ਬਣਾਇਆ।
ਤੋਲਿ ਅਤੋਲੁ ਨ ਤੋਲੀਐ ਤੁਲਿ ਨ ਤੁਲਾਧਾਰਿ ਤੋਲਾਇਆ।
ਲੇਖ ਅਲੇਖੁ ਨ ਲਿਖੀਐ ਅੰਗੁ ਨ ਅਖਰੁ ਲੇਖ ਲਿਖਾਇਆ।
ਮੁਲਿ ਅਮੁਲੁ ਨ ਮੋਲੀਐ ਲਖੁ ਪਦਾਰਥ ਲਵੈ ਨ ਲਾਇਆ।
ਬੋਲਿ ਅਬੋਲੁ ਨ ਬੋਲੀਐ ਸੁਣਿ ਸੁਣਿ ਆਖਣੁ ਆਖਿ ਸੁਣਾਇਆ।
ਅਗਮੁ ਅਥਾਹੁ ਅਗਾਧਿ ਬੋਧ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ਨ ਪਾਇਆ।
ਕੁਦਰਤਿ ਕੀਮ ਨ ਜਾਣੀਐ ਕੇਵਡੁ ਕਾਦਰੁ ਕਿਤੁ ਘਰਿ ਆਇਆ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਸਾਧਸੰਗੁ ਸਬਦੁ ਸੁਰਤਿਲਿਵ ਅਲਖ ਲਖਾਇਆ।
ਪਿਰਮ ਪਿਆਲਾ ਅਜਰੁ ਜਰਾਇਆ ॥ ੧੧ ॥

Pauṛī 11 (Kādar dā piram piālā)

Iku kavāu pasāu kari nirankāri ākāru baṇāiā.
Toli atolu na tolīai tuli na tulādhāri tolāiā.
Lekh alekhu na likhīai angu na akharu lekh likhāiā.
Muli amulu na molīai lakh padārath lavai na lāiā.
Boli abolu na bolīai suṇi suṇi ākhaṇu ākhi suṇāiā.
Agamu athāhu agādhi bodh ant na parāvāru na pāiā
Kudarati kīm na jāṇīai kevaḍu kādaru kitu ghari āiā.
Gurmukhi sukh phalu sādh sangu sabad surati liv alakh lakhāiā.
Piram piālā ajaru jarāiā.

Pauṛī 11 (Creator's cup of love)

With a single Word that formless Lord created the whole world. Extension of the Lord (this world) can in no way be measured. By no account this world can be understood because all numerals and letters come to an end for this. Myriad kinds of its materials are invaluable; their price cannot be fixed. Even through speech, nothing can be said and heard about it. This world is unapproachable, unfathomable and full of mystery; its mystique cannot be understood. When it is impossible to understand the creation, how could its Creator's greatness and His residence be known? The pleasure fruit of *gurmukhs* is the holy congregation where by merging the consciousness in the Word that invisible Lord is visualized. In the holy congregation, the unbreakable cup of love is drunk by becoming tolerant.

ਪਉੜੀ ੧੨ (ਸਾਧਸੰਗਤਿ ਸੱਚਖੰਡ)

ਸਾਦਹੁ ਸਬਦਹੁ ਬਾਹਰਾ ਅਕਥ ਕਥਾ ਕਿਉਂ ਜਿਹਬਾ ਜਾਣੈ।
ਉਸਤਤਿ ਨਿੰਦਾ ਬਾਹਰਾ ਕਥਨੀ ਬਦਨੀ ਵਿਚਿ ਨ ਆਣੈ।
ਗੰਧ ਸਪਰਸੁ ਅਗੋਚਰਾ ਨਾਸ ਸਾਸ ਹੇਰਤਿ ਹੈਰਾਣੈ।
ਵਰਨਹੁ ਚਿਹਨਹੁ ਬਾਹਰਾ ਦਿਸਟਿ ਅਦਿਸਟਿ ਨ ਧਿਆਨੁ ਧਿਙਾਣੈ।
ਨਿਰਾਲੰਬੁ ਅਵਲੰਬ ਵਿਣੁ ਧਰਤਿ ਅਗਾਸਿ ਨਿਵਾਸੁ ਵਿਡਾਣੈ।
ਸਾਧਸੰਗਤਿ ਸਚਖੰਡਿ ਹੈ ਨਿਰੰਕਾਰੁ ਗੁਰ ਸਬਦੁ ਸਿਞਾਣੈ।
ਕੁਦਰਤਿ ਕਾਦਰ ਨੋ ਕੁਰਬਾਣੈ ॥ ੧੨ ॥

Pauṛī 12 (Sādh saṅgati sach khaṇḍ)

Sādahu sabadahu bāharā akath kathā kiuṅ jihabā jāṇai.
Usatati nindā bāharā kathanī badanī vichi na āṇai.
Gandh saparasu agocharā nās sās herati hairāṇai.
Varanahu chihanahu bāharā disaṭi adisṭi na dhiān dhiṅāṇai.
Nirālambu avalambu viṇu dharati agāsi nivāsu viḍāṇai.
Sādh saṅgati sach khaṇḍi hai niraṅkāru gur sabad siñāṇai.
Kudarati kādar no kurabāṇai.

Pauṛī 12 (Holy congregation, the abode of truth)

The Lord is beyond taste and words; how can His ineffable story be told by tongue? He being beyond praise and slander does not come in the periphery of telling and hearing. He is beyond smell and touch and the nose, and the breath is also wonder-struck but cannot know Him. He is away from any *varna* and symbolism and is even beyond the sight of concentration. Without any prop He resides in the grandeur of earth and sky. Holy congregation is the abode of truth where through the word of the Guru, the formless Lord is recognised. Whole of this creation is sacrifice unto the Creator.

ਪਉੜੀ ੧੩ (ਗੁਰਮੁਖਾਂ ਦਾ ਸੱਚਾ ਰਸਤਾ)

ਗੁਰਮੁਖਿ ਪੰਥੁ ਅਗੰਮ ਹੈ ਜਿਉ ਜਲ ਅੰਦਰਿ ਮੀਨੁ ਚਲੰਦਾ।
ਗੁਰਮੁਖਿ ਖੋਜੁ ਅਲਖੁ ਹੈ ਜਿਉ ਪੰਖੀ ਆਗਾਸ ਉਡੰਦਾ।
ਸਾਧਸੰਗਤਿ ਰਹਰਾਸਿ ਹੈ ਹਰਿ ਚੰਦਉਰੀ ਨਗਰੁ ਵਸੰਦਾ।
ਚਾਰਿ ਵਰਨ ਤੰਬੋਲ ਰਸੁ ਪਿਰਮ ਪਿਆਲੈ ਰੰਗੁ ਕਰੰਦਾ।
ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਲੀਣੁ ਹੋਇ ਚੰਦਨ ਵਾਸ ਨਿਵਾਸ ਕਰੰਦਾ।
ਗਿਆਨੁ ਧਿਆਨੁ ਸਿਮਰਣੁ ਜੁਗਤਿ ਕੂੰਜਿ ਕੂਰਮ ਹੰਸ ਵੰਸ ਵਧੰਦਾ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਅਲਖ ਲਖੰਦਾ ॥ ੧੩ ॥

Pauṛī 13 (Gurmukhāṅ dā sachā rasatā)

Gurmukhi panthu agammu hai jiu jal andari mīnu chalandā.
Gurmukhi khoju alakhu hai jiu paṅkhī āgās uḍandā.
Sādh saṅgati raharāsi hai hari chandaurī nagaru vasandā.
Chāri varan tambol rasu piram piālai raṅgu karandā.
Sabad surati liv līṇu hoi chandan vās nivās karandā.
Giān dhiānu simaraṇu jugati kūñji kūram hāṅs vaṅs vadhandā.
Gurmukhi sukh phalu alakh lakhandā.

Pauṛī 13 (The true way of *gurmukhs*)

As the path of fish in water is unknowable, the way of *gurmukhs* is also unapproachable. As the path of birds flying in the sky cannot be known, the thoughtful and search-oriented way of *gurmukh* is also imperceptible. It cannot be understood. Holy congregation is the straight path for *gurmukhs* and this world is full of illusions for them. As the four colours of betel catechu, betelnut, lime and betel leaf become one (red) colour (of joy-giving love), the *gurmukhs* also enjoy the cup of the Lord's love. As the fragrance of sandal comes to reside in other plants, they merging their consciousness into Word reside in the hearts of others. By means of knowledge, meditation and remembrance, they like cranes, tortoise and swans expand their family or tradition. The *gurmukhs* come face to face with God, the pleasure of all fruits.

ਪਉੜੀ ੧੪ (ਈਸ਼੍ਵਰ ਅਲਖ ਹੈ)

ਬ੍ਰਹਮਾਦਿਕ ਵੇਦਾਂ ਸਣੈ ਨੇਤਿ ਨੇਤਿ ਕਰਿ ਭੇਦੁ ਨ ਪਾਇਆ।
ਮਹਾਦੇਵ ਅਵਧੂਤੁ ਹੋਇ ਨਮੋਨਮੋ ਕਰਿ ਧਿਆਨਿ ਨ ਆਇਆ।
ਦਸ ਅਵਤਾਰ ਅਕਾਰੁ ਕਰਿ ਏਕੰਕਾਰੁ ਨ ਅਲਖੁ ਲਖਾਇਆ।
ਰਿਧਿ ਸਿਧਿ ਨਿਧਿ ਨਾਥ ਨਉ ਆਦਿ ਪੁਰਖੁ ਆਦੇਸ ਕਰਾਇਆ।
ਸਹਸ ਨਾਂਵ ਲੈ ਸਹਸ ਮੁਖ ਸਿਮਰਣਿ ਸੰਖ ਨ ਨਾਉਂ ਧਿਆਇਆ।
ਲੋਮਸ ਤਪੁ ਕਰਿ ਸਾਧਨਾ ਹਉਮੈ ਸਾਧਿ ਨ ਸਾਧੁ ਸਦਾਇਆ।
ਚਿਰੁ ਜੀਵਣੁ ਬਹੁ ਹੰਢਣਾ ਗੁਰਮੁਖਿ ਸੁਖਫਲੁ ਪਲੁ ਨ ਚਖਾਇਆ।
ਕੁਦਰਤਿ ਅੰਦਰਿ ਭਰਮਿ ਭੁਲਾਇਆ ॥ ੧੪ ॥

Pauṛī 14 (Īśvar alakh hai)

Brahamādik vedāṅ saṇai neti neti kari bhedu na pāiā.
Mahādev avadhūtu hoi namo namo kari dhiāni na āiā.
Das avatār akāru kari ekaṅkāru na alakh lakhāiā.
Ridhi sidhi nidhi nāth nau ādi purakhu ādesu karāiā.
Sahas nāv lai sahas mukh simaraṇi saṅkh na nāuṅ dhiāiā.
Lomas tapu kari sādhanā haumai sādhi na sādhu sadāiā.
Chiru jīvaṇu bahu haṇḍhaṇā gurmukhi sukhuphalu pal na chakhāiā.
Kudarati andari bharami bhulāiā.

Pauṛī 14 (The Lord is imperceptible)

Brahmās alongwith the Vedas have declared Him this is not, this is not (*neti neti*) and these all could not know His mystery. By becoming *avadhūt* (a kind of superior yogi), Mahādev also recited His name but his meditation could not attain Him. Ten incarnations also flourished but none could perceive *ekaṅkār*, the supreme Lord. Nine *nāths*, the treasures of miraculous powers, also bowed before that Lord. Śeṣanāg (mythical snake) with its thousand mouths remembered Him by thousands of names, but its recitation could not be accomplished. Sage Lomas rigorously undertook ascetic discipline but could not overcome his ego and could not be called a true ascetic. Everliving Mārkaṇḍey spent a long life but could not taste the pleasure fruit of the *gurmukhs*. All mentioned above remained deluded while living on earth.

ਪਉੜੀ ੧੫ (ਅੰਜਨ ਵਿਚ ਨਿਰੰਜਨ ਪਾਉਣਾ)
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਸਾਧਸੰਗੁ ਭਗਤਿ ਵਛਲ ਹੋਇ ਵਸਿਗਤਿ ਆਇਆ।
ਕਾਰਣੁ ਕਰਤੇ ਵਸਿ ਹੈ ਸਾਧਸੰਗਤਿ ਵਿਚਿ ਕਰੇ ਕਰਾਇਆ।
ਪਾਰਬ੍ਰਹਮੁ ਪੂਰਨ ਬ੍ਰਹਮੁ ਸਾਧਸੰਗਤਿ ਵਿਚਿ ਭਾਣਾ ਭਾਇਆ।
ਰੋਮ ਰੋਮ ਵਿਚਿ ਰਖਿਓਨੁ ਕਰਿ ਬ੍ਰਹਮੰਡ ਕਰੋੜਿ ਸਮਾਇਆ।
ਬੀਅਹੁ ਕਰਿ ਬਿਸਥਾਰੁ ਵੜੁ ਫਲ ਅੰਦਰਿ ਫਿਰਿ ਬੀਉ ਵਸਾਇਆ।
ਅਪਿਉ ਪੀਅਣੁ ਅਜਰੁ ਜਰਣੁ ਆਪੁ ਗਵਾਇ ਨ ਆਪੁ ਜਣਾਇਆ।
ਅੰਜਨੁ ਵਿਚਿ ਨਿਰੰਜਨੁ ਪਾਇਆ ॥ ੧੫ ॥

Pauṛī 15 (Añjan vich nirañjan pauṇā)
Gurmukhi sukh phalu sādh saṅgu bhagati vachhal hoi vasigati āiā.
Kāraṇu karate vasi hai sādh saṅgati vichi kare karāiā.
Pārabrahamu pūran brahamu sādh saṅgati vichi bhāṇā bhāiā.
Rom rom vichi rakhionu kari brahamaṇḍ kroṛi samāiā.
Bīahu kari bisathāru vaṛu phal andari phiri bīu vasāiā.
Apiu pīaṇu ajaru jaraṇu āpu gavāi na āpu jaṇāiā.
Añjanu vichi nirañjanu pāiā.

***Pauṛī* 15 (Attainment of Lord amidst maya)**
The pleasure-fruit of the *gurmukhs* is holy congregation and controlled by this holy congregation, the Lord comes here as lover of the devotees. All the causes are under control of the creator but in the holy congregation He does everything in accordance with the wishes of the devotees and the saints. The transcedental Brahm is the perfect Brahm and He likes the will of the holy congregation. In His every trichome are absorbed crores of universes. From one seed comes out banyan tree and in its fruits again the seeds reside. Who quaffing the nectar have devotedly adopted the unbearable in their mind, they eschewing their ego have never made themselves noticed. Such true persons while being amidst maya have attained that immaculate Lord.

ਪਉੜੀ ੧੬ (ਵਾਹਿਗੁਰੂ ਪਰ੍ਹੇ ਤੋਂ ਪਰ੍ਹੇ ਹੈ)
ਮਹਿਮਾ ਮਹਿ ਮਹਿਕਾਰ ਵਿਚਿ ਮਹਿਮਾ ਲਖ ਨ ਮਹਿਮਾ ਜਾਣੈ।
ਲਖ ਮਹਾਤਮ ਮਹਾਤਮਾ ਤਿਲ ਨ ਮਹਾਤਮੁ ਆਖਿ ਵਖਾਣੈ।
ਉਸਤਤਿ ਵਿਚਿ ਲਖ ਉਸਤਤੀ ਪਲ ਉਸਤਤਿ ਅੰਦਰਿ ਹੈਰਾਣੈ।
ਅਚਰਜ ਵਿਚਿ ਲਖ ਅਚਰਜਾਂ ਅਚਰਜ ਅਚਰਜ ਚੋਜ ਵਿਡਾਣੈ।
ਵਿਸਮਾਦੀ ਵਿਸਮਾਦ ਲਖ ਵਿਸਮਾਦਹੁ ਵਿਸਮਾਦ ਵਿਹਾਣੈ।
ਅਬਗਤਿ ਗਤਿ ਅਤਿ ਅਗਮ ਹੈ ਅਕਥ ਕਥਾ ਆਖਾਣ ਵਖਾਣੈ।
ਲਖ ਪਰਵਾਣ ਪਰੈ ਪਰਵਾਣੈ ॥ ੧੬ ॥

Pauṛī 16 (Vāhigurū parhe toṅ parhe hai)
Mahimā mahi mahikār vichi mahimā lakh na mahimā jāṇai.
Lakh mahātam mahātamā til na mahātamu ākhi vakhāṇai.
Usatati vichi lakh usatatī pal usatati andari hairāṇai.
Acharaj vichi lakh acharajā acharaj acharaj choj viḍāṇai.
Visamādī visamād lakh visamādahu visamād vihāṇai.
Abagati gati ati agam hai akath kathā ākhāṇ vakhāṇai.
Lakh paravāṇ parai paravāṇai.

Pauṛī 16 (Vāhigurū, the wondrous Lord is beyond all limits)

Even the people spreading the fragrance of His grandeur donot understand the real nature of His greatness. Lakhs of saints explain the gist and significance of that Lord but even all joined could not put forth even a fraction of His grandeur. Myriad eulogists are wonder struck (because they could not eulogize Him properly). Millions of wonders are full of wonder and they are further surprised to see the awe- inspiring feats of the Lord, the all wonder Himself. Looking at the completeness of the wonder of that wondrous Lord, the elation feels elated and exhausted. The dynamism of that unmanifest Lord is extremely unapproachable and even a short account of His grand story is ineffable. His measurement is beyond lacs of measures.

ਪਉੜੀ ੧੭ (ਵਾਹਿਗੁਰੂ ਪਰ੍ਹੇ ਤੋਂ ਪਰ੍ਹੇ ਹੈ)
ਅਗਮਹੁ ਅਗਮੁ ਅਗੰਮੁ ਹੈ ਅਗਮੁ ਅਗਮੁ ਅਤਿ ਅਗਮੁ ਸੁਣਾਏ।
ਅਲਖਹੁ ਅਲਖੁ ਅਲਖੁ ਹੈ ਅਲਖੁ ਅਲਖੁ ਲਖ ਅਲਖੁ ਧਿਆਏ।
ਅਪਰੰਪਰੁ ਅਪਰੰਪਰਹੁੰ ਅਪਰੰਪਰੁ ਅਪਰੰਪਰੁ ਭਾਏ।
ਆਗੋਚਰੁ ਆਗੋਚਰਹੁੰ ਆਗੋਚਰੁ ਆਗੋਚਰਿ ਜਾਏ।
ਪਾਰਬ੍ਰਹਮੁ ਪੂਰਨ ਬ੍ਰਹਮੁ ਸਾਧਸੰਗਤਿ ਆਗਾਧਿ ਅਲਾਏ।
ਗੁਰਮੁਖਿ ਸੁਖਫਲੁ ਪਿਰਮਰਸੁ ਭਗਤਿਵਛਲੁ ਹੋਇ ਅਛਲੁ ਛਲਾਏ।
ਵੀਹ ਇਕੀਹ ਚੜ੍ਹਾਉ ਚੜ੍ਹਾਏ ॥੧੭॥

Pauṛī 17 (Vāhigurū parhe toṅ parhe hai)
Agamahu agamu agammu hai agamu agamu ati agamu suṇāe.
Alakhahu alakhu alakhu hai alakhu alakhu lakh alakhu dhiāe.
Aparamparu aparamparahuṅ aparamparu aparamparu bhāe.
Āgocharu āgocharahuṅ āgocharu āgochari jāe.
Pārabrahamu pūran brahamu sādh saṅgati āgādhi alāe.
Gurmukhi sukh phalu piram rasu bhagati vachhal hoi achhalu chhalāe.
Vīh ikīh chaṛhāu chaṛhāe.

Pauṛī 17 (Vāhigurū, the wondrous Lord is beyond all limits)

The Lord is beyond accessibility and all call Him extremely inaccessible. He was imperceptible, He is imperceptible and will remain inaccessible i.e. He is beyond all meditations. Beyond all limits whatsoever is illimitable, the Lord is beyond imagination. He is imperceptible of the imperceptibles and is beyond the reach of sense organs. The transecendental Brahm is the perfect Brahm who is eulogized in the holy congregation in many ways. The joy of His love is the pleasure-fruit of *gurmukhs*. The Lord is loving to devotees but is never deluded even by the biggest cheats. By His grace alone, one can go across the world ocean enthusiastically.

ਪਉੜੀ ੧੮ (ਸਤਿਗੁਰੂ ਨੇ ਅਲਖ ਲਖਾ ਦਿੱਤਾ)
ਪਾਰਬ੍ਰਹਮੁ ਪੂਰਨ ਬ੍ਰਹਮੁ ਨਿਰੰਕਾਰਿ ਆਕਾਰੁ ਬਣਾਇਆ।
ਅਬਿਗਤਿ ਗਤਿ ਆਗਾਧਿ ਬੋਧ ਗੁਰਮੂਰਤਿ ਹੋਇ ਅਲਖੁ ਲਖਾਇਆ।
ਸਾਧਸੰਗਤਿ ਸਚਖੰਡ ਵਿਚਿ ਭਗਤਿਵਛਲ ਹੋਇ ਅਛਲ ਛਲਾਇਆ।
ਚਾਰਿ ਵਰਨ ਇਕ ਵਰਨ ਹੁਇ ਆਦਿ ਪੁਰਖ ਆਦੇਸੁ ਕਰਾਇਆ।
ਧਿਆਨ ਮੂਲੁ ਦਰਸਨ ਗੁਰੂ ਛਿਅ ਦਰਸਨ ਦਰਸਨ ਵਿਚਿ ਆਇਆ।
ਆਪੇ ਆਪਿ ਨ ਆਪੁ ਜਣਾਇਆ ॥ ੧੮ ॥

Pauṛī 18 (Satigurū ne alakh lakhā ditā)
Pārabrahamu pūran brahamu niraṅkāri ākaru baṇāiā.
Abigati gati āgādhi bodh gur mūrati hoi alakhu lakhāiā.
Sādh saṅgati sach khaṇḍ vichi bhagati vachhal hoi achhal chhalāiā.
Chāri varan ik varan hui ādi purakh ādesu karāiā.
Dhiān mūlu darasanu gurū chhia darasan darasan vichi āiā.
Āpe āpi na āpu jaṇāiā.

***Pauṛī* 18 (The true Guru has shown the imperceptible)**

The transcendental Brahm is the perfect Brahm and that very formless (Lord) has created all the forms of universe. He is unmanifest, unfathomable and imperceptible for intellect, but Guru, the icon of beauty, has made me behold the Lord. In holy congregation, the abode of the truth, He emerges as tender towards devotees and deludes even those who never get deluded. The Guru alone unites all the four varnas to make them one and further makes them bow before the Lord. At the base of all ascetic disciplines is the philosophy of the Guru in which all the six philosophies (of Indian tradition) get subsumed. He Himself is everything but never makes Himself noticed by anyone.

ਪਉੜੀ ੧੯ (ਗੁਰੂ ਦੀ ਸ਼ਰਣ)
ਚਰਣ ਕਵਲ ਸਰਣਾਗਤੀ ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਗੁਰੁ ਸਿਖ ਆਏ।
ਅੰਮ੍ਰਿਤ ਦਿਸਟਿ ਨਿਹਾਲੁ ਕਰਿ ਦਿਬ ਦ੍ਰਿਸਟਿ ਦੇ ਪੈਰੀ ਪਾਏ।
ਚਰਣ ਰੇਣੁ ਮਸਤਕਿ ਤਿਲਕ ਭਰਮ ਕਰਮ ਦਾ ਲੇਖੁ ਮਿਟਾਏ।
ਚਰਣੋਦਕੁ ਲੈ ਆਚਮਨੁ ਹਉਮੈ ਦੁਬਿਧਾ ਰੋਗੁ ਗਵਾਏ।
ਪੈਰੀਂ ਪੈ ਪਾ ਖਾਕੁ ਹੋਇ ਜੀਵਨ ਮੁਕਤਿ ਸਹਜ ਘਰਿ ਆਏ।
ਚਰਣ ਕਵਲ ਵਿਚਿ ਭਵਰ ਹੋਇ ਸੁਖ ਸੰਪਦ ਮਕਰੰਦਿ ਲੁਭਾਏ।
ਪੂਜ ਮੂਲ ਸਤਿਗੁਰੁ ਚਰਣ ਦੁਤੀਆ ਨਾਸਤਿ ਲਵੈ ਨਾ ਲਾਏ ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਗੁਰ ਸਰਣਾਏ ॥੧੯॥

Pauṛī 19 (Gurū dī saraṇ)

Charaṇ kaval saraṇāgatī sādh saṅgati mili guru sikh āe.
Amrit disaṭi nihālu kari dib drisaṭi de pairī pāe.
Charaṇ reṇu masataki tilak bharam karam dā lekhu miṭāe.
Charaṇodaku lai āchamanu haumai dubidhā rogu gavāe.
Pairīṅ pai pā khāku hoi jīvan mukati sahaj ghari āe.
Charaṇ kaval vichi bhavar hoi sukh sampad makarandi lubhāe.
Pūj mūl satiguru charaṇ dutīā nāsati lavai na lāe.
Gurmukhi sukh phalu gur saraṇāe.

Pauṛī 19 (The shelter of the Guru)

In the holy congregation, the disciples of the Guru come in the shelter of the holy feet of the Guru. The nectar like sight of the Guru has blest one and all and due to his divine look, the Guru has put them all at the holy feet (shelter) i.e. they all have been made humble. The Sikhs applied the dust of the feet to their forehead and now their account of delusive actions has been erased. After drinking the nectar of feet, their maladies of ego and duality have been cured. Falling at the feet, becoming the dust of feet and adopting the way of liberated ones in life they have established themselves in equipoise. Now having become the black bees of the lotus feet, they are enjoying the nectar of pleasure and delight. The base of worship with them are the lotus feet of the true Guru and they do not allow duality to come near them now. The pleasure-fruit of the *gurmukhs* is the shelter of the Guru.

ਪਉੜੀ ੨੦ (ਸਤਿਗੁਰ ਦੀ ਮਹਾਨਤਾ)

ਸਾਸਤ੍ਰ ਸਿੰਮ੍ਰਿਤ ਵੇਦ ਲਖ ਮਹਾਂ ਭਾਰਥ ਰਾਮਾਇਣ ਮੇਲੇ।
ਸਾਰ ਗੀਤਾ ਲਖ ਭਾਗਵਤ ਜੋਤਕ ਵੈਦ ਚਲੰਤੀ ਖੇਲੇ।
ਚਉਦਹ ਵਿਦਿਆ ਸਾਅੰਗੀਤ ਬ੍ਰਹਮੇਬਿਸਨ ਮਹੇਸੁਰ ਭੇਲੇ।
ਸਨਕਾਦਿਕ ਲਖ ਨਾਰਦਾ ਸੁਕ ਬਿਆਸ ਲਖ ਸੇਖ ਨਵੇਲੇ।
ਗਿਆਨ ਧਿਆਨ ਸਿਮਰਣ ਘਣੇ ਦਰਸਨ ਵਰਨ ਗੁਰੂ ਬਹੁ ਚੇਲੇ।
ਪੂਰਾ ਸਤਿਗੁਰ ਗੁਰਾਂ ਗੁਰੁ ਮੰਤ੍ਰ ਮੂਲ ਗੁਰ ਬਚਨ ਸੁਹੇਲੇ।
ਅਕਥ ਕਥਾ ਗੁਰੁ ਸਬਦੁ ਹੈ ਨੇਤਿ ਨੇਤਿ ਨਮੋ ਨਮੋ ਕੇਲੇ।
ਗੁਰਮੁਖ ਸੁਖ ਫਲੁ ਅੰਮ੍ਰਿਤ ਵੇਲੇ ॥੨੦॥

Pauṛī 20 (Satigur dī mahānatā)

Sāstr simmirati ved lakh mahāṅ bhārathī Rāmāiṇ mele.
Sār Gītā lakh bhāgavat jotak vaid chalantī khele.
Chaudah vidiā sāaṅgīt Brahame Bisan Mahesur bhele.
Sankādik lakh Nāradā Suk Biās lakh sekh navele.
Giān dhiān simaraṇ ghaṇe darasan varan gurū bahu chele.
Pūrā satigur gurāṅ guru mantr mūl gur bachan suhele.
Akath kathā guru sabadu hai neti neti namo namo kele.
Gurmukh sukh phalu amrit vele.

Pauṛī 20 (Greatness of the true Guru)

Even if Shastras, Smritis, lakhs of Vedas, *Mahābhārat, Rāmāyaṇ* etc. are joined together;lakhs of gists of the *Gītā*, Bhāgvats, books of astronomy and acrobats of physicians are joined; then fourteen branches of education, musicology and Brahmā, Viṣṇu, Maheśa are put together; if lakhs of śeṣ, serpent, Śukr, Vyās, Nārad, Sanak et al. are collected there; myriads of knowledges, meditations, recitations, philosophies, varnas and guru-disciples are there; they all are nothing. The perfect true Guru (Lord) is the Guru of the gurus and the holy discourse of the Guru is the basis of all the mantras. The tale of the Word of the Guru is ineffable; it is *neti neti* (not this not this). One should always bow before Him. This pleasure fruit of the Gurmukhs is attained in the early ambrosial hours.

ਪਉੜੀ ੨੧ (ਗੁਰੂ ਤੁੱਲ ਕੁਛ ਨਹੀਂ ਹੈ)
ਚਾਰ ਪਦਾਰਥ ਆਖੀਅਨਿ ਲਖ ਪਦਾਰਥ ਹੁਕਮੀ ਬੰਦੇ।
ਰਿਧਿ ਸਿਧਿ ਨਿਧਿ ਲਖ ਸੇਵਕੀ ਕਾਮਧੇਣੁ ਲਖ ਵਗ ਚਰੰਦੇ।
ਲਖ ਪਾਰਸ ਪਥਰੋਲੀਆ ਪਾਰਜਾਤਿ ਲਖ ਬਾਗ ਫਲੰਦੇ।
ਚਿਤਵਣ ਲਖ ਚਿੰਤਾਮਣੀ ਲਖ ਰਸਾਇਣ ਕਰਦੇ ਛੰਦੈ।
ਲਖ ਰਤਨ ਰਤਨਾਗਰਾ ਸਭ ਨਿਧਾਨ ਸਭ ਫਲ ਸਿਮਰੰਦੇ।
ਲਖ ਭਗਤੀ ਲਖ ਭਗਤ ਹੋਇ ਕਰਾਮਾਤ ਪਰਚੈ ਪਰਚੰਦੇ।
ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਸਾਧਸੰਗੁ ਪਿਰਮ ਪਿਆਲਾ ਅਜਰੁ ਜਰੰਦੇ।
ਗੁਰ ਕਿਰਪਾ ਸਤਸੰਗਿ ਮਿਲੰਦੇ ॥ ੨੧ ॥ ੧੬ ॥ ਸੋਲਾਂ ॥

Paurī 21 (Gurū tull kuchh nahīṅ hai)
Chār padārath ākhīani lakh padārath hukamī bande.
Ridhi sidhi nidhi lakh sevakī kāmadheṇu lakh vag charande.
Lakh pāras patharolīā pārajāti lakh bāg phalande.
Chitavaṇ lakh chintāmaṇi lakh rasāiṇ karade chhande.
Lakh ratan ratanāgarā sabh nidhān sabh phal simarande.
Lakh bhagatī lakh bhagat hoi karāmāt parachai parachande.
Sabad surati liv sādh saṅgu piram piālā ajar jarande.
Gur kirapā sat saṅgi milande.

Paurī 21 (Nothing is there equal to Guru)

Four ideals (dharma *arth kām* and *mokṣ*) are said to be but such millions of ideals are servants (of Lord, the Guru). In His service are millions of miraculous powers and treasures and He has herds of wishfulfilling cows grazing there. He has lakhs of philosopher's stones and gardens of fruitful wishfulfilling trees. At one wink of the Guru, lakhs of wishfulfilling gems (*chintāmaṇi*) and elixirs are sacrifice unto Him. Millions of jewels, all the treasures of oceans and all the fruits recite his praises. Millions of devotees and miraclemongers move around engrossed in hypocrisies. The true disciples of the Guru, merging their consciousness in the Word, drink and assimilate the unbearable cup of the love of the Lord. By the grace of the Guru, people come and join the holy congregation.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਪਉੜੀ ੧ (ਸੰਖ ਤੋਂ ਉਪਦੇਸ਼ ਕਰਨੀ ਹੀਨ)
ਸਾਗਰੁ ਅਗਮੁ ਅਥਾਹੁ ਮਥਿ ਚਉਦਹ ਰਤਨ ਅਮੋਲ ਕਢਾਏ।
ਸਸੀਅਰੁ ਸਾਰੰਗੁ ਧਣਖੁ ਮਦੁ ਕਉਸਤਕ ਲਛ ਧਨੰਤਰ ਪਾਏ।
ਆਰੰਭਾ ਕਾਮਧੇਣੁ ਲੈ ਪਾਰਿਜਾਤੁ ਅਸੁ ਅਮਿਉ ਪੀਆਏ।
ਐਰਾਪਤਿ ਗਜ ਸੰਖੁ ਬਿਖੁ ਦੇਵ ਦਾਨਵ ਮਿਲਿ ਵੰਡਿ ਦਿਵਾਏ।
ਮਾਣਕ ਮੋਤੀ ਹੀਰਿਆਂ ਬਹੁ ਮੁਲੇ ਸਭੁ ਕੋ ਵਰੁਸਾਏ।
ਸੰਖੁ ਸਮੁੰਦ੍ਰਹੁੰ ਸਖਣਾ ਧਾਹਾਂ ਦੇ ਦੇ ਰੋਇ ਸੁਣਾਏ।
ਸਾਧਸੰਗਤਿ ਗੁਰ ਸਬਦੁ ਸੁਣਿ ਗੁਰ ਉਪਦੇਸੁ ਨ ਰਿਦੈ ਵਸਾਏ।
ਨਿਹਫਲੁ ਅਹਿਲਾ ਜਨਮੁ ਗਵਾਏ ॥ ੧ ॥

1 (Ik) Oaṅkār satigur prasādi
Pauṛī 1 (Saṅkh toṅ upadeś — Karanī hīn)
Sāgaru agamu athāhu mathi chaudah ratan amol kaḍhāe.
Sasīaru sāraṅg dhaṇakhu madu kausatak lachh Dhanantari pāe.
Ārambhā kāmadheṇu lai pārijātu asv amio pīāe.
Aīrāpati gaj saṅkhu bikhu dev dānav mili vaṇḍi divāe.
Māṇak motī hīriāṅ bahu mule sabhuko varusāe.
Saṅkh samundrahuṅ sakhaṇā dhāhāṅ de de roi suṇāe.
Sādh saṅgati gur sabadu suṇi gur upadesu na ridai vasāe.
Nihaphalu ahilā janamu gavāe.

One Oaṅkār,the primal energy, realized through the grace of divine preceptor

***Pauṛī* 1 (Learning from conch – without merit)**

It is said that after churning the unfathomable ocean, fourteen jewels were brought out of it. These jewels are-moon, Sāraṅg bow, wine, k*austubh maṇi*, Lakṣmī, Dhanvantari, the physician, fairy Rambhā, Kāmadhenu, Pārijāt, Uchchaiśravā horse and nectar offered to gods to drink. Airāvat elephant, conch and poison were distributed jointly among the gods and the demons. All were given rubies, pearls and valuable diamonds. Out of the ocean, conch came out empty which tells (even today) weeping and wailing its own story that none should remain hollow and empty. In the holy congregation even listening to the discourses and teachings of the Guru who does not adopt them, he loses his life uselessly.

ਪਉੜੀ ੨ (ਮਨਮੁਖ ਤੇ ਡੱਡੂ ਇਕੋ ਜਿਹੇ ਹਨ)

ਨਿਰਮਲੁ ਨੀਰੁ ਸੁਹਾਵਣਾ ਸੁਭਰ ਸਰਵਰਿ ਕਵਲ ਫੁਲੰਦੇ।
ਰੂਪ ਅਨੂਪ ਸਰੂਪ ਅਤਿ ਗੰਧ ਸੁਗੰਧ ਹੋਇ ਮਹਕੰਦੇ।
ਭਵਰਾਂ ਵਾਸਾ ਵੰਝ ਵਣਿ ਖੋਜਹਿ ਏਕੋ ਖੋਜਿ ਲਹੰਦੇ।
ਲੋਭ ਲੁਭਤਿ ਮਕਰੰਦ ਰਸਿ ਦੂਰਿ ਦਿਸੰਤਰਿ ਆਇ ਮਿਲੰਦੇ।
ਸੂਰਜੁ ਗਗਨਿ ਉਦੋਤ ਹੋਇ ਸਰਵਰ ਕਵਲ ਧਿਆਨੁ ਧਰੰਦੇ।
ਡੱਡੂ ਚਿਕੜਿ ਵਾਸੁ ਹੈ ਕਵਲ ਸਿਞਾਣਿ ਨ ਮਾਣਿ ਸਕੰਦੇ।
ਸਾਧਸੰਗਤਿ ਗੁਰ ਸਬਦੁ ਸੁਣਿ ਗੁਰ ਉਪਦੇਸ ਨ ਰਹਤ ਰਹੰਦੇ।
ਮਸਤਕਿ ਭਾਗ ਜਿਨ੍ਹਾਂ ਦੇ ਮੰਦੇ ॥ ੨ ॥

Pauṛī 2 (Manmukh te ḍaḍḍu iko jihe han)

Niramalu nīru suhāvaṇā subhar saravari kaval phulande.
Rūp anūp sarūp ati gandh sugandh hoi mahakande.
Bhavarāṅ vāsā vañjh vaṇi khojahi eko khoji lahande.
Lobh lubhit makarand rasi dūr disantari āi milande.
Sūraju gagani udot hoi saravar kaval dhiānu dharande.
Ḍaḍū chikaṛi vāsu hai kaval siñāṇi na māṇi sakande.
Sādh saṅgati gur sabadu suṇi gur upades na rahat rahande.
Masatak bhāg jinhāṅ de mande.

Pauṛī 2 (Manmukh, the mind oriented and frog are identical)

It is pond full of pure and fine water wherein the lotuses blossom. Lotuses are of beautiful form and they make the environment fragrant. Black bees live in bamboo forest but they somehow search and get the lotus. Greedy of nectar, they come attracted from far and wide and meet the lotus. With the sunrise, the lotuses of the pond also turn their faces toward sun. Frog lives in the nearby mire close to the lotus but not understanding the real delight, it cannot enjoy like lotus. Those unfortunate persons who listening to the teaching of the Guru in the holy congregation donot adopt them in life are like those frogs.

ਪਉੜੀ ੩ (ਬਗਲੇ ਵਾਂਗ ਕਪਟ ਸਨੇਹੀ ਫਲ ਪ੍ਰਾਪਤ ਨਹੀਂ ਕਰ ਸਕਦੇ)

ਤੀਰਥਿ ਪੁਰਬਿ ਸੰਜੋਗ ਲੋਗ ਚਹੁ ਕੁੰਡਾਂ ਦੇ ਆਇ ਜੁੜੰਦੇ।
ਚਾਰਿ ਵਰਨ ਛਿਅ ਦਰਸਨਾ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਕਰੰਦੇ।
ਜਪ ਤਪ ਸੰਜਮ ਹੋਮ ਜਗ ਵਰਤ ਨੇਮ ਕਰਿ ਵੇਦ ਸੁਣੰਦੇ।
ਗਿਆਨ ਧਿਆਨ ਸਿਮਰਣ ਜੁਗਤਿ ਦੇਵੀ ਦੇਵ ਸਥਾਨ ਪੂਜੰਦੇ।
ਬਗਾ ਬਗੇ ਕਪੜੇ ਕਰਿ ਸਮਾਧਿ ਅਪਰਾਧਿ ਨਿਵੰਦੇ।
ਸਾਧਸੰਗਤਿ ਗੁਰ ਸਬਦੁ ਸੁਣਿ ਗੁਰਮੁਖਿ ਪੰਥ ਨ ਚਾਲ ਚਲੰਦੇ।
ਕਪਟ ਸਨੇਹੀ ਫਲੁ ਨ ਲਹੰਦੇ ॥ ੩ ॥

Pauṛī 3 (Bagale vāṅg kapaṭ sanehī phal prāpat nahīṅ kar sakade)

Tīrathi purabi sañjog log chahu kuṇḍāṅ de āi juṛande.
Chāri varan chhia darasanāṅ nāmu dānu isanānu karande.
Jap tap sañjam hom jag varat nem kari ved suṇande.
Giān dhiān simaraṇ jugati devī dev sathān pūjande.
Bagā bage kapaṛe kari samādhi aparādhi nivande.
Sādh saṅgati gur sabadu suṇi gurmukhi panth na chāl chalande.
Kapaṭ sanehī phalu na lahande.

Pauṛī 3 (Like a crane the cheats cannot get the fruits of labour)

On pilgrimage centres, because of the anniversary festivals, millions of people get together from all the four directions. The followers of six philosophies and the four varnas make recitations, charities and take ablutions there. Performing recitations, offering burnt offerings, fasts and undertaking rigrous discipline, they listen to the recitals from the Vedas. Meditating, they adopt the techniques of recitations. Worship of gods and goddesses is performed at their respective abodes — temples. White-clad persons remain engaged in trance but like a crane as and when they get opportunity they immediately stoop to commit crime. Listening to the word of the Guru in the holy congregation, the fake lovers who do not adopt it in their life, do not attain any fruit (in their life).

ਪਉੜੀ ੪ (ਅਨ ਅਧਿਕਾਰੀ ਨੂੰ ਗੁਰੂ ਸ਼ਬਦ
ਸੁਣ ਕੇ ਵੀ ਸ਼ਾਂਤੀ ਨਹੀ ਮਿਲਦੀ)

ਸਾਵਣਿ ਵਣ ਹਰੀਆਵਲੇ ਵੁਠੈ ਸੁਕੈ ਅਕੁ ਜਵਾਹਾ।
ਤ੍ਰਿਪਤਿ ਬਬੀਹੇ ਸਾਂਤਿ ਬੂੰਦ ਸਿਪ ਅੰਦਰਿ ਮੋਤੀ ਉਮਾਹਾ।
ਕਦਲੀ ਵਣਹੁ ਕਪੂਰ ਹੋਇ ਕਲਰਿ ਕਵਲੁ ਨ ਹੋਇ ਸਮਾਹਾ।
ਬਿਸੀਅਰ ਮੁਹਿ ਕਾਲਕੂਟ ਹੋਇ ਧਾਤ ਸੁਪਾਤ੍ਰ ਕੁਪਾਤ੍ਰ ਦੁਰਾਹਾ।
ਸਾਧਸੰਗਤਿ ਗੁਰ ਸਬਦੁ ਸੁਣਿ ਸਾਂਤਿ ਨ ਆਵੈ ਉਭੈ ਸਾਹਾ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਿਰਮ ਰਸੁ ਮਨਮੁਖ ਬਦਰਾਹੀ ਬਦਰਾਹਾ।
ਮਨਮੁਖ ਟੋਟਾ ਗੁਰਮੁਖ ਲਾਹਾ ॥ ੪ ॥

***Pauṛī 4 (Unadhikārī nūṅ gurū śabad
sun ke vī śāntī nahīṅ miladī)***

Sāvaṇi vaṇ hariāvale vuṭhai sukai aku javāhā.
Tripati babīhe svānti būnd sip andari motī umāhā.
Kadalī vaṇahu kapūr hoi kalari kavalu na hoi samāhā.
Bisīar muhi kālakūṭ hoi dhāt supātr kupātr durāhā.
Sādh saṅgati gursabadu suṇi sānti na āvai ubhai sāhā.
Gurmukhi sukh phalu piram rasu manmukh badarāhī badarāhā.
Manmukh ṭoṭā gurmukh lāhā.

**Pauṛī 4 (Even listening to the Word of the Guru,
the undeserving person attains no peace)**

In the month of Sāvaṇ the whole forest becomes green but *akk*, a wild plant of sandy region (*Calotropis procera*) and *javāh* (a prickly plant used in medicine) go dry. Getting rain drops in the *savānti nakṣtr* (a special formation of stars in the sky) the rain bird (Papīhā) gets satisfied and if the same drop falls in the mouth of a shell, it is transformed into a pearl. In the banana fields, the same drop becomes camphor but on alkaline earth and lotus that drop has no impact. That drop, if it goes into the mouth of a snake, becomes deadly poison. Therefore, a thing given to a genuine and undeserving person has different effects. Likewise, those who are engrossed in the worldly delusions donot get peace even though they listen to the word of the Guru in the holy congregation. The *gurmukh* attains the pleasure fruit of the love of the Lord but *manmukh*, the mind oriented one, goes on following the evil path. *Manmukh* always suffers loss whereas the Gurmukh earns profit.

ਪਉੜੀ ੫ (ਅਹੰਕਾਰੀਆਂ ਪੁਰ ਦ੍ਰਿਸ਼ਟਾਂਤ)
ਵਣ ਵਣ ਵਿਚਿ ਵਣਾਪਸਤਿ ਇਕੋ ਧਰਤੀ ਇਕੋ ਪਾਣੀ।
ਰੰਗ ਬਿਰੰਗੀ ਫੁਲ ਫਲ ਸਾਦ ਸੁਗੰਧ ਸਨਬੰਧ ਵਿਡਾਣੀ।
ਉਚਾ ਸਿੰਮਲੁ ਝੰਟੁਲਾ ਨਿਹਫਲੁ ਚੀਲੁ ਚੜ੍ਹੈ ਅਸਮਾਣੀ।
ਜਲਦਾ ਵਾਂਸੁ ਵਡਾਈਐ ਵੰਝੁਲੀਆਂ ਵਜਨਿ ਬਿਬਾਣੀ।
ਚੰਦਨ ਵਾਸੁ ਵਣਾਸਪਤਿ ਵਾਸੁ ਰਹੇ ਨਿਰਗੰਧ ਰਵਾਣੀ।
ਸਾਧਸੰਗਤਿ ਗੁਰ ਸਬਦੁ ਸੁਣਿ ਰਿਦੈ ਨ ਵਸੈ ਅਭਾਗ ਪਰਾਣੀ।
ਹਉਮੈ ਅੰਦਰਿ ਭਰਮਿ ਭੁਲਾਣੀ ॥ ੫ ॥

Pauṛī 5 (Ahaṅkārīāṅ pur driṣaṭānt)
Vaṇ vaṇ vichi vaṇāsapati iko dharatī iko pāṇī.
Raṅg biraṅgī phul phal sād sugandh sanabandh viḍāṇī.
Uchā simmalu jhanṭula nihaphalu chīlu chaṛhai asamāṇī.
Jaladā vāṅsu vaḍhāīai vaṅjhulīāṅ vajani bibāṇī.
Chandan vāsu vaṇāsapati vāsu rahe niragandh ravāṇī.
Sādh saṅgati gur sabadu suṇi ridai na vasai abhāg parāṇī.
Haumai andari bharami bhulāṇī.

Pauṛī 5 (Examples on the egotists)
In all the forests vegetation is there and at all the places there is the same earth and the same water. This sameness notwithstanding, the fragrance, taste and colour of fruits and flowers are wondrously different. The tall silk- cotton tree is of big expanse and fruitless *chīl* tree touches the sky (these both like an egotist person are proud of their size). Bamboo keeps scorching thinking of its own greatness. Sandal makes the whole vegetation fragrant but bamboo remains devoid of fragrance. Those who even listening to the word of Guru in the holy congregation do not adopt it in the heart, are unfortunate. They engrossed in ego and delusion go astray.

ਪਉੜੀ ੬ (ਉੱਲੂ ਤੋਂ ਉਪਦੇਸ਼-ਮਨਮੁਖ)

ਸੂਰਜੁ ਜੋਤਿ ਉਦੋਤਿ ਕਰਿ ਚਾਨਣੁ ਕਰੈ ਅਨੇਰੁ ਗਵਾਏ।
ਕਿਰਤਿ ਵਿਰਤਿ ਜਗ ਵਰਤਮਾਨ ਸਭਨਾਂ ਬੰਧਨ ਮੁਕਤਿ ਕਰਾਏ।
ਪਸੂ ਪੰਖੀ ਮਿਰਗਾਵਲੀ ਭਾਖਿਆ ਭਾਉ ਅਲਾਉ ਸੁਣਾਏ।
ਬਾਂਗਾਂ ਬੁਰਗੂ ਸਿੰਙੀਆਂ ਨਾਦ ਬਾਦ ਨੀਸਾਣ ਵਜਾਏ।
ਘੁਘੂ ਸੁਝੁ ਨ ਸੁਝਈ ਜਾਇ ਉਜਾੜੀ ਝਥਿ ਵਲਾਏ।
ਸਾਧਸੰਗਤਿ ਗੁਰ ਸਬਦੁ ਸੁਣਿ ਭਾਉ ਭਗਤਿ ਮਨਿ ਭਉ ਨ ਵਸਾਏ।
ਮਨਮੁਖ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਏ ॥ ੬ ॥

Pauṛī 6 (Ullū toṅ upadeś – manmukh)

Sūraju joti udoti kari chānaṇu karai aneru gavāe.
Kirati virati jag varatamān sabhanāṅ bandhaṅ mukati karāe.
Pasu paṅkhī miragāvalī bhākhiā bhāu alāu suṇāe.
Bāṅgāṅ buragū siṅīāṅ nād bād nīsaṇ vajāe.
Ghughū sujh na sujhaī jāi ujāṛī jhathi valāe.
Sādh saṅgati gur sabadu suṇi bhāu bhagati mani bhau na vasāe.
Manmukh birathā janamu gavāe.

Pauṛī 6 (Lesson from owl – *manmukh*)

The sun with its bright rays dispels darkness and scatters light all around. Seeing it the whole world gets engaged in business. The sun alone liberates all from the bondage (of darkness). Animals, birds and the herds of deer speak in their loving tongue. *Qāzis* give call (*azān*) for prayer, yogis blow their trumpet (*Siṅgī*) and at the doors of kings drums are beaten. Owl does not listen to either of these and spends its day in a desolate place. Those who even listening to the word of Guru in the holy congregation do not cultivate loving devotion in their heart, are *manmukhs*. They spend their life in vain.

ਪਉੜੀ ੭ (ਕਪਟ ਸਨੇਹੀ ਚਕਵੇ ਵਾਂਗ ਸਾਧ ਸੰਗਤਿ
ਵਿੱਚ ਵੀ ਵਿਰਵਾ ਰਹਿੰਦਾ ਹੈ)

ਚੰਦ ਚਕੋਰ ਪਰੀਤਿ ਹੈ ਜਗਮਗ ਜੋਤਿ ਉਦੋਤੁ ਕਰੰਦਾ।
ਕਿਰਖਿ ਬਿਰਖਿ ਹੁਇ ਸਫਲੁ ਫਲਿ ਸੀਤਲ ਸਾਂਤਿ ਅਮਿਉ ਵਰਸੰਦਾ।
ਨਾਰਿ ਭਤਾਰਿ ਪਿਆਰੁ ਕਰਿ ਸਿਹਜਾ ਭੋਗ ਸੰਜੋਗੁ ਬਣੰਦਾ।
ਸਭਨਾ ਰਾਤਿ ਮਿਲਾਵੜਾ ਚਕਵੀ ਚਕਵਾ ਮਿਲਿ ਵਿਛੁੜੰਦਾ।
ਸਾਧਸੰਗਤਿ ਗੁਰ ਸਬਦੁ ਸੁਣਿ ਕਪਟ ਸਨੇਹਿ ਨ ਥੇਹੁ ਲਹੰਦਾ।
ਮਜਲਸਿ ਆਵੈ ਲਸਣੁ ਖਾਇ ਗੰਧੀ ਵਾਸੁ ਮਚਾਏ ਗੰਦਾ।
ਦੂਜਾ ਭਾਉ ਮੰਦੀ ਹੂੰ ਮੰਦਾ ॥ ੭ ॥

Paur̤ī 7 (Kapaṭ sanehī chakave vāṅg sādh saṅgati vich vī viravā rahindā hai)

Chand chakor parīti hai jagamag joti udotu karandā.
Kirakhi birakhi hui saphalu phali sītal sānti amiu varasandā.
Nāri bhatāri piāru kari sihajā bhog sañjogu baṇandā.
Sabhanā rāti milāvaṛā chakavī chakavā mili vichhuṛandā.
Sādh saṅgati gur sabadu suṇi kapaṭ sanehi na thehu lahandā.
Majalasi āvai lasaṇu khāi gandhī vāsu nachāe gandā.
Dūjā bhāu mandī hūṅ mandā.

Paur̤ī 7 (The fake lover like ruddy sheldrake remains empty even in the holy congregation)

The moon, loving the redlegged partridge, makes its light shining. It pours the nectar of peace by which the crop, trees etc. are blest. Husband loves wife and prepares her for further joy. All meet in the night but the male and the female ruddy sheldrake go away from each other. This way, even listening to the Guru's teachings in the holy congregation the fake lover does not know the depth of love. As the person having eaten garlic spreads malodour, likewise, the results of duality are bad and worse.

ਪਉੜੀ ੮ (ਕੜਛੀ, ਰੱਤਕ ਕਪਟ ਸਨੇਹੀ)
ਖਟੁ ਰਸ ਮਿਠ ਰਸ ਮੇਲਿ ਕੈ ਛਤੀਹ ਭੋਜਨ ਹੋਨਿ ਰਸੋਈ।
ਜੇਵਣਿਵਾਰ ਜਿਵਾਲੀਐ ਚਾਰਿ ਵਰਨ ਛਿਅ ਦਰਸਨ ਲੋਈ।
ਤ੍ਰਿਪਤਿ ਭੁਗਤਿ ਕਰਿ ਹੋਇ ਜਿਸੁ ਜਿਹਬਾ ਸਾਉ ਸਿਞਾਣੈ ਸੋਈ।
ਕੜਛੀ ਸਾਉ ਨ ਸੰਭਲੈ ਛਤੀਹ ਬਿੰਜਨ ਵਿਚਿ ਸੰਜੋਈ।
ਰਤੀ ਰਤਕ ਨਾ ਰਲੈ ਰਤਨਾ ਅੰਦਰਿ ਹਾਰਿ ਪਰੋਈ।
ਸਾਧਸੰਗਤਿ ਗੁਰੁ ਸਬਦੁ ਸੁਣਿ ਗੁਰ ਉਪਦੇਸੁ ਆਵੇਸੁ ਨ ਹੋਈ।
ਕਪਟ ਸਨੇਹਿ ਨ ਦਰਗਹ ਢੋਈ ॥ ੮ ॥

Pauṛī 8 (Kaṛachhī ratakān kapaṭ sanehī)
Khaṭu ras miṭh ras meli kai chhatīh bhojan honi rasoī.
Jevaṇivār Jivālīai chāri varan chhia darasan loī.
Tripati bhugati kari hoi jisu jihabā sāu siñāṇai soī.
Kaṛachhī sāu na sambhalai chhatīh biñjan vichi sañjoī.
Ratī ratak na ralai ratanā andari hāri paroī.
Sādh saṅgati guru sabadu suṇī gur upadesu āvesu na hoī.
Kapaṭ sanehi na daragah ḍhoī.

Pauṛī 8 (Ladle, redlady bug and the cheat)
Mixing various juices sweet and sour in the kitchen food is cooked of thirty six kinds. The cook serves it to the people of all the four varnas and the followers of six philosophies. He alone who having eaten has satiated himself, can understand the taste of it. The ladle moves into all the dainty dishes of thirtysix type without knowing the taste of them. The red lady bug cannot mixup among rubies and jewels because the latter are used in the strings whereas the red lady bug cannot be used in this way. Having even listened to the teachings of Guru in the holy congregation the cheat who does not get inspired gets no place in the court of Lord.

ਪਉੜੀ ੯ (ਹਾਥੀ , ਤੁੰਮੇ ਵਾਂਗੂੰ ਕਪਟ ਸਨੇਹੀ)
ਨਦੀਆ ਨਾਲੇ ਵਾਹੜੇ ਗੰਗ ਸੰਗ ਮਿਲਿ ਗੰਗ ਹੁਵੰਦੇ ।
ਅਠਸਠਿ ਤੀਰਥ ਸੇਵਦੇ ਦੇਵੀ ਦੇਵਾ ਸੇਵ ਕਰੰਦੇ ।
ਲੋਕ ਵੇਦ ਗੁਣ ਗਿਆਨ ਵਿਚਿ ਪਤਿਤ ਉਧਾਰਣ ਨਾਉ ਸੁਣੰਦੇ ।
ਹਸਤੀ ਨੀਰਿ ਨ੍ਹਵਾਲੀਅਨਿ ਬਾਹਰਿ ਨਿਕਲਿ ਛਾਰੁ ਛਣੰਦੇ ।
ਸਾਧਸੰਗਤਿ ਗੁਰ ਸਬਦੁ ਸੁਣਿ ਗੁਰੁ ਉਪਦੇਸੁ ਨ ਚਿਤਿ ਧਰੰਦੇ ।
ਤੁੰਮੇ ਅੰਮ੍ਰਿਤੁ ਸਿੰਜੀਐ ਬੀਜੈ ਅੰਮ੍ਰਿਤੁ ਫਲ ਨ ਫਲੰਦੇ ।
ਕਪਟ ਸਨੇਹ ਨ ਸੇਹ ਪੁਜੰਦੇ ॥ ੯ ॥

Pauṛī 9 (Hāthī tumme vāṅgūṅ kapaṭ sanehī)
Nadīā nāle vāhaṛe Gaṅg saṅg mili Gaṅg huvande.
Aṭhasaṭhi tīrath sevade devī devā sev karande.
Lok ved guṇ giān vichi patit udharāṇ nāu suṇande.
Hasatī nīri nhvālīani bāhari nikali chhāru chhaṇande.
Sādh saṅgati gur sabadu suṇi gur upadesu na chiti dharande.
Tumme amritu siñjīai bījai amritu phal na phalande.
Kapaṭ saneh na seh pujande.

Pauṛī 9 (The cheat lover is like elephant and colocynth)

Rivers and streams become Ganges after meeting the latter. The cheats undertake to go at sixty-eight pilgrimage centres and serve gods and goddesses. They, from people during their discussions over good and knowledge, listen to the name of the Lord, the saviour of the fallen ones, but, it all is like that elephant who is bathed in water but coming out of it spreads dust all around. The cheats listen to the teachings of the Guru in the holy congregation but do not adopt them in their mind. Even if irrigated by nectar, the seeds of colocynth never become sweet. The cheating lovers never follow the straight path i.e. they donot follow the way of truth.

ਪਉੜੀ ੧੦ (ਸੰਢ ਵਾਂਗੂੰ ਮਨਮੁਖ)

ਰਾਜੈ ਦੇ ਸਉ ਰਾਣੀਆ ਸੇਜੈ ਆਵੈ ਵਾਰੋ ਵਾਰੀ।
ਸਭੇ ਹੀ ਪਟਰਾਣੀਆ ਰਾਜੇ ਇਕ ਦੂ ਇਕ ਪਿਆਰੀ।
ਸਭਨਾ ਰਾਜਾ ਰਾਵਣਾ ਸੁੰਦਰਿ ਮੰਦਰਿ ਸੇਜ ਸਵਾਰੀ।
ਸੰਤਤਿ ਸਭਨਾ ਰਾਣੀਆਂ ਇਕ ਅਧਕਾ ਸੰਢਿ ਵਿਚਾਰੀ।
ਦੋਸੁ ਨ ਰਾਜੇ ਰਾਣੀਐ ਪੂਰਬ ਲਿਖਤੁ ਨ ਮਿਟੈ ਲਿਖਾਰੀ।
ਸਾਧਸੰਗਤਿ ਗੁਰ ਸਬਦੁ ਸੁਣਿ ਗੁਰੁ ਉਪਦੇਸੁ ਨ ਮਨਿ ਉਰਧਾਰੀ।
ਕਰਮ ਹੀਣੁ ਦੁਰਮਤਿ ਹਿਤਕਾਰੀ ॥ ੧੦ ॥

Pauṛī 10 (Saṇḍh vāṅgūṅ manmukh)

Rājai de sau rāṇīā sejai āvai vāro vārī.
Sabhai hī paṭarāṇīā rāje ikdū ik piārī.
Sabhanā rājā rāvaṇā sundari mandari sej savārī.
Santati sabhanā rāṇīāṅ ik adhakā saṇḍhi vichārī.
Dosu na rāje raṇīāi pūrab likhatu na milai likhārī.
Sādh saṅgati gur sabadu suṇi guru upadesu na mani uradhārī.
Karam hīṇu duramati hitakārī.

Pauṛī 10 (Manmukh like a barren woman)

The king keeps hundred of queens and turn by turn visits their beds. For the king, all are principal queens and they all are loved by him much and more. Decorating the chamber and the bed, they all enjoy coition with the king. All the queens conceive and one or two come out to be barren. For this, no king and queen is to be blamed; all this is due to the writ of the previous births. Those who after listening to the word of the Guru and the teaching of the Guru do not adopt it in their mind, are of evil intellect and unfortunate.

ਪਉੜੀ ੧੧ (ਮਨਮੁਖ ਕਪਟ ਸਨੇਹੀ ਪੱਥਰ ਵਾਂਗੂੰ ਹੈ)
ਅਸਟ ਧਾਤੁ ਇਕ ਧਾਤੁ ਹੋਇ ਸਭ ਕੋ ਕੰਚਨੁ ਆਖਿ ਵਖਾਣੈ।
ਰੂਪ ਅਨੂਪ ਸਰੂਪ ਹੋਇ ਮੁਲਿ ਅਮੁਲੁ ਪੰਚ ਪਰਵਾਣੈ।
ਪਥਰੁ ਪਾਰਸਿ ਪਰਸੀਐ ਪਾਰਸੁ ਹੋਇ ਨ ਕੁਲ ਅਭਿਮਾਣੈ।
ਪਾਣੀ ਅੰਦਰਿ ਸਟੀਐ ਤੜ ਭੜ ਡੁਬੈ ਭਾਰ ਭੁਲਾਣੈ।
ਚਿਤ ਕਠੋਰ ਨ ਭਿਜਈ ਰਹੈ ਨਿਕੋਰੁ ਘੜੈ ਭੰਨਿ ਜਾਣੈ।
ਅਗੀ ਅੰਦਰਿ ਫੁਟਿ ਜਾਇ ਅਹਰਣਿ ਘਣ ਅੰਦਰਿ ਹੈਰਾਣੈ।
ਸਾਧਸੰਗਤਿ ਗੁਰ ਸਬਦੁ ਸੁਣਿ ਗੁਰ ਉਪਦੇਸ ਨ ਅੰਦਰਿ ਆਣੈ।
ਕਪਟ ਸਨੇਹੁ ਨ ਹੋਇ ਧਿਙਾਣੈ ॥੧੧॥

Pauṛī 11 (Manmukh kapaṭ sanehī pathar vaṅgūṅ hai)

Asaṭ dhātu ik dhātu hoi sabh ko kañchanu ākhi vakhāṇai.
Rūp arūp sarūp hoi muli amulu pañch paravāṇai.
Patharu pārasi parasīai pārasu hoi na kul abhimāṇai.
Pāṇī andari saṭīai taṛ bhaṛ ḍubai bhār bhulāṇai.
Chit kaṭhor na bhijaī rahai nikoru ghaṛai bhanni jāṇai.
Agī andari phuṭi jāi aharaṇi ghaṇi andari hairāṇai.
Sādh saṅgati gur sabadu suṇi gur upades na andari āṇai.
Kapaṭ sanehu na hoi dhiṅāṇai.

***Pauṛī* 11 (*Manmukh* cheat is like a stone)**

With the touch of philosopher's stone the eight metals become one metal and people call it gold. That beautiful metal becomes gold and the jewellers also prove it to be gold. Stone does not become philosopher's stone even after getting touched by it because the pride of family and hardness remains present in it (in fact the philosophir's stone is also but a stone). Thrown in water, the stone full of pride of its weight sinks at once. Hard-hearted stone never gets wet and from inside remains as dry as it was earlier. It only learns how to break pitchers. It cracks when put in fire and becomes brittle when hammered on anvil. Such persons also even after listening to the teachings of the Guru in the holy congregation do not keep to their heart the import of the teachings. Showing fake affection, none can forcibly prove to be truthful.

ਪਉੜੀ ੧੨ (ਹੰਸਾਂ ਦੀ ਸੰਗਤਿ ਵਿਚ)

ਮਾਣਕ ਮੋਤੀ ਮਾਨਸਰਿ ਨਿਰਮਲੁ ਨੀਰੁ ਸਥਾਉ ਸੁਹੰਦਾ
ਹੰਸੁ ਵੰਸੁ ਨਿਹਚਲ ਮਤੀ ਸੰਗਤਿ ਪੰਗਤਿ ਸਾਥੁ ਬਣੰਦਾ।
ਮਾਣਕ ਮੋਤੀ ਚੋਗ ਚੁਗਿ ਮਾਣੁ ਮਹਿਤੁ ਆਨੰਦੁ ਵਧੰਦਾ
ਕਾਉ ਨਿਥਾਉ ਨਿਨਾਉ ਹੈ ਹੰਸਾ ਵਿਚਿ ਉਦਾਸੁ ਹੋਵੰਦਾ
ਭਖੁ ਅਭਖੁ ਅਭਖੁ ਭਖੁ ਵਣ ਵਣ ਅੰਦਰਿ ਭਰਮਿ ਭਵੰਦਾ।
ਸਾਧਸੰਗਤਿ ਗੁਰਸਬਦੁ ਸੁਣਿ ਤਨ ਅੰਦਰਿ ਮਨੁ ਥਿਰੁ ਨ ਰਹੰਦਾ।
ਬਜਰ ਕਪਾਟ ਨ ਖੁਲ੍ਹੈ ਜੰਦਾ ॥ ੧੨ ॥

Pauṛī 12 (Hansān dī sangati vichi)

Māṇak motī mānasari niramalu nīru sathāu suhandā.
Hansu vansu nihachal matī sangati pangati sāthu baṇandā.
Māṇak motī chog chugi māṇu mahitu ānandu vadhandā.
Kāu nithāu ninău hai hansā vichi udāsu hovandā.
Bhakhu abhakhu abhakhu bhakhu vaṇ vaṇ andari bharami bhavandā.
Sādh sangati gur sabadu suṇi tan andari manu thiru na rahandā.
Bajar kapāṭ na khulhai jandā.

Pauṛī 12 (In the company of the swans)

Pure water, rubies and pearls adorn into the Manasarovar (lake). The family of the swans is of steadfast wisdom and they all live in groups and lines. They enhance their prestige and delight by picking up rubies and pearls. The crow there remains nameless, shelterless and dejected. The inedible it considers edible and to edible inedible, and goes on wandering from forest to forest. So long as a person listening to the word of Guru in the holy congregation does not stablize his body and mind, his stony gate (of wisdom) is not unlocked

ਪਉੜੀ ੧੩ (ਮਨਮੁਖ ਰੋਗੀ ਹੈ)

ਰੋਗੀ ਮਾਣਸੁ ਹੋਇ ਕੈ ਫਿਰਦਾ ਬਾਹਲੇ ਵੈਦ ਪੁਛੰਦਾ।
ਕਚੈ ਵੈਦ ਨ ਜਾਣਨੀ ਵੇਦਨ ਦਾਰੂ ਰੋਗੀ ਸੰਦਾ।
ਹੋਰੋ ਦਾਰੂ ਰੋਗੁ ਹੋਰੁ ਹੋਇ ਪਚਾਇੜ ਦੁਖ ਸਹੰਦਾ।
ਆਵੈ ਵੈਦੁ ਸੁਵੈਦੁ ਘਰਿ ਦਾਰੂ ਦਸੈ ਰੋਗੁ ਲਹੰਦਾ।
ਸੰਜਮਿ ਰਹੈ ਨ ਖਾਇ ਪਥੁ ਖਟਾ ਮਿਠਾ ਸਾਉ ਚਖੰਦਾ।
ਦੋਸੁ ਨ ਦਾਰੂ ਵੈਦ ਨੋ ਵਿਣੁ ਸੰਜਮਿ ਨਿਤ ਰੋਗੁ ਵਧੰਦਾ।
ਕਪਟ ਸਨੇਹੀ ਹੋਇ ਕੈ ਸਾਧਸੰਗਤਿ ਵਿਚਿ ਆਇ ਬਹੰਦਾ।
ਦੁਰਮਤਿ ਦੂਜੈ ਭਾਇ ਪਚੰਦਾ ॥ ੧੩ ॥

Pauṛī 13 (Manmukh rogī hai)

Rogī māṇasu hoi kai phiradā bāhale vaid puchhandā.
Kachai vaid na jāṇanī vedan dārū rogī sandā.
Horo dārū rogu horu hoi pachāiṛ dukh sahandā.
Āvai vaidu suvaidu ghari dārū dasai rogu lahandā.
Sañjami rahai na khāi pathu khaṭā miṭhā sāu chakhandā.
Dosu na dārū vaid no viṇu sañjami nit rog vadhandā.
Kapaṭ sanehī hoi kai sādh saṅgati vichi āi bahandā.
Duramati dūjai bhāi pachandā.

Pauṛī 13 (Manmukh is an ailing person)

Suffering disease man goes about asking for treatment from many a physician. Since the inexperienced physician does not know the problem of the paitent as well as the medicine for the same, the suffering person goes on suffering more and more. If a mature physician is found, he prescribes the right medicine which removes the malady. Now, if the patient does not follow the prescribed discipline and goes on to eat everything sweet and sour, the physician is not to be blamed. For want of temperance, the malady of the patient goes on increasing day and night. If a cheat even comes to the holy congregation and sits there, he being controlled by wickedness gets perished in his duality.

ਪਉੜੀ ੧੪ (ਗਧੇ ਤੋਂ ਮਨਮੁਖ ਦਾ ਰੂਪਕ)
ਚੋਆ ਚੰਦਨੁ ਮੇਦੁ ਲੈ ਮੇਲੁ ਕਪੂਰ ਕਥੂਰੀ ਸੰਦਾ।
ਸਭ ਸੁਗੰਧ ਰਲਾਇ ਕੈ ਗੁਰੁ ਗਾਂਧੀ ਅਰਗਜਾ ਕਰੰਦਾ।
ਮਜਲਸ ਆਵੈ ਸਾਹਿਬਾਂ ਗੁਣ ਅੰਦਰਿ ਹੋਇ ਗੁਣ ਮਹਕੰਦਾ।
ਗਦਹਾ ਦੇਹੀ ਖਉਲੀਐ ਸਾਰ ਨ ਜਾਣੈ ਨਰਕ ਭਵੰਦਾ।
ਸਾਧਸੰਗਤਿ ਗੁਰ ਸਬਦੁ ਸੁਣਿ ਭਾਉ ਭਗਤਿ ਹਿਰਦੈ ਨ ਧਰੰਦਾ।
ਅੰਨ੍ਹਾਂ ਅਖੀ ਹੋਂਦਈ ਬੋਲਾ ਕੰਨਾਂ ਸੁਣ ਨ ਸੁਣੰਦਾ।
ਬਧਾ ਚਟੀ ਜਾਇ ਭਰੰਦਾ ॥ ੧੪ ॥

Pauṛī 14 (Gadhe toṅ manmukh dā rūpak)
Choā chandanu medu lai melu kapūr kathūrī sandā.
Sabh sugandh ralāi kai guru gāndhī aragajā karandā.
Majalas āvai sāhibāṅ guṇ andari hoi guṇ mahakandā.
Gadahā dehī khaulīai sār na jāṇai narak bhavandā.
Sādh saṅgati gur sabadú suṇi bhāu bhagati hiradai na dharandā.
Anhāṅ akhī hondaī bolā kannā suṇ na suṇandā.
Badhā chaṭī jāi bharandā.

***Pauṛī* 14 (Metaphor of donkey and the *manmukh*)**

Mixing the sandal oil, fragance of the musk-cat, camphor, musk etc. the perfumer prepares the scent. When using it, some one comes to the assembly of the experts, they all become full of fragrance. If the same fragrance is applied to an ass, it does not understand its importance and goes on wandering at dirty places. Listening to the words of the Guru one who does not adopt loving devotion in his heart, is blind and deaf though he has eyes and ears both. In fact, he goes to the holy congregation under some compulsion.

ਪਉੜੀ ੧੫ (ਪੱਟ, ਕੰਬਲ ਗੁਰਮੁਖ ,ਮਨਮੁਖ)
ਧੋਤੇ ਹੋਵਨਿ ਉਜਲੇ ਪਾਟ ਪਟੰਬਰ ਖਰੈ ਅਮੋਲੇ।
ਰੰਗ ਬਿਰੰਗੀ ਰੰਗੀਅਨ ਸਭੇ ਰੰਗ ਸੁਰੰਗੁ ਅਡੋਲੇ।
ਸਾਹਿਬ ਲੈ ਲੈ ਪੈਨ੍ਹਦੈ ਰੂਪ ਰੰਗ ਰਸ ਵਸਨਿ ਕੋਲੇ।
ਸੋਭਾਵੰਤੁ ਸੁਹਾਵਣੇ ਚਜ ਅਚਾਰ ਸੀਗਾਰ ਵਿਚੋਲੇ।
ਕਾਲਾ ਕੰਬਲੁ ਉਜਲਾ ਹੋਇ ਨ ਧੋਤੈ ਰੰਗਿ ਨਿਰੋਲੇ।
ਸਾਧਸੰਗਤਿ ਗੁਰ ਸਬਦੁ ਸੁਣਿ ਝਾਕੈ ਅੰਦਰਿ ਨੀਰੁ ਵਿਰੋਲੇ।
ਕਪਟ ਸਨੇਹੀ ਉਜੜ ਖੋਲੇ ॥ ੧੫ ॥

Pauṛī 15 (Paṭṭ, kambal - gurmukh, manmukh)
Dhote havani ujale pāṭ paṭambar kharai amole.
Rang birangī rangīan sabhe rang surangu aḍole.
Sāhib lai lai painhadai rūp rang ras vasani kole.
Sobhā vanṭu.suhāvaṇe chaj achār sīgār vichole.
Kālā kambalu ujalā hoi na dhotai rangi nirole.
Sādh sangati gur sabadu suṇi jhākai andari nīru virole.
Kapaṭ sanehī ujaṛ khole.

***Pauṛī* 15 (Silk-wool, *gurmukh-manmukh*)**

The invaluable clothes made of silk come out bright when washed. Dye them in any colour they are beautiful in varied colours. The aristocrat admirers of beauty, colour and joy purchase them and wear them. There those clothes full of grandeur, become means of their adornment in marriage ceremonies. But a black blanket neither gets bright when washed nor can be dyed in any colour. Likewise even after going to the holy congregation and listening to the teachings of the Guru, if someone goes on searching the world ocean i.e. goes on to have desires for the worldly materials, such a cheat is like an abandoned and desolate place.

ਪਉੜੀ ੧੬ (ਮਨਮੁਖ ਤਿਲ ਬੂਆੜ ਵਾਂਗ ਹੈ)
ਖੇਤੈ ਅੰਦਰਿ ਜੰਮਿ ਕੈ ਸਭ ਦੂੰ ਉੱਚਾ ਹੋਇ ਵਿਖਾਲੇ।
ਬੂਟੁ ਵਡਾ ਕਰਿ ਫੈਲਦਾ ਹੋਇ ਚੁਹਚੁਹਾ ਆਪੁ ਸਮਾਲੇ।
ਖੇਤਿ ਸਫਲ ਹੋਇ ਲਾਵਣੀ ਛੁਟਨਿ ਤਿਲੁ ਬੂਆੜ ਨਿਰਾਲੇ।
ਨਿਹਫਲ ਸਾਰੇ ਖੇਤ ਵਿਚਿ ਜਿਉ ਸਰਵਾੜ ਕਮਾਦ ਵਿਚਾਲੇ।
ਸਾਧਸੰਗਤਿ ਗੁਰ ਸਬਦੁ ਸੁਣਿ ਕਪਟ ਸਨੇਹੁ ਕਰਨਿ ਬੇਤਾਲੇ।
ਨਿਹਫਲ ਜਨਮੁ ਅਕਾਰਥਾ ਹਲਤਿ ਪਲਤਿ ਹੋਵਨਿ ਮੁਹ ਕਾਲੇ।
ਜਮ ਪੁਰਿ ਜਮ ਜੰਦਾਰਿ ਹਵਾਲੇ ॥ ੧੬ ॥

Pauṛī 16 (Manmukh til būāṛ vāṅg hai)
Khetai andari jammi kai sabh dūṅ uchā hoi vikhāle.
Būṭu vāḍā kari phailadā hoi chuhachuhā āpu samāle.
Kheti saphal hoi lāvaṇī chhuṭani tilu būāṛ nirāle.
Nihaphal sāre khet vichi jiu saravāṛ kamād vichāle.
Sādh saṅgati gur sabadu suṇi kapaṭ sanehu karani betāle.
Nihaphal janamu akārathā halati palati hovaṇi muh kāle.
Jam puri jam jandāri havāle.

***Pauṛī* 16 (Manmukh is like a seedless sesame plant)**

Sesame plant growing in the field seems to be taller than all. On growing further it spreads all around verdantly and sustains itself. On getting ripe when reaping begins, the seedless sesame plants are distinctly left out. They are considered useless as the thick growth of elephant grass is known worthless in the fields of sugarcane. Even listening to the word of the Guru in the holy congregation those who donot keep any discipline, move around like ghosts. Their life becomes meaningless and they get their faces blackened here and in the hereafter. In the abode of *Yama (*god of death) they are handed over to the messengers of *yama.*

ਪਉੜੀ ੧੭ (ਮਨਮੁਖ ਕੈਹਾਂ ਅਰ ਸੰਖ ਵਾਂਗ ਹੈ)

ਉਜਲ ਕੈਹਾਂ ਚਿਲਕਣਾ ਥਾਲੀ ਜੇਵਣਿ ਜੂਠੀ ਹੋਵੇ.
ਜੂਠਿ ਸੁਆਹੂ ਮਾਂਜੀਐ ਗੰਗਾ ਜਲ ਅੰਦਰਿ ਲੈ ਧੋਵੈ।
ਬਾਹਰੁ ਸੁਚਾ ਧੋਤਿਆ ਅੰਦਰਿ ਕਾਲਖ ਅੰਤਿ ਵਿਗੋਵੈ।
ਮਨਿ ਜੂਠੇ ਤਨਿ ਜੂਠਿ ਹੈ ਥੁਕਿ ਪਵੈ ਮੁਹਿ ਵਜੈ ਰੋਵੈ।
ਸਾਧ ਸੰਗਤਿ ਗੁਰ ਸਬਦੁ ਸੁਣਿ ਕਪਟ ਸਨੇਹੀ ਗਲਾਂ ਗੋਵੈ।
ਗਲੀ ਤ੍ਰਿਪਤਿ ਨ ਹੋਵਈ ਖੰਡੁ ਖੰਡੁ ਕਰਿ ਸਾਉ ਨ ਭੋਵੈ।
ਮਖਨੁ ਖਾਇ ਨ ਨੀਰੁ ਵਿਲੋਵੈ ॥ ੧੭ ॥

Pauṛī 17 (Manmukh kaihāṅ ar saṅkh vāṅg hai)

Ujal kaihāṅ chilakaṇā thālī jevaṇi jūṭhī hove.
Jūṭhi suāhū māñjīai Gaṅgā jal andari lai dhovai.
Bāharu suchā dhotiāṅ andari kālakh anti vigovai.
Mani jūṭhe tani jūṭhi hai thuki pavai muhi vajai rovai.
Sādh saṅgati gur sabadu suṇi kapaṭ sanehī galāṅ govai.
Galī tripati na hovaī khaṇḍu khaṇḍu kari sau na bhovai.
Makhanu khāi na nīru vilovai.

Pauṛī 17 (Manmukh is like bronze and conch)

The bronze appears shining and bright. After the food eaten from the bronze-plate, it becomes impure. Its impurity is cleaned by ashes and then it is washed in the water of Ganges. Washing cleans externally but the blackness goes on to remain inside, the inner core of heart. The conch is impure outwardly and internally both because when blown, the spit goes in it. When it chimes, infact it weeps because of the impurities in it. Listening to the Word in the holy congregation, the cheat talks nonsensically. But by mere talking, none gets satiated as by mere utterning word sūgar one cannot have his mouth sweet. If one is to eat butter, one should not go on churning water, i.e. mere talks cannot produce the right results.

ਪਉੜੀ ੧੮ (ਅਰਿੰਡ ਕਨੇਰ ਕਪਟ ਸਨੇਹੀ)

ਰੁਖਾਂ ਵਿਚਿ ਕੁਰੁਖ ਹਨਿ ਦੋਵੈਂ ਅਰੰਡ ਕਨੇਰ ਦੁਆਲੇ।
ਅਰੰਡੁ ਫਲੈ ਅਰਡੋਲੀਆਂ ਫਲ ਅੰਦਰਿ ਬੀਅ ਚਿਤਮਿਤਾਲੇ।
ਨਿਬਹੈ ਨਾਹੀਂ ਨਿਜੜਾ ਹਰਵਰਿ ਆਈ ਹੋਇ ਉਚਾਲੇ।
ਕਲੀਆਂ ਪਵਨਿ ਕਨੇਰ ਨੋ ਦੁਰਮਤਿ ਵਿਚਿ ਦੁਰੰਗ ਦਿਖਾਲੇ।
ਬਾਹਰੁ ਲਾਲੁ ਗੁਲਾਲੁ ਹੋਇ ਅੰਦਰਿ ਚਿਟਾ ਦੁਬਿਧਾ ਨਾਲੇ।
ਸਾਧਸੰਗਤਿ ਗੁਰ ਸਬਦੁ ਸੁਣਿ ਗਣਤੀ ਵਿਚਿ ਭਵੈ ਭਰਨਾਲੇ।
ਕਪਟ ਸਨੇਹ ਖੇਹ ਮੁਹਿ ਕਾਲੇ ॥ ੧੮ ॥

Pauṛī 18 (Ariṇḍ kaner - kapaṭ sanehī)

Rukhāṅ vichi kurukh hani dovaiṅ araṇḍ kaner duāle.
Araṇḍu phalai araḍolīāṅ phal andari bīa chitamitāle.
Nibahai nahīṅ nijaṛā haravari āī hoi uchāle.
Kalīāṅ pavaṇi kaner noṅ duramati vichi duraṅg dikhāle.
Bāharu lālu gulālu hoi andari chiṭā dubidhā nāle.
Sādh saṅgati gur sabadu suṇi gaṇatī vichi bhavai bharanāle.
Kapaṭ saneh kheh muhi kāle.

Pauṛī 18 (Castor oil plant, oleander - cheat person)

Worse among the trees, castor and oleander plants appear all around. Flowers grow on castor and piebald seeds remain in them. It has no deep roots and fast winds uproot it. On oleander plants grow buds which like evil sense scatter foul smell all around. Outwardly they are like red rose but internally like a dilemmatic person they are white (because of the fear of many kinds). Even after listening to the word of the Guru in holy congregation if some body is still lost in the calculations, he goes astray in the world. Ashes are thrown on the face of fake lover and his countenance is blackened.

ਪਉੜੀ ੧੯ (ਅੱਕ ਟਿੱਡਾ, ਜੋਕ ਤੇ ਮਨਮੁਖ)

ਵਣ ਵਿਚਿ ਫਲੈ ਵਣਾਸਪਤਿ ਬਹੁ ਰਸੁ ਗੰਧ ਸੁਗੰਧ ਸੁਹੰਦੇ।
ਅੰਬ ਸਦਾ ਫਲ ਸੋਹਣੈ ਆੜੂ ਸੇਵ ਅਨਾਰ ਫਲੰਦੇ।
ਦਾਖ ਬਿਜਉਰੀ ਜਾਮਣੂ ਖਿਰਣੀ ਤੂਤ ਖਜੂਰਿ ਅਨੰਦੇ।
ਪੀਲੂ ਪੇਝੂ ਬੇਰ ਬਹੁ ਕੇਲੇ ਤੇ ਅਖਨੋਟ ਬਣੰਦੇ।
ਮੂਲਿ ਨ ਭਾਵਨੀ ਅਕਟਿਡਿ ਅੰਮ੍ਰਿਤ ਫਲ ਤਜਿ ਅਕਿ ਵਸੰਦੇ।
ਜੇ ਥਣ ਜੋਕ ਲਵਾਈਐ ਦੁਧੁ ਨ ਪੀਐ ਲੋਹੂ ਗੰਦੇ।
ਸਾਧਸੰਗਤਿ ਗੁਰੁ ਸਬਦੁ ਸੁਣਿ ਗਣਤੀ ਅੰਦਰਿ ਝਾਕ ਝਖੰਦੇ।
ਕਪਟ ਸਨੇਹਿ ਨ ਥੇਹਿ ਜੁੜੰਦੇ ॥ ੧੯ ॥

Pauṛī 19 (Akk, tiḍḍā, jok te manmukh)

Vaṇ vichi phalai vaṇāspati bahurasu gandh sugandh suhande.
Amb sadā phal sohaṇai āṛū sev anār phalande.
Dākh bijaurī jāmaṇū khiraṇī tūti khajūri anande.
Pīlū pejhū ber bahu kele te akhanoṭ baṇande.
Mūli na bhāvanī akaṭiḍi amrit phal taji aki vasande.
Je thaṇ jok lavāīai dudhu na pīai lohū gande.
Sādh saṅgati guru sabadu suṇi gaṇatī andari jhāk jhakhande.
Kapaṭ sanehi na thehi juṛande.

Pauṛī 19 (Akk – a plant of sandy region, grass hopper, leech and the *manmukh*)

In the forest adornes the vegetation of variegated colours. Mango is always considered a nice fruit and so are the peach, apple, pomgrenate etc. which grow on trees. Lemon sized grapes, plums, mimosaceous, mulberry, dates etc. all are delight-giving fruits. *Pīlu, pejhū, ber, walnut,* bananas (all small and big Indian fruits) also grow on (Indian) trees. But the grass-hopper does not like them all and jumps to sit on *akk*, the wild plant of sandy region. If a leech is put on the teat of cow or buffalow, it will suck impure blood and not milk. Even after listening to the Word of the Guru in the holy congregation those who toss between the feelings of loss and profit, they because of their fake love cannot reach any place.

ਪਉੜੀ ੨੦ (ਸਭ ਮਨਮੁਖਾ ਦੇ ਅਉਗੁਣ ਮੇਰੇ ਅੰਦਰ ਹਨ)
ਡਡੂ ਬਗਲੇ ਸੰਖ ਲਖ ਅਕ ਜਵਾਹੇ ਬਿਸੀਅਰਿ ਕਾਲੇ।
ਸਿੰਬਲ ਘੁਘੂ ਚਕਵੀਆਂ ਕੜਛ ਹਸਤਿ ਲਖ ਸੰਢੀ ਨਾਲੇ।
ਪਥਰ ਕਾਂਵ ਰੋਗੀ ਘਣੇ ਗਦਹੁ ਕਾਲੇ ਕੰਬਲ ਭਾਲੇ।
ਕੈਹੈ ਤਿਲ ਬੂਆੜਿ ਲਖ ਅਕਤਿਡ ਅਰੰਡ ਤੁਮੇ ਚਿਤਰਾਲੇ।
ਕਲੀ ਕਨੇਰ ਵਖਾਣੀਐ ਸਭ ਅਵਗੁਣ ਮੈ ਤਨਿ ਭੀਹਾਲੇ।
ਸਾਧਸੰਗਤਿ ਗੁਰ ਸਬਦੁ ਸੁਣਿ ਗੁਰ ਉਪਦੇਸੁ ਨ ਰਿਦੇ ਸਮਾਲੇ।
ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਬੇਮੁਖ ਬੇਤਾਲੇ ॥ ੨੦ ॥

Pauṛī 20 (Sabh manmukhāṅ de auguṇ mere andar han)
Ḍaḍū bagale saṅkh lakh ak javāhe bisīari kāle.
Simbal ghughū chakavīāṅ kaṛachh hasati lakh saṇḍhī nāle.
Pathar kāṅv rogī ghaṇe gadahu kāle kambal bhāle.
Kaihai til būāṛi lakh akatiḍ arand tume chitarāle.
Kalī kaner vakhāṇīai sabh avaguṇ mai tani bhīhāle.
Sādh saṅgati gur sabadu suṇi gur upadesu na ride samāle.
Dhrigu jīvaṇu bemukh betāle.

Pauṛī 20 (I have all the vices of *manmukhs*)

Millions of frogs, cranes, conches, plants of sandy regions (*akks*), camel thorns (*javās*),black snakes, silk cotton trees, owls, ruddy sheldrakes, ladles, elephants, barren women, stones, crows, patients, donkeys, black blankets, seedless sesame plants, castor, colocynths, buds, oleanders (*kaner*) are there (in the world). All the deadly vices of all these I have in me. He who even listening to the word of Guru in the holy congregation does not adopt the teachings of Guru in his heart, is oppossed to Guru and the life of such an imbalanced person is opprobrious.

ਪਉੜੀ ੨੧ (ਨਿੰਦਕ ਤੇ ਬੇਮੁਖਾਂ ਦੀ ਗਿਣਤੀ)

ਲਖ ਨਿੰਦਕ ਲਖ ਬੇਮੁਖਾਂ ਦੂਤ ਦੁਸਟ ਲਖ ਲੂਣ ਹਰਾਮੀ।
ਸ੍ਵਾਮਿ ਧੋਹੀ ਅਕਿਰਤਘਣਿ ਚੋਰ ਜਾਰ ਲਖ ਲਖ ਪਹਿਨਾਮੀ।
ਬਾਮ੍ਹਣ ਗਾਈਂ ਵੰਸ ਘਾਤ ਲਾਇਤਬਾਰ ਹਜਾਰ ਅਸਾਮੀ।
ਕੂੜਿਆਰ ਗੁਰੁ ਗੋਪ ਲਖ ਗੁਨਹਗਾਰ ਲਖ ਲਖ ਬਦਨਾਮੀ।
ਅਪਰਾਧੀ ਬਹੁ ਪਤਿਤ ਲਖ ਅਵਗੁਣਿਆਰ ਖੁਆਰ ਖੁਨਾਮੀ।
ਲਖ ਲਿਬਾਸੀ ਦਗਾਬਾਜ ਲਖ ਸੈਤਾਨ ਸਲਾਮਿ ਸਲਾਮੀ।
ਤੂੰ ਵੇਖਹਿ ਹਉ ਮੁਕਰਾ ਹਉ ਕਪਟੀ ਤੂੰ ਅੰਤਰਿਜਾਮੀ।
ਪਤਿਤ ਉਧਾਰਣੁ ਬਿਰਦੁ ਸੁਆਮੀ ॥ ੨੧ ॥ ੧੭ ॥ ਸਤਾਰਾਂ ॥

Pauṛī 21 (Nindak te bemukhāṅ dī giṇatī)

Lakh nindak lakh bemukhāṅ dūt dusaṭ lakh lūṇ harāmī.
Svāmi dhohī akirataghaṇi chor jār lakh lakh pahināmī.
Bāmhaṇ gāīṅ vaṅs ghāt lāitabār hajār asāmī.
Kūṛiār guru gop lakh gunahagār lakh lakh badanāmī.
Aparādhī bahu patit lakh avaguṇiār khuār khunāmī.
Tūṅ vekhahi hau mukarā hau kapaṭī tūṅ antarijāmī.
Patit udhāraṇu biradu suāmī.

Pauṛī 21 (Counting the slanderers and apostates)

Millions are slanderers, millions are apostates and millions of wicked persons are untrue to their salt. Unfaithful, ungrateful, thieves, vagabonds and millions of other infamous persons are there. Thousands are there who are slayers of brahmin, cow, and their own family. Millions of liars, prevaricators of the Guru, guilty and ill-reputed ones are there. Many a criminal, fallen, full of demerits and phoney people are there. Millions are there of variegated guises, cheats and friendly to Satan, exchanging greetings with him. O God, you all know how I am denying (after having your gifts). I am a cheat and O Lord, you are omniscient. O Master, you are uplifter of the fallen ones and you always keep your reputation.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਪਉੜੀ ੧ (ਮੰਗਲਾਚਰਣ)

ਇਕ ਕਵਾਉ ਪਸਾਉ ਕਰਿ ਓਅੰਕਾਰ ਅਨੇਕ ਅਕਾਰਾ।
ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੋ ਧਰਤਿ ਅਗਾਸਿ ਨਿਵਾਸੁ ਵਿਥਾਰਾ।
ਜਲ ਥਲ ਤਰਵਰ ਪਰਬਤਾਂ ਜੀਅ ਜੰਤ ਅਗਣਤ ਅਪਾਰਾ।
ਇਕੁ ਵਰਭੰਡੁ ਅਖੰਡੁ ਹੈ ਲਖ ਵਰਭੰਡ ਪਲਕ ਪਰਕਾਰਾ।
ਕੁਦਰਤਿ ਕੀਮ ਨ ਜਾਣੀਐ ਕੇਵਡੁ ਕਾਦਰੁ ਸਿਰਜਣਹਾਰਾ।
ਅੰਤੁ ਬਿਅੰਤੁ ਨ ਪਾਰਾਵਾਰਾ ॥ ੧ ॥

1 (Ik) Oaṅkār satigur prasādi
Pauṛī 1(Maṅgalācharaṇ)

Ik kavāu pasāu kari Oaṅkār anek akārā.
Pauṇu pāṇī baisantaro dharati agāsi nivās vithārā.
Jal thal taravar parabatāṅ jīa jant agaṇat apārā.
Iku varabhaṇḍu akhaṇḍu hai lakh varabhaṇḍ palak parakārā.
Kudarati kīm na jāṇīai kevaḍ kādaru sirajaṇahārā.
Antu biantu na pārāvārā.

One Oaṅkār, the primal energy, realized through the grace of divine preceptor
***Pauṛī* 1 (Invocation)**

By one bang, the Oaṅkār created and spread myriad of forms. He extended His self in the form of air, water, fire, earth and sky etc. He created water, land, trees, mountains and many biotic communities. That supreme creator Himself is indivisible and in one wink of an eye can create millions of universes. When boundries of His creation are unknowable, how can the expanse of that Creator be known? No end is there of His extremes; they are infinite.

ਪਉੜੀ ੨ (ਮੰਗਲਾਚਰਣ)

ਕੇਵਡੁ ਵਡਾ ਆਖੀਐ ਵਡੇ ਦੀ ਵਡੀ ਵਡਿਆਈ।
ਵਡੀ ਹੂੰ ਵਡਾ ਵਖਾਣੀਐ ਸੁਣਿ ਸੁਣਿ ਆਖਣੁ ਆਖ ਸੁਣਾਈ।
ਰੋਮ ਰੋਮ ਵਿਚਿ ਰਖਿਓਨੁ ਕਰਿ ਵਰਭੰਡ ਕਰੋੜਿ ਸਮਾਈ।
ਇਕੁ ਕਵਾਉ ਪਸਾਉ ਜਿਸੁ ਤੋਲਿ ਅਤੋਲੁ ਨ ਤੁਲਿ ਤੁਲਾਈ।
ਵੇਦ ਕਤੇਬਹੁ ਬਾਹਰਾ ਅਕਥ ਕਹਾਣੀ ਕਥੀ ਨ ਜਾਈ।
ਅਬਿਗਤਿ ਗਤਿ ਕਿਵ ਅਲਖੁ ਲਖਾਈ ॥ ੨ ॥

Pauṛī 2 (Maṅgalācharaṇ)

Kevaḍ vaḍā ākhīai vaḍe dī vaḍī vaḍiāī.
Vaḍī hūṅ vaḍā vakhāṇīai suṇi suṇi ākhaṇu ākhu suṇāī.
Rom rom vichi rakhionu kari varabhaṇḍ karoṛi samāī.
Iku kavāu pasāu jisu toli atolu na tuli tulāī.
Ved katebahu bāharā akath kahāṇī kathī na jāī.
Abigati gati kiv alakhu lakhāī.

Pauṛī 2 (Invocation)

How vast could He be said? The grandeur of the Great is great. I relate what I have heard that He is said to be the biggest among the big ones. Crores of universes reside in His each trichome. None could be compared with Him Who created and spread everything with one bang. He is beyond all the statements of the Vedas and the Katebas. His ineffable story is beyond all descriptions. How could His unmanifest dynamism be seen and understood?

ਪਉੜੀ ੩ (ਕੁਦਰਤ ਵਿਚ ਕਾਰੀਗਰੀ ਹੈ)

ਜੀਉ ਪਾਇ ਤਨੁ ਸਾਜਿਆ ਮੁਹੁ ਅਖੀ ਨਕੁ ਕੰਨ ਸਵਾਰੇ।
ਹਥ ਪੈਰ ਦੇ ਦਾਤਿ ਕਰਿ ਸਬਦ ਸੁਰਤਿ ਸੁਭ ਦਿਸਟਿ ਦੁਆਰੇ।
ਕਿਰਤਿ ਵਿਰਤਿ ਪਰਕਿਰਤਿ ਬਹੁ ਸਾਸਿ ਗਿਰਾਸਿ ਨਿਵਾਸੁ ਸੰਜਾਰੇ।
ਰਾਗ ਰੰਗ ਰਸ ਪਰਸਦੇ ਗੰਧ ਸੁਗੰਧ ਸੰਧਿ ਪਰਕਾਰੇ।
ਛਾਦਨ ਭੋਜਨ ਬੁਧਿ ਬਲੁ ਟੇਕ ਬਿਬੇਕ ਵੀਚਾਰ ਵੀਚਾਰੇ।
ਦਾਨੇ ਕੀਮਤਿ ਨਾ ਪਵੈ ਬੇਸੁਮਾਰ ਦਾਤਾਰ ਪਿਆਰੇ।
ਲੇਖ ਅਲੇਖ ਅਸੰਖ ਅਪਾਰੇ ॥ ੩ ॥

Pauṛī 3 (Kudarat vich kārīgarī hai)

Jīu pāi tanu sājiā muhu akhī naku kann savāre.
Hath pair de dāti kari sabad surati subh disaṭi duāre.
Kirati virati parakirati bahu sāsi girāsi nivāsu sañjāre.
Rāg raṅg ras parasade gandh sugandh sandhi parakāre.
Chhādan bhojan budhi balu ṭek bibek vīchār vīchāre.
Dāne kīmati nā pavai besumār dātar piāre.
Lekh alekh asaṅkh apāre.

Pauṛī 3 (Craftsmanship is there in the creation)

Creating the *jīva* (self) He made his body and gave good shape to his mouth, nose, eyes and ears. Gracefully He bestowed hands and feet, ears and consciousness for listening to the Word and eye for beholding goodness. For earning of the livelihood and other works, he infused life into body. He bestowed various techniques of assimilation of music, colours, smells and fragrances. For clothing and eating He gave wisdom, power, devotion, discriminatory wisdom and thought process. The mysteries of that Bestower cannot be understood; that loving Donor keeps with Him myriads of virtues. Beyond all accounts, He is infinite and unfathomable.

ਪਉੜੀ ੪ (ਕੁਦਰਤ ਲੇਖੇ ਵਿਚ ਹੈ)

ਪੰਜਿ ਤਤੁ ਪਰਵਾਣੁ ਕਰਿ ਖਾਣੀ ਚਾਰਿ ਜਗਤੁ ਉਪਾਇਆ।
ਲਖਚਉਰਾਸੀਹ ਜੂਨਿ ਵਿਚਿ ਆਵਾਗਵਣ ਚਲਤੁ ਵਰਤਾਇਆ।
ਇਕਸ ਇਕਸ ਜੂਨਿ ਵਿਚਿ ਜੀਅ ਜੰਤ ਅਣਗਣਤ ਵਧਾਇਆ।
ਲੇਖੈ ਅੰਦਰਿ ਸਭ ਕੋ ਸਭਨਾ ਮਸਤਕਿ ਲੇਖੁ ਲਿਖਾਇਆ।
ਲੇਖੈ ਸਾਸ ਗਿਰਾਸ ਦੇ ਲੇਖ ਲਿਖਾਰੀ ਅੰਤੁ ਨ ਪਾਇਆ।
ਆਪਿ ਅਲੇਖੁ ਨ ਅਲਖੁ ਲਖਾਇਆ ॥ ੪ ॥

Pauṛī 4 (Kudarat lekhe vich hai)

Pañj tatu paravāṇu kari khāṇī chāri jagatu upāiā.
Lakh chaurāsīh jūni vichi āvāgavaṇ chalatu varatāiā.
Ikas ikas jūni vichi jīa jant aṇagaṇat vadhāiā.
Lekhai andari sabh ko sabhanā masataki lekhu likhāiā.
Lekhai sās girās de lekh likhārī antu na pāiā.
Āpi alekhu na alakhu lakhāiā.

Pauṛī 4 (The creation is accountable)

Mixing the five elements from four (life) mines (egg, foetus, sweat, vegetation) the whole world was created. Creating the eighty-four lakhs species of life, the feat of transmigration has been accomplished in them. In each one of the species many a creature has been produced. All are responsible (for their actions) and carry writ of fate on their forehead. Every breath and morsel is counted. Mystery of writs and that Writer could not be known by any one. Himself imperceptible, He is beyond all writs.

ਪਉੜੀ ੫ (ਕੁਦਰਤ ਭੈਅ ਵਿੱਚ ਹੈ)

ਭੈ ਵਿਚਿ ਧਰਤਿ ਅਗਾਸੁ ਹੈ ਨਿਰਾਧਾਰ ਭੈ ਭਾਰਿ ਧਰਾਇਆ।
ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੋ ਭੈ ਵਿਚਿ ਰਖੈ ਮੇਲਿ ਮਿਲਾਇਆ।
ਪਾਣੀ ਅੰਦਰਿ ਧਰਤਿ ਧਰਿ ਵਿਣੁ ਥੰਮ੍ਹਾ ਆਗਾਸੁ ਰਹਾਇਆ।
ਕਾਠੈ ਅੰਦਰਿ ਅਗਨਿ ਧਰਿ ਕਰਿ ਪਰਫੁਲਿਤ ਸੁਫਲੁ ਚਲਾਇਆ।
ਨਵੀ ਦੁਆਰੀ ਪਵਣੁ ਧਰਿ ਭੈ ਵਿਚਿ ਸੂਰਜੁ ਚੰਦ ਚਲਾਇਆ।
ਨਿਰਭਉ ਆਪਿ ਨਿਰੰਜਨੁ ਰਾਇਆ ॥ ੫ ॥

Pauṛī 5 (Kudarati bhaia vich hai)

Bhai vichi dharati agāsu hai nirādhār bhai bhāri dharāiā.
Pauṇ pāṇī baisantaro bhai vichi rakhai meli milāiā.
Pāṇī andari dharati dhari viṇu thammhā āgāsu rahāiā.
Kāṭhai andari agani dhari kari paraphulit suphalu chalāiā.
Navī duārī pavaṇu dhari bhai vichi sūraju chand chalāiā.
Nirabhau āpi nirañjanu rāiā.

Pauṛī 5 (Creation is in fear)

Earth and sky are in fear but not held by any support, and, that Lord sustains them under the weight of fears. Keeping air, water and fire in fear (discipline), He has mixed them all (and has created the world). Setting earth in water He has established sky without the support of any props. He kept fire in wood and then loading the trees with flowers and fruits made them meaningful. Keeping air (life) in all the nine doors He made the sun and the moon to move in fear (discipline). That spotless Lord Himself is beyond all fears.

ਪਉੜੀ ੬ (ਕਾਦਰ ਬੇਓੜਕ , ਪਰ ਹਰ ਥਾਵੇਂ ਵਿਆਪਕ ਹੈ)
ਲਖ ਅਸਮਾਨ ਉਚਾਣਿ ਚੜਿ ਉਚਾ ਹੋਇ ਨ ਅੰਬੜਿ ਸਕੈ।
ਉਚੀ ਹੂੰ ਊਚਾ ਘਣਾ ਥਾਉ ਗਿਰਾਉ ਨ ਨਾਉ ਅਥਕੈ।
ਲਖ ਪਤਾਲ ਨੀਵਾਣਿ ਜਾਇ ਨੀਵਾ ਹੋਇ ਨ ਨੀਵੈ ਤਕੈ।
ਪੂਰਬਿ ਪਛਮਿ ਉਤਰਾਧਿ ਦਖਣਿ ਫੇਰਿ ਚਉਫੇਰਿ ਨ ਢਕੈ।
ਓੜਕ ਮੂਲੁ ਨ ਲਭਈ ਓਪਤਿ ਪਰਲਉ ਅਖਿ ਫਰਕੈ।
ਫੁਲਾਂ ਅੰਦਰਿ ਵਾਸੁ ਮਹਕੈ ॥੬॥

Pauṛī 6 (Kādar be oṛak, par har thāveṅ viāpak hai)
Lakh asamān uchāṇi chaṛi uchā hoi na ambaṛi sakai.
Uchī huṅ ūchā ghaṇā thāu girāu na nāu athake.
Lakh patāl nīvāṇi jāi nīvā hoi na nīvai takai.
Pūrabi pachham utarādhi dakhaṇi pheri chaupheri na ḍhakai.
Oṛak mūlu na labhaī opati paralau akhi pharakai.
Phulāṅ andari vāsu mahakai.

***Pauṛī* 6 (Creator is infinite and omnipresent)**

Even mounting the lakhs of sky none can reach that highest Lord. He is higher than the highest; He has no (particular) place, residence, name and any fatigue. If someone goes low equal to millions of netherworlds even then he cannot behold Him. Even the covers of all the four directions - north, east, west, south, cannot cover Him. His expanse cannot be attained; He by one wink of His eye can create and dissolute (the whole cosmos). As the fragrance adorns the flower, the Lord also is present everywhere.

ਪਉੜੀ ੭ (ਕੁਦਰਤ ਦਾ ਭੇਤ ਕਾਦਰ ਜਾਣਦਾ ਹੈ)
ਓਅੰਕਾਰਿ ਅਕਾਰੁ ਕਰਿ ਥਿਤਿ ਵਾਰੁ ਨ ਮਾਹੁ ਜਣਾਇਆ।
ਨਿਰੰਕਾਰੁ ਆਕਾਰੁ ਵਿਣੁ ਏਕੰਕਾਰ ਨ ਅਲਖੁ ਲਖਾਇਆ।
ਆਪੇ ਆਪਿ ਉਪਾਇ ਕੈ ਆਪੇ ਅਪਣਾ ਨਾਉ ਧਰਾਇਆ।
ਆਦਿ ਪੁਰਖੁ ਆਦੇਸੁ ਹੈ ਹੈ ਭੀ ਹੋਸੀ ਹੋਂਦਾ ਆਇਆ।
ਆਦਿ ਨ ਅੰਤੁ ਬਿਅੰਤੁ ਹੈ ਆਪੇ ਆਪਿ ਨ ਆਪੁ ਗਣਾਇਆ।
ਆਪੇ ਆਪੁ ਉਪਾਇ ਸਮਾਇਆ ॥ ੭ ॥

Pauṛī 7 (Kudarati dā bhet kādar jaṇadā hai)
Oaṅkāri akāru kari thiti vāru na māhu jaṇāiā.
Niraṅkāru ākāru viṇu ekaṅkār na alakhu lakhāiā.
Āpe āpi upāi kai āpe apaṇā nāu dharāiā.
Ādi purakhu ādesu hai hai bhī hosī hondā āiā.
Ādi na antu biantu hai āpe āpi na āpu gaṇāiā.
Āpe āpu upāi samāiā.

Pauṛī 7 (Only Creator knows the mystery of creation)

About the day and month of the creation, the Creator has told nothing to anybody. The Formless One who resided in His ownself did not make anybody see His imperceptible form. Himself He created all and Himself He (for the weal of creatures) established His name in their hearts. I bow before that primal Lord who is there in the present, who will remain in the future and who was in the beginning as well. He is beyond beginning, beyond end and is infinite; but He never makes Himself noticed. He creates the world and Himself subsumes it in His self.

ਪਉੜੀ ੮ (ਕਾਦਰ ਕੀਤੇ ਤੋਂ ਅਗੰਮ ਹੈ)

ਰੋਮ ਰੋਮ ਵਿਚਿ ਰਖਿਓਨੁ ਕਰਿ ਵਰਭੰਡ ਕਰੋੜਿ ਸਮਾਈ।
ਕੇਵਡੁ ਵਡਾ ਆਖੀਐ ਕਿਤੁ ਘਰਿ ਵਸੈ ਕੇਵਡੁ ਜਾਈ।
ਇਕੁ ਕਵਾਉ ਅਮਾਉ ਹੈ ਲਖ ਦਰੀਆਉ ਨ ਕੀਮਤਿ ਪਾਈ।
ਪਰਵਦਗਾਰੁ ਅਪਾਰੁ ਹੈ ਪਾਰਾਵਾਰੁ ਨ ਅਲਖੁ ਲਖਾਈ।
ਏਵਡੁ ਵਡਾ ਹੋਇ ਕੈ ਕਿਥੈ ਰਹਿਆ ਆਪੁ ਲੁਕਾਈ।
ਸੁਰ ਨਰ ਨਾਥ ਰਹੇ ਲਿਵ ਲਾਈ ॥ ੮ ॥

Pauṛī 8 (Kādar kīte toṅ agamm hai)

Rom rom vichi rakhionu kari varabhanḍ karoṛi samāī.
Kevaḍ vaḍā ākhīai kitu ghari vasai kevaḍu jāī.
Iku kavāu amāu hai lakh darīāu na kīmati pāī.
Paravadagāru apāru hai pārāvāru na alakhu lakhāī.
Evaḍu vaḍā hoi kai kithai rahiā āpu lukāī.
Sur nar nāth rahe liv lāī.

***Pauṛī* 8 (The Creator is inaccessible for the creation)**

In His one trichome He has subsumed crores of universes. What can be said about His expanse, His abode and the extent of His place? Even His one sentence is beyond all limits and its evaluation cannot be done by millions of rivers of knowledge. That sustainer of the world is inaccessible; His beginning and end is imperceptible. Being so much great where has He hidden Himself? To know this, the gods, men and many a *nāth* are ever in concentration upon Him.

ਪਉੜੀ ੯ (ਕਾਦਰ ਕੀਤੇ ਤੋਂ ਅਗੰਮ ਹੈ)

ਲਖ ਦਰੀਆਉ ਕਵਾਉ ਵਿਚਿ ਅਤਿ ਅਸਗਾਹ ਅਥਾਹ ਵਹੰਦੇ।
ਆਦਿ ਨ ਅੰਤੁ ਬਿਅੰਤੁ ਹੈ ਅਗਮ ਅਗੋਚਰ ਫੇਰ ਫਿਰੰਦੇ।
ਅਲਖੁ ਅਪਾਰੁ ਵਖਾਣੀਐ ਪਾਰਾਵਰੁ ਨ ਪਾਰ ਲਹੰਦੇ।
ਲਹਰਿ ਤਰੰਗ ਨਿਸੰਗ ਲਖ ਸਾਗਰ ਸੰਗਮ ਰੰਗ ਰਵੰਦੇ।
ਰਤਨ ਪਦਾਰਥ ਲਖ ਲਖ ਮੁਲਿ ਅਮੁਲਿ ਨ ਤੁਲਿ ਤੁਲੰਦੇ।
ਸਦਕੇ ਸਿਰਜਣਹਾਰਿ ਸਿਰੰਦੇ ॥ ੯ ॥

Pauṛī 9 (Kādar kīte toṅ agamm hai)

Lakh darīāu kavāu vichi ati asagāh athāh vahande.
Ādi na antu biantu hai agam agochar pher phirande.
Alakhu apāru vakhāṇīai pārāvāru na pār lahande.
Lahari taraṅg nisaṅg lakh sāgar saṅgam raṅg ravande.
Ratan padārth lakh lakh muli amuli na tuli tulande.
Sadake sirajaṇahāri sirande.

***Pauṛī* 9 (The Creator is inaccessible for the creation)**

In His will lakhs of deep and unfathomable rivers (of life) go on flowing. Beginning and end of those life currents cannot be understood. They are infinite, inaccessible and imperceptible but still all move in the Lord, the great. They cannot know the extent of that imperceptible and boundless Lord. Rivers having myriads of waves meeting the ocean become one with it. In that ocean are lakhs of invaluable jewel materials which infact are beyond all costing. I am sacrifice unto that Creator Lord.

ਪਉੜੀ ੧੦ (ਕਾਦਰ ਨਿਰਲੇਪ ਤੇ ਪੂਰਨ ਹੈ)
ਪਰਵਦਗਾਰੁ ਸਲਾਹੀਐ ਸਿਰਠਿ ਉਪਾਈ ਰੰਗ ਬਿਰੰਗੀ।
ਰਾਜਿਕੁ ਰਿਜਕੁ ਸਬਾਹਿਦਾ ਸਭਨਾ ਦਾਤਿ ਕਰੇ ਅਣਮੰਗੀ।
ਕਿਸੈ ਜਿਵੇਹਾ ਨਾਹਿ ਕੋ ਦੁਬਿਧਾ ਅੰਦਰਿ ਮੰਦੀ ਚੰਗੀ ।
ਪਾਰਬ੍ਰਹਮੁ ਨਿਰਲੇਪੁ ਹੈ ਪੂਰਨੁ ਬ੍ਰਹਮੁ ਸਦਾ ਸਹਲੰਗੀ।
ਵਰਨਾਂ ਚਿਹਨਾਂ ਬਾਹਰਾਂ ਸਭਨਾ ਅੰਦਰਿ ਹੈ ਸਰਬੰਗੀ।
ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਸੰਗੀ ॥ ੧੦ ॥

Pauṛī 10 (Kādar niralep te pūran hai)
Paravadagāru salāhīai sirațhi upāī rang birangī.
Rājiku rijaku sabāhidā sabhanā dāti kare aṇamangī.
Kisai jivehā nāhi ko dubidhā andari mandi changī.
Pār brahamu niralepu hai pūranu brahamu sadā sahalangī.
Varanāṅ chihanāṅ bāharāṅ sabhanā andari hai sarabangī.
Pauṇ pāṇī baisantaru sangī.

***Pauṛī* 10 (The Creator is detached and perfect)**
That sustainer Lord ought to be praised who has created the multicoloured creation. He is bestower of livelihood to everyone and giver of charity unasked for. None resembles anyone and the *jīva* (creative) is good or bad according to the ratio of perplexity in him. Being transcendent, He is detached from every thing and being perfect Brahm, He is always with everybody. He is beyond varnas and symbols etc. but side by side He pervades one and all. He is in air, water and fire i.e. He is the power of these elements.

ਪਉੜੀ ੧੧ (ਮਾਇਕ ਉਤਪਤੀ ਕਾਰਣ)

ਓਅੰਕਾਰਿ ਆਕਾਰੁ ਕਰਿ ਮਖੀ ਇਕ ਉਪਾਈ ਮਾਇਆ।
ਤਿਨਿ ਲੋਅ ਚਉਦਹ ਭਵਣੁ ਜਲ ਥਲੁ ਮਹੀਅਲੁ ਛਲੁਕਰਿ ਛਾਇਆ।
ਬ੍ਰਹਮਾ ਬਿਸਨ ਮਹੇਸੁ ਤ੍ਰੈ ਦਸ ਅਵਤਾਰ ਬਜਾਰਿ ਨਚਾਇਆ।
ਜਤੀ ਸਤੀ ਸੰਤੋਖੀਆ ਸਿਧ ਨਾਥ ਬਹੁ ਪੰਥ ਭਵਾਇਆ।
ਕਾਮ ਕਰੋਧ ਵਿਰੋਧ ਵਿਚਿ ਲੋਭ ਮੋਹੁ ਕਰਿ ਧ੍ਰੋਹੁ ਲੜਾਇਆ।
ਹਉਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਸੇਰਹੁ ਘਟਿ ਨ ਕਿਨੈ ਅਖਾਇਆ।
ਕਾਰਣੁ ਕਰਤੇ ਆਪੁ ਲੁਕਾਇਆ ॥੧੧॥

Pauṛī 11 (māīk utapatī kāraṇ)

Oaṅkāri ākāru karī makhī ik upāī māiā.
Tini loa chaudah bhavaṇu jal thal mahīalu chhalukari chhāiā.
Brahamā Bisan Mahesu trai das avatār bajāri nachāiā.
Jatī satī santokhīā sidh nāth bahu panth bhavāiā.
Kām karodhi virodh vichi lobh mohu kari dhrohu laṛāiā.
Haumai andari sabhu ko serahu ghaṭi na kinai akhāiā.
Kāraṇu karate āpu lukāiā.

Pauṛī 11 (Reasons for the creation of maya)

The Oaṅkār creating the forms created a fly named maya. It cheated profusely all the three worlds, fourteen abodes, water, surface and the nether world. All the ten incarnations, besides Brahmā, Viṣṇu and Maheśa, it made to dance in the bazar in the form of world. The celebates, the chaste ones, the contented people, *siddhas* and *nāths* all were made to move astray on the paths of various sects. Maya infused lust, anger, opposition, greed, infatuation, deceit in all and made them to have infightings. Full of ego they are hollow from inside but none accepts himself imperfect (all feel they are the full measure and nothing less than it). The creator Lord Himself has concealed the reason for all this.

ਪਉੜੀ ੧੨ (ਪਾਤਸ਼ਾਹਾਂ ਦੇ ਪਾਤਸ਼ਾਹੀ ਹੁਕਮ)

ਪਾਤਿਸਾਹਾਂ ਪਾਤਿਸਾਹੁ ਹੈ ਅਬਚਲੁ ਰਾਜੁ ਵਡੀ ਪਾਤਿਸਾਹੀ।
ਕੇਵਡੁ ਤਖਤੁ ਵਖਾਣੀਐ ਕੇਵਡੁ ਮਹਲੁ ਕੇਵਡੁ ਦਰਗਾਹੀ।
ਕੇਵਡੁ ਸਿਫਤਿ ਸਲਾਹੀਐ ਕੇਵਡੁ ਮਾਲੁ ਮੁਲਖੁ ਅਵਗਾਹੀ।
ਕੇਵਡੁ ਮਾਣੁ ਮਹਤੁ ਹੈ ਕੇਵਡੁ ਲਸਕਰ ਸੇਵ ਸਿਪਾਹੀ।
ਹੁਕਮੈ ਅੰਦਰਿ ਸਭ ਕੋ ਕੇਵਡੁ ਹੁਕਮੁ ਨ ਬੇਪਰਵਾਹੀ।
ਹੋਰਸੁ ਪੁਛਿ ਨ ਮਤਾ ਨਿਬਾਹੀ ॥ ੧੨ ॥

Pauṛī 12 (Pātaśāhāṅ de pātaśāhī hukam)

Pātisāhāṅ pātiśāhu hai abachalu rāj vaḍī pātisāhī.
Kevaḍu takhatu vakhāṇīai kevaḍu mahalu kevaḍu daragāhī.
Kevaḍu siphati salāhīai kevaḍu māl mulakhu avagāhī.
Kevaḍu māṇu mahatu hai kevaḍu lasakar sev sipāhī.
Hukamai andari sabh ko kevaḍu hukamu na beparavāhī.
Horasu puchhi na matā nibāhī.

***Pauṛī* 12 (Majestic orders of the emperors)**

He (the Lord) is emperor of emperors whose rule is stable and kingdom greatly large. How big are His throne, palace and the court? How should He be eulogised and how could be known the expanse of His treasure and territory? How great is His grandeur and magnificence and how many soldiers and armies are there in His service? Everything is under His order but that order is so much organised and powerful that no carelessness is there. He asks none to arrange all this.

ਪਉੜੀ ੧੩ (ਕੀਤੇ ਨੇ ਕਰਤਾ ਵਿਸਾਰਿਆ)

ਲਖ ਲਖ ਬ੍ਰਹਮੇ ਵੇਦ ਪੜ੍ਹਿ ਇਕਸ ਅਖਰ ਭੇਦੁ ਨ ਜਾਤਾ।
ਜੋਗ ਧਿਆਨ ਮਹੇਸ ਲਖ ਰੂਪ ਨ ਰੇਖ ਨ ਭੇਖੁ ਪਛਾਤਾ।
ਲਖ ਅਵਤਾਰ ਅਕਾਰ ਕਰਿ ਤਿਲੁ ਵੀਚਾਰੁ ਨ ਬਿਸਨ ਪਛਾਤਾ।
ਲਖ ਲਖ ਨਉਤਨ ਨਾਉ ਲੈ ਲਖ ਲਖ ਸੇਖ ਵਿਸੇਖ ਨ ਤਾਤਾ।
ਚਿਰੁ ਜੀਵਣੁ ਬਹੁ ਹੰਢਣੇ ਦਰਸਨ ਪੰਥ ਨ ਸਬਦੁ ਸਿਞਾਤਾ।
ਦਾਤਿ ਲੁਭਾਇ ਵਿਸਾਰਨਿ ਦਾਤਾ ॥ ੧੩ ॥

Pauṛī 13 (Kīte ne karatā visāriā)

Lakh lakh Brahame ved paṛhi ikas akhar bhedu na jātā.
Jog dhiān Mahes lakh rūp na rekh na bhekhu pachhātā.
Lakh avatār akār kari tilu vīchāru na Bisan pachhātā.
Lakh lakh nautan nāu lai lakh lakh sekh visekh na tātā.
Chiru jīvaṇu bahu haṇḍhaṇe darasan panth na sabadu siñātā.
Dāti lubhāi visārani dātā.

Pauṛī 13 (The creation forgot the creator)

Even after reading lakhs of Vedas, Brahmā did not understand one syllable (Paramātamā). Śiva meditates through lakhs of methods (postures) but still could not recognise the form, hue and guise (of the Lord). Viṣṇu incarnated himself through lakhs of creatures but he could not recognise even a bit of that Lord. Śeṣanāg (the mythical snake) recited and remembered many a new name of the Lord but still could not know much about Him. Many long lived persons experienced life variously, but they all and many a philosopher could not understand Śabda, the Brahm. All got engrossed in the gifts of that Lord and that bestower has been forgotten.

ਪਉੜੀ ੧੪ (ਕੀਤਾ ਕਰਤੇ ਨੂੰ ਕਿਵੂੰ ਪਾਵੇ - ਗਾਡੀ ਰਾਹ)
ਨਿਰੰਕਾਰ ਆਕਾਰੁ ਕਰਿ ਗੁਰ ਮੂਰਤਿ ਹੋਇ ਧਿਆਨ ਧਰਾਇਆ।
ਚਾਰਿ ਵਰਨ ਗੁਰਸਿਖ ਕਰਿ ਸਾਧਸੰਗਤਿ ਸਚ ਖੰਡੁ ਵਸਾਇਆ।
ਵੇਦ ਕਤੇਬਹੁ ਬਾਹਰਾ ਅਕਥ ਕਥਾ ਗੁਰ ਸਬਦੁ ਸੁਣਾਇਆ।
ਵੀਹਾਂ ਅੰਦਰਿ ਵਰਤਮਾਨੁ ਗੁਰਮੁਖਿ ਹੋਇ ਇਕੀਹ ਲਖਾਇਆ।
ਮਾਇਆ ਵਿਚਿ ਉਦਾਸੁ ਕਰਿ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਦਿੜਾਇਆ।
ਬਾਰਹ ਪੰਥ ਇਕਤ੍ਰ ਕਰਿ ਗੁਰਮੁਖਿ ਗਾਡੀ ਰਾਹੁ ਚਲਾਇਆ।
ਪਤਿ ਪਉੜੀ ਚੜਿ ਨਿਜ ਘਰਿ ਆਇਆ ॥ ੧੪ ॥

Pauṛī 14 (Kītā karate nūṅ kikūṅ pāve - Gāḍīrāh)
Niraṅkār ākāru kari gur mūrati hoi dhiān dharāiā.
Chāri varan gursikh kari sādh saṅgati sach khaṇḍu vasāiā.
Ved katebahu bāharā akath kathā gur sabadu suṇāiā.
Vīhāṅ andari varatamānu gurmukhi hoi ikīh lakhāiā.
Māiā vichi udāsu kari nām dānu isanānu diṛāiā.
Bārah panth ikatr kari gurmukhi gāḍī rāhu chalāiā.
Pati pauṛī chaṛi nij ghari āiā.

Pauṛī 14 (How creation could attain theCreator? The highway)

The formless Lord assumed shape and getting established in the form of Guru made all to meditate upon Lord (here the hint is towards Guru Nānak). He accepted disciples from all the four varnas and founded the abode of truth in the form of holy congregation. He explained the grandeur of that word of the Guru beyond the Vedas and the *Katebs*. Those who indulged in scores of evils were now put to meditate upon the Lord. They were kept detached amidst maya and were made to understand the importance of the holy name, charity and ablution. Gathering the twelve sects together, he prepared a high path of *gurmukhs*. Following that path (or order) and mounting the stairs of honour they have all stabilized in their true selves.

ਪਉੜੀ ੧੫ (ਗਾਡੀ ਰਾਹ ਦੇ ਰਾਹੀ ਗੁਰਮੁਖ)

ਗੁਰਮੁਖਿ ਮਾਰਗਿ ਪੈਰੁ ਧਰਿ ਦੁਬਿਧਾ ਵਾਟ ਕੁਵਾਟ ਨ ਧਾਇਆ।
ਸਤਿਗੁਰ ਦਰਸਨੁ ਦੇਖਿ ਕੈ ਮਰਦਾ ਜਾਂਦਾ ਨਦਰਿ ਨ ਆਇਆ।
ਕੰਨੀ ਸਤਿਗੁਰ ਸਬਦੁ ਸੁਣਿ ਅਨਹਦ ਰੁਣ ਝੁਣਕਾਰੁ ਸੁਣਾਇਆ।
ਸਤਿਗੁਰ ਸਰਣੀ ਆਇ ਕੈ ਨਿਹਚਲੁ ਸਾਧੂ ਸੰਗਿ ਮਿਲਾਇਆ।
ਚਰਣ ਕਵਲ ਮਕਰੰਦ ਰਸਿ ਸੁਖਸੰਪਟ ਵਿਚਿ ਸਹਜਿ ਸਮਾਇਆ।
ਪਿਰਮ ਪਿਆਲਾ ਅਪਿਉ ਪੀਆਇਆ ॥ ੧੫ ॥

Pauṛī 15 (Gāḍī rāh de rāhī gurmukh)

Gurmukhi mārag pairu dhari dubidhā vār kuvāṭ na dhāiā.
Satigur darasanu dekhi kai maradā jāndā nadari na āiā.
Kannī satigur sabadu suṇi anahad ruṇ jhuṇakāru suṇāiā.
Satigur saraṇī āikai nihachalu sādhū saṅgi milāiā.
Charaṇ kaval makarand rasi sukh sampat vichi sahajı samāiā.
Piram piālā apiu pīāiā.

Pauṛī 15 (Gurmukhs the treaders of the highway)

Following the path of being *gurmukh* man does not tread on the wrong way of uncertainty. After beholding the true Guru, one does not see life, death, coming and going. Listening to the word of true Guru he becomes attuned to the unstruck melody. Coming to the shelter of the true Guru now man absorbs in the stabilizing holy congregation. He subsumes himself in the delight of the lotus feet. *Gurmukhs* remain exhilarated after quaffing the hard to drink the cup of love.

ਪਉੜੀ ੧੬ (ਗੁਰਮੁਖ ਦਾ ਜੀਵਨ ਮੁਕਤ ਪਦ)
ਸਾਧਸੰਗਤਿ ਕਰਿ ਸਾਧਨਾ ਪਿਰਮ ਪਿਆਲਾ ਅਜਰੁ ਜਰਣਾ।
ਪੈਰੀ ਪੈ ਪਾ ਖਾਕੁ ਹੋਇ ਆਪੁ ਗਵਾਇ ਜੀਵੰਦਿਆਂ ਮਰਣਾ।
ਜੀਵਣ ਮੁਕਤਿ ਵਖਾਣੀਐ ਮਰਿਮਰਿ ਜੀਵਣੁ ਡੁਬਿ ਡੁਬਿ ਤਰਣਾ।
ਸਬਦੁਸੁਰਤਿ ਲਿਵਲੀਣੁਹੋਇ ਅਪਿਉ ਪੀਅਣੁ ਤੈਅ ਉਚਰ ਚਰਣਾ।
ਅਨਹਦ ਨਾਦ ਅਵੇਸ ਕਰਿ ਅੰਮ੍ਰਿਤ ਵਾਣੀ ਨਿਝਰੁ ਝਰਣਾ।
ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਹੋਇ ਕਾਰਣੁ ਕਰਣੁ ਨ ਕਾਰਣੁ ਕਰਣਾ।
ਪਤਿਤ ਉਧਾਰਣ ਅਸਰਣ ਸਰਣਾ ॥ ੧੬ ॥

Pauṛī 16 (Gurmukh dā jīvan mukat pad)
Sādh sangati kari sādhanā piram piālā ajaru jaraṇā.
Pairī pai pā khāku hoi āpu gavāi jīvandiāṅ maraṇā.
Jīvaṇ mukati vakhāṇīai mari mari jīvaṇu ḍubi ḍubi taraṇā.
Sabadu surati liv līṇu hoi apiu pīaṇu tai auchar charaṇā.
Anahad nād aves kari amrit vāṇī nijharu jharaṇā.
Karaṇ kāraṇ samarathu hoi kāraṇu karaṇu na kāraṇu karaṇā.
Patit udhāraṇ asaraṇ saraṇā.

Pauṛī 16 (Gurmukh, the liberated one in life)

Adopting the discipline in the holy congregation, the unbearable cup of love is drunk and endured. Then the individual,falling at the feet and eschewing ego dies in relation to all the worldly concerns. Liberated in life is he who dies of maya and lives up in the love of God. Merging his consciousness in Word and quaffing the nectar he eats up his egoity. Inspired by the unstruck melody he always goes on pouring the word-nectar. Now he is already cause of all the causes but still does nothing harmful to others. Such a person salvages the sinners and provides shelter to the shelterless.

ਪਉੜੀ ੧੭ (ਗੁਰਮੁਖ ਅਲਿਪਤ ਰਹਿ ਕੇ
ਅਤੇ ਕਸ਼ਟ ਸਹਾਰ ਕੇ ਉਪਕਾਰ ਕਰਦੇ ਹਨ)

ਗੁਰਮੁਖਿ ਭੈ ਵਿਚਿ ਜੰਮਣਾ ਭੈ ਵਿਚਿ ਰਹਿਣਾ ਭੈ ਵਿਚਿ ਚਲਣਾ।
ਸਾਧਸੰਗਤਿ ਭੈ ਭਾਇ ਵਿਚਿ ਭਗਤਿ ਵਛਲੁ ਕਰਿ ਅਛਲੁ ਛਲਣਾ।
ਜਲ ਵਿਚਿ ਕਵਲੁ ਅਲਿਪਤ ਹੋਇ ਆਸ ਨਿਰਾਸ ਵਲੇਵੈ ਵਲਣਾ।
ਅਹਰਣਿ ਘਣਹੀਰੇ ਜੁਗਤਿ ਗੁਰਮਤਿ ਨਿਹਚਲੁ ਅਟਲੁ ਨ ਟਲਣਾ।
ਪਰਉਪਕਾਰ ਵੀਚਾਰਿ ਵਿਚਿ ਜੀਅ ਦੈਆ ਮੋਮ ਵਾਂਗੀ ਢਲਣਾ।
ਚਾਰਿ ਵਰਨ ਤੰਬੋਲ ਰਸੁ ਆਪੁ ਗਵਾਇ ਰਲਾਇਆ ਰਲਣਾ।
ਵਟੀ ਤੇਲੁ ਦੀਵਾ ਹੋਇ ਬਲਣਾ ॥ ੧੭ ॥

Pauṛī 17 (Gurmukh alipat rahi ke ate kaṣaṭ sahār ke upakār karade han)

Gurmukhi bhai vichi jammaṇā bhai vichi rahiṇā bhai vichi chalaṇā.
Sādh saṅgati bhai bhāi vichi bhagati vachhalu kari achhalu chhalaṇā.
Jal vichi kaval alipat hoi ās nirās valevai valaṇā.
Aharaṇi ghaṇ hīre jugati gurmati nihachalu aṭalu na ṭalaṇā.
Paraupakār vīchāri vichi jīa daiā mom vāṅgī ḍhalaṇā.
Chāri varan tambol rasu āpu gavāi ralāiā ralaṇā.
Vaṭī telu dīvā hoi balaṇā.

***Pauṛi* 17 (Remaining detached and suffering a lot the *gurmukh* does good to others)**

The *gurmukhs* take birth in the divine will, they remain in the divine will and move in the divine will. In the discipline and love of the holy congregation they fascinate the Lord God also. Being detached like lotus in the water they remain away from the cycle of hopes and disappointments. They remain steadfast like a diamond in between the hammer and the anvil and live their life deeply rooted in the wisdom of the Guru (*gurmati*). They always imbibe altruism in their heart and in the sphere of compassion they melt like wax. As four items mix up in betel and become one, likewise the *gurmukhs* get adjusted with every one. They, in the form of lamp becoming wick and oil, burn themselves (for lighting others).

ਪਉੜੀ ੧੮ (ਗੁਰਮੁਖਾਂ ਦੀ ਮੁਕਤੀ ਦੀ ਜੁਗਤਿ)

ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਧਰਮੁ ਅਰਥ ਕਰੋੜਿ ਨ ਓੜਕੁ ਜਾਣੈ।
ਚਾਰ ਪਦਾਰਥ ਆਖੀਅਨਿ ਹੋਇ ਲਖੂਣਿ ਨ ਪਲੁ ਪਰਵਾਣੈ।
ਰਿਧੀ ਸਿਧੀ ਲਖ ਲਖ ਨਿਧਿ ਨਿਧਾਨ ਲਖ ਤਿਲੁ ਨ ਤੁਲਾਣੈ।
ਦਰਸਨ ਦ੍ਰਿਸਟਿ ਸੰਜੋਗ ਲਖ ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਲਖ ਹੈਰਾਣੈ।
ਗਿਆਨ ਧਿਆਨ ਸਿਮਰਣ ਅਸੰਖ ਭਗਤਿ ਜੁਗਤਿ ਲਖ ਨੇਤ ਵਖਾਣੈ।
ਪਿਰਮ ਪਿਆਲਾ ਸਹਜਿ ਘਰੁ ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਚੋਜ ਵਿਡਾਣੈ।
ਮਤਿ ਬੁਧਿ ਸੁਧਿ ਲਖ ਮੇਲਿ ਮਿਲਾਣੈ ॥ ੧੮ ॥

Pauṛī 18 (Gurmukhāṅ dī mukatī dī jugati)

Satu santokhu daiā dharamu arath karoṛi na oṛaku jāṇai.
Chāri padārath ākhīani hoi lakhūṇi na palu paravāṇai.
Ridhī sidhī lakh lakh nidhi nidhān lakh tilu na tulāṇai.
Darasan drisaṭi sañjog lakh sabad surati liv lakh hairāṇai.
Giān dhiān simaraṇ asaṅkh bhagati jugati lakh net vakhāṇai.
Piram piālā sahaji gharu gurmukhi sukh phal choj viḍāṇai.
Mati budhi sudhi lakh meli milāṇai.

Pauṛī 18 (The pleasure-fruit of the *gurmukhs* and its grandeur)

Crores of properties such as truth, contentment, pity, dharma, lucre are there but none could know the extremity of that (pleasure-fruit). Four ideals are said to be and may be they are multiplied by lakhs, even then they do not equal the one moment of pleasure fruit. *Ṛdhis, siddhis* and lakhs of treasures do not equal its one small fraction. Seeing the intimacy of Word and the consciousness, many combinations of philosophies and meditations are surprised. Many methods of knowledge, meditation and remembrance are put forth; but reaching the tranquil stage, the pleasure-fruit of the cup of love of the Lord attained by *gurmukhs* is wondrous. At this stage, intellect, wisdom and millions of purities get combined.

ਪਉੜੀ ੧੯ (ਸੱਚ ਹੀ ਸ੍ਰੇਸ਼ਟ ਆਚਾਰ ਹੈ ।)
ਜਪ ਤਪ ਸੰਜਮ ਲਖ ਲਖ ਹੋਮ ਜਗ ਨਈਵੇਦ ਕਰੋੜੀ।
ਵਰਤ ਨੇਮ ਸੰਜਮ ਘਣੇ ਕਰਮ ਧਰਮ ਲਖ ਤੰਦੂ ਮਰੋੜੀ।
ਤੀਰਥ ਪੁਰਬ ਸੰਜੋਗ ਲਖ ਪੁੰਨ ਦਾਨੁ ਉਪਕਾਰ ਨ ਓੜੀ।
ਦੇਵੀ ਦੇਵ ਸਰੇਵਣੇ ਵਰ ਸਰਾਪ ਲਖ ਜੋੜ ਵਿਛੋੜੀ
ਦਰਸਨ ਵਰਨ ਅਵਰਨ ਲਖ ਪੂਜਾ ਅਰਚਾ ਬੰਧਨ ਤੋੜੀ।
ਲੋਕ ਵੇਦ ਗੁਣ ਗਿਆਨ ਲਖ ਜੋਗ ਭੋਗ ਲਖ ਝਾੜਿ ਪਛੋੜੀ।
ਸਚਹੁ ਓਰੈ ਸਭ ਕਿਹੁ ਲਖ ਸਿਆਣਪ ਸਭਾ ਥੋੜੀ।
ਉਪਰਿ ਸਚੁ ਅਚਾਰੁ ਚਮੋੜੀ ॥ ੧੯ ॥

Pauṛī 19 (Sach hī sreṣaṭ achār hai)
Jap tap sañjam lakh lakh hom jag naīved karoṛī.
Varat nem sañjam ghaṇe karam dharam lakh tandu maroṛī.
Tīrath purab sañjog lakh punn dānu upakār na oṛī.
Devī dev sarevaṇe var sarāp lakh joṛ vichhoṛī.
Darasan varan avaran lakh pūjā arachā bandhan toṛī.
Lok ved guṇ giān lakh jog bhog lakh jhāṛi pachhoṛī.
Sachahu orai sabh kihu lakh siāṇap sabhā thoṛī.
Upari sachu achāru chamoṛī.

***Pauṛī* 19 (Truthfulness is the best conduct)**

Millions of rituals of recitation, penances, continence, burnt offerings and crores of oblations are there. Fasts, rules, controls, activities are many but they all are like a weak thread. Many are pilgrimage centers, anniversaries, and million of virtuous acts, charities and altruisms. Millions kinds of worship of gods and goddesses, combinations, detractions, boons, curses are there. Many philosophies, varnas, non-varnas and many are the persons who do not bother about the (unnecessary) brands of lakhs of worships and oblations. Many are the means of public behaviour, virtues, renunciation, indulgence and other covering devices but all these crafts-manships remain away from truth; they cannot touch it. Higher than truth is truthful living.

ਪਉੜੀ ੨੦ (ਸੱਚਾ ਰਾਜ)

ਸਤਿਗੁਰ ਸਚਾ ਪਾਤਿਸਾਹੁ ਸਾਧਸੰਗਤਿ ਸਚੁ ਤਖਤੁ ਸੁਹੇਲਾ।
ਸਚੁ ਸਬਦੁ ਟਕਸਾਲ ਸਚੁ ਅਸਟ ਧਾਤੁ ਇਕ ਪਾਰਸ ਮੇਲਾ।
ਸਚਾ ਹੁਕਮੁ ਵਰਤਦਾ ਸਚਾ ਅਮਰੁ ਸਚੋ ਰਸ ਕੇਲਾ।
ਸਚੀ ਸਿਫਤਿ ਸਲਾਹ ਸਚੁ ਸਚੁ ਸਲਾਹਣੁ ਅੰਮ੍ਰਿਤ ਵੇਲਾ।
ਸਚਾ ਗੁਰਮੁਖਿ ਪੰਥੁ ਹੈ ਸਚੁ ਉਪਦੇਸ ਨ ਗਰਬਿ ਗਹੇਲਾ।
ਆਸਾ ਵਿਚਿ ਨਿਰਾਸ ਗਤਿ ਸਚਾ ਖੇਲੁ ਮੇਲੁ ਸਚੁ ਖੇਲਾ।
ਗੁਰਮੁਖਿ ਸਿਖੁ ਗੁਰੂ ਗੁਰ ਚੇਲਾ ॥ ੨੦ ॥

Pauṛī 20 (Sachā rāj)

Satigur sachā pātisāhu sādh saṅgati sachu takhatu suhelā.
Sachu sabadu ṭakasāl sachu asaṭ dhātu ik pāras melā.
Sachā hukamu varatadā sachā amaru sacho ras kelā.
Sachī siphati salāh sachu sachu salāhaṇu amrit velā.
Sachā gurmukhi panthu hai sachu upades na garabi gahelā.
Āsā vichi nirās gati sachā khelu melu sachu khelā.
Gurmukhi sikhu gurū gur chelā.

Pauṛī 20 (The true kingdom)

The true Guru (God) is the true emperor and the holy congregation is true throne which is most delightful. The true Word is such a true mint where all the eight metals i.e. people of different varnas meet the Guru, the philosopher's stone, and become gold (*gurmukhs*). There, only the true divine Will operates because the order of truth alone is bestower of joy and delight. There, in the early morning eulogisation is true and is of the truth alone. *Gurmukhs* remain detached among many hopes and they always play the game of truth. Such *gurmukhs* become Guru and the Guru becomes their disciple.

ਪਉੜੀ ੨੧ (ਗੁਰਮੁਖਾਂ ਦੀ ਅਲੇਪਤਾ)

ਗੁਰਮੁਖਿ ਹਉਮੈ ਪਰਹਰੈ ਮਨਿ ਭਾਵੈ ਖਸਮੈ ਦਾ ਭਾਣਾ।
ਪੈਰੀ ਪੈ ਪਾ ਖਾਕ ਹੋਇ ਦਰਗਹ ਪਾਵੈ ਮਾਣੁ ਨਿਮਾਣਾ।
ਵਰਤਮਾਨ ਵਿਚਿ ਵਰਤਦਾ ਹੋਵਣਹਾਰ ਸੋਈ ਪਰਵਾਣਾ।
ਕਾਰਣੁ ਕਰਤਾ ਜੋ ਕਰੈ ਸਿਰਿ ਧਰਿ ਮੰਨਿ ਕਰੈ ਸੁਕਰਾਣਾ।
ਰਾਜੀ ਹੋਇ ਰਜਾਇ ਵਿਚਿ ਦੁਨੀਆ ਅੰਦਰਿ ਜਿਉ ਮਿਹਮਾਣਾ।
ਵਿਸਮਾਦੀ ਵਿਸਮਾਦ ਵਿਚਿ ਕੁਦਰਤਿ ਕਾਦਰ ਨੋ ਕੁਰਬਾਣਾ।
ਲੇਪ ਅਲੇਪ ਸਦਾ ਨਿਰਬਾਣਾ ॥ ੨੧ ॥

Pauṛī 21 (Gurmukhāṅ dī alepatā)

Gurmukhi haumai paraharai mani bhāvai khasamai dā bhāṇā.
Pairī pai pā khāk hoi daragh pāvai māṇu nimāṇā.
Varatamān vichi varatadā hovaṇahār soī paravāṇā.
Kāraṇu karatā jo karai siri dhari manni karai sukarāṇā.
Rājī hoi rajāi vichi duniāṅ andari jiu mihamāṇā.
Visamādī visamād vichi kudarati kādar no kurabāṇā.
Lep alep sadā nirabāṇā.

Pauṛī 21 (Non attachment of the *gurmukhs*)

Gurmukh repudiates ego and he likes the will of God. Becoming humble and falling at the feet he becomes dust and earns honour in the court of the Lord. He always moves in the present i.e. never ignores the contemporary situations and side by side accepts whatever is likely to happen. Whatever is done by the creator of all the causes is gratefully accepted by him. He remains happy in the will of the Lord and considers himself a guest in the world. He remains elated in the love of the Lord and goes sacrificed unto the feats of the creator. Living in the world he remains detached and liberated.

ਪਉੜੀ ੨੨ (ਹੁਕਮੀ ਬੰਦਾ ਸਦਾ ਹੁਕਮ ਵਿੱਚ)

ਹੁਕਮੀ ਬੰਦਾ ਹੋਇ ਕੈ ਸਾਹਿਬੁ ਦੇ ਹੁਕਮੈ ਵਿਚਿ ਰਹਣਾ।
ਹੁਕਮੈ ਅੰਦਰਿ ਸਭ ਕੋ ਸਭਨਾ ਆਵਟਣ ਹੈ ਸਹਣਾ।
ਦਿਲੁ ਦਰੀਆਉ ਸਮਾਉ ਕਰਿ ਗਰਬੁ ਗਵਾਇ ਗਰੀਬੀ ਵਹਣਾ।
ਵੀਹ ਇਕੀਹ ਉਲੰਘਿ ਕੈ ਸਾਧਸੰਗਤਿ ਸਿੰਘਾਸਣਿ ਬਹਣਾ।
ਸਬਦੁ ਸੁਰਤਿ ਲਿਵਲੀਣੁ ਹੋਇ ਅਨਭਉ ਅਘੜ ਘੜਾਏ ਗਹਣਾ।
ਸਿਦਕ ਸਬੂਰੀ ਸਾਬਤਾ ਸਾਕਰੁ ਸੁਕਰਿ ਨ ਦੇਣਾ ਲਹਣਾ।
ਨੀਰਿ ਨ ਡੁਬਣੁ ਅਗਿ ਨ ਦਹਣਾ ॥ ੨੨ ॥

Pauṛī 22 (Hukamī bandā sadā hukam vich)

Hukamī bandā hoi kai sāhib de hukamai vichi rahaṇā.
Hukamai andari sabh ko sabhanā āvaṭaṇ hai sahaṇā.
Dilu darīāu samāu kari garabu gavāi garībī vahaṇā.
Vīh ikīh ulaṅghi kai sādh saṅgati siṅghāsaṇi bahaṇā.
Sabadu surati livalīṇu hoi anabhau aghaṛ ghaṛāe gahaṇā.
Sidak sabūrī sābatā sākaru sukari na deṇā lahaṇā.
Nīri na ḍubaṇu agi na dahaṇā.

***Pauṛī* 22 (The obedient person always in obedience)**

One should remain in the will of Lord by becoming an obedient servant. All are in His will and all have to bear the heat of the divine order. Man should make his heart a river and let the water of humility flow into it. Leaving the worldly activities one should sit on the throne of holy congregation. Merging consciousness in the Word, one should get the ornament of fearlessness prepared. One should remain true in faith and contentment; the transaction of thankfulness should be kept to continue and one should remain away from worldly give and take. Such a person neither drowns in water (of maya) nor gets burnt in the fire (of desires).

ਪਉੜੀ ੨੩ (ਗੁਰੂ ਅਤੇ ਸਿੱਖ ਦੀ ਪ੍ਰੀਤਿ)

ਮਿਹਰ ਮੁਹਬਤਿ ਆਸਕੀ ਇਸਕੁ ਮੁਸਕੁ ਕਿਉ ਲੁਕੈ ਲੁਕਾਇਆ।
ਚੰਦਨ ਵਾਸੁ ਵਣਾਸਪਤਿ ਹੋਇ ਸੁਗੰਧੁ ਨ ਆਪੁ ਗਣਾਇਆ।
ਨਦੀਆਂ ਨਾਲੇ ਗੰਗ ਮਿਲਿ ਹੋਇ ਪਵਿਤੁ ਨ ਆਖਿ ਸੁਣਾਇਆ।
ਹੀਰੇ ਹੀਰਾ ਬੇਧਿਆ ਅਣੀ ਕਣੀ ਹੋਇ ਰਿਦੈ ਸਮਾਇਆ।
ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਸਾਧ ਹੋਇ ਪਾਰਸ ਮਿਲਿ ਪਾਰਸ ਹੋਇ ਆਇਆ।
ਨਿਹਚਉ ਨਿਹਚਲੁ ਗੁਰਮਤੀ ਭਗਤਿ ਵਛਲੁ ਹੋਇ ਅਛਲੁ ਛਲਾਇਆ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਅਲਖੁ ਲਖਾਇਆ ॥ ੨੩ ॥ ੧੮ ॥ ਅਠਾਰਾਂ ॥

Pauṛī 23 (Gurū ate sikh dī prīti)

Mihar muhabati āsakī isaku musaku kiu lukai lukāiā.
Chandan vāsu vaṇāsapati hoi sugandhu na āpu gaṇāiā.
Nadīāṅ nāle Gaṅg mili hoi pavit na ākhi suṇāiā.
Hīre hīrā bedhiā aṇī kaṇī hoi ridai samāiā.
Sādh saṅgati mili sādh hoi pāras mili pāras hoi āiā.
Nihachau nihachalu gurmatī bhagati vachhlu hoi achhal chhāliā.
Gurmukhi sukh phalu alakhu lakhāiā.

***Pauṛī* 23 (Love between the Guru and the disciple)**

Kindness, affection, passionate love and smell do not remain concealed even if they are hidden and of their own get manifested. Sandal makes the whole vegetation fragrant and never makes itself noticed (but still people come to know that). Rivers and streams meet the Ganges and silently become pure without any announcement. The diamond is cut by the diamond and the cutter diamond looks as if it has adopted the other diamond in its heart (likewise the Guru also cutting the mind of the disciple gives place to him in his own heart). The disciple of the Guru becomes such a sadhu in the holy congregation as if some one becomes philosopher's stone after touching the philosopher's stone. With the steadfast teaching of the Guru, the mind of the Sikh becomes peaceful and God also becoming affectionate towards the devotee gets deluded. Getting a sight of the imperceptible Lord is the pleasure-fruit for the *gurmukhs*.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਪਉੜੀ ੧ (ਮੰਗਲਾਚਰਣ)
ਗੁਰਮੁਖਿ ਏਕੰਕਾਰ ਆਪਿ ਉਪਾਇਆ।
ਓਅੰਕਾਰਿ ਅਕਾਰੁ ਪਰਗਟੀ ਆਇਆ।
ਪੰਚ ਤਤ ਵਿਸਥਾਰੁ ਚਲਤੁ ਰਚਾਇਆ।
ਖਾਣੀ ਬਾਣੀ ਚਾਰਿ ਜਗਤੁ ਉਪਾਇਆ।
ਕੁਦਰਤਿ ਅਗਮ ਅਪਾਰੁ ਅੰਤੁ ਨ ਪਾਇਆ।
ਸਚੁ ਨਾਉ ਕਰਤਾਰੁ ਸਚਿ ਸਮਾਇਆ ॥ ੧ ॥

1 (Ik) Oaṅkār satigur prasādi
Pauṛī 1 (Maṅgalācharaṇ)
Gurmukhi ekaṅkār āpi upāiā.
Oaṅkāri akāru paragaṭī āiā.
Pañch tat visatāru chalatu rachāiā.
Khāṇī bāṇī chāri jagatu upāiā.
Kudarat agam apāru antu na pāiā.
Sach nāu karatāru sachi samāiā.

One Oaṅkār, the primal energy, realized through the grace of divine preceptor
***Pauṛī* 1 (Invocation)**

Ekaṅkār, the Lord second to none, created *gurmukh* (to liberate the world). That Oaṅkār assuming forms has become manifest. By extension (and combination) of the five elements this world has been created and all the four mines of life and four speeches (*parā, paśyanti, madhyamā, vaikharī*) have been generated. His feats of amusements are inaccessible and limitless; their extremes are unattainable. The name of that creator is Truth and He is ever immersed in Truth.

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ਪਉੜੀ ੨ (ਚੌਰਾਸੀ ਲੱਖ ਜੂਨਿ ਵਿੱਚ ਉੱਤਮ ਜਨਮ)
ਲਖ ਚਉਰਾਸੀਹ ਜੂਨਿ ਫੇਰਿ ਫਿਰਾਇਆ।
ਮਾਣਸ ਜਨਮੁ ਦੁਲੰਭੁ ਕਰਮੀ ਪਾਇਆ।
ਉਤਮੁ ਗੁਰਮੁਖਿ ਪੰਥੁ ਆਪੁ ਗਵਾਇਆ।
ਸਾਧਸੰਗਤਿ ਰਹਰਾਸਿ ਪੈਰੀਂ ਪਾਇਆ।
ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਸਚੁ ਦਿੜਾਇਆ।
ਸਬਦੁ ਸੁਰਤਿ ਲਿਵ ਲੀਣੁ ਭਾਣਾ ਭਾਇਆ ॥ ੨ ॥

Pauṛī 2 (Chaurāsī lakh jūni vich utam janam)

Lakh chaurāsīh jūni pheri phirāiā.
Māṇas janamu dulambhu karamī pāiā.
Utamu gurmukhi panthu āpu gavāiā.
Sādh saṅgati raharāsi pairīṅ pāiā.
Nāmu dānu isanānu sachu diṛāiā.
Sabadu surati liv līṇu bhāṇā bhāiā.

***Pauṛī* 2 (The best among the eightyfour lakhs of species of life)**

Wandering fruitlessly in the eightyfour lakhs of species of life, the rare human body has been obtained owing to virtuous actions. Moving on the best way of the *gurmukhs*, the self has lost the ego and maintaining the discipline of the holy congregation has come to fall at the feet (of the Guru). *Gurmukhs* have adopted the name of the Lord, the charity, the ablution and truthful conduct steadfastly. The man has merged his consciousness in the Word and has accepted the will of the Lord.

ਪਉੜੀ ੩ (ਚਲਣ ਜੁਗਤਿ ਪਰਾਹੁਣਾ)
ਗੁਰਮੁਖਿ ਸੁਘੜੁ ਸੁਜਾਣੁ ਗੁਰ ਸਮਝਾਇਆ।
ਮਿਹਮਾਣੀ ਮਿਹਮਾਣੁ ਮਜਲਸਿ ਆਇਆ।
ਖਾਵਾਲੇ ਸੋ ਖਾਣੁ ਪੀਐ ਪੀਆਇਆ।
ਕਰੈ ਨ ਗਰਬੁ ਗੁਮਾਣੁ ਹਸੈ ਹਸਾਇਆ।
ਪਾਹੁਨੜਾ ਪਰਵਾਣੁ ਕਾਜੁ ਸੁਹਾਇਆ।
ਮਜਲਸ ਕਰਿ ਹੈਰਾਣੁ ਉਠਿ ਸਿਧਾਇਆ ॥ ੩ ॥

Pauṛī 3 (Chalaṇ jugati prāhuṇā).
Gurmukhi sughaṛu sujāṇu gur samajhāiā.
Mihamāṇī mihamāṇu majalasi āiā.
Khāvāle so khāṇu pīai pīāiā.
Karai na garabu gumāṇu hasai hasāiā.
Pāhunāṛā paravāṇu kāju suhāiā.
Majalasi kari hairāṇu uṭhi sidhāiā.

***Pauṛī* 3 (Gurmukh is the guest)**

Gurmukh taught by the Guru is well trained and knowledgeable and understands that the *jīva* (an individual) has come to the assembly of this world as a guest. He eats and drinks what is bestowed by the Lord. *Gurmukh* is not arrogant and feels happy in the happiness given by the Lord. Only that guest gets accepted in the court of the Lord who has lived here as a good guest. He moves from here silently and makes the whole assembly wonder struck (because others feel very difficult to leave this world).

ਪਉੜੀ ੪ (ਚੱਲਣ ਜੁਗਤਿ ਗੋਇਲਵਾਸਾ)

ਗੋਇਲੜਾ ਦਿਨ ਚਾਰਿ ਗੁਰਮੁਖਿ ਜਾਣੀਐ।
ਮੰਞੀ ਲੈ ਮਿਹਵਾਰਿ ਚੋਜ ਵਿਡਾਣੀਐ।
ਵਰਸੈ ਨਿਝਰ ਧਾਰਿ ਅੰਮ੍ਰਿਤ ਵਾਣੀਐ।
ਵੰਝੁਲੀਐ ਝੀਗਾਰਿ ਮਜਲਸਿ ਮਾਣੀਐ।
ਗਾਵਣਿ ਮਾਝ ਮਲਾਰਿ ਸੁਘੜੁ ਸੁਜਾਣੀਐ।
ਹਉਮੈ ਗਰਬੁ ਨਿਵਾਰਿ ਮਨਿ ਵਸਿ ਆਣੀਐ।
ਗੁਰਮੁਖਿ ਸਬਦੁ ਵੀਚਾਰਿ ਸਚਿ ਸਿਞਾਣੀਐ ॥ ੪ ॥

Pauṛī 4 (Chalaṇ jugati goilavāsā)

Goilaṛā din chāri gurmukhi jāṇīai.
Mañjhī lai mihavāri choj viḍāṇīai.
Varasai nijhar dhāri amrit vāṇīai.
Vañjhulīai jhīgāri majalasi maṇīai.
Gāvaṇi mājh malāri sughaṛu sujāṇıai.
Haumai garabu nivāri mani vasi āṇīai.
Gurmukhi sabadu vīchāri sachi siñāṇīai.

***Pauṛī* 4 (Method of moving around)**

Gurmukh knows this world as a place of rest for a few days. Here with the help of wealth many types of sports and feats are enacted. In this very world, for *gurmukhs* incessant rain of nectar goes on pouring and they on the tune of flute (the unstruck melody) go on enjoying the delight of the assembly. Well trained and knowledgeable persons sing Mājh and Malhār musical measures here i.e. they enjoy the present. Simultaneously they losing their ego control their mind also. Pondering over the Word, *gurmukh* identifies the truth.

ਪਉੜੀ ੫ (ਚੱਲਣ ਜੁਗਤਿ ਸਰਾਂਇ ਦਾ ਵਾਸੀ)
ਵਾਟ ਵਟਾਊ ਰਾਤਿ ਸਰਾਈਂ ਵਸਿਆ।
ਉਠ ਚਲਿਆ ਪਰਭਾਤਿ ਮਾਰਗਿ ਦਸਿਆ।
ਨਾਹਿ ਪਰਾਈ ਤਾਤਿ ਨ ਚਿਤਿ ਰਹਸਿਆ।
ਮੁਏ ਨ ਪੁਛੈ ਜਾਤਿ ਵਿਵਾਹਿ ਨ ਹਸਿਆ।
ਦਾਤਾ ਕਰੇ ਜੁ ਦਾਤਿ ਨ ਭੁਖਾ ਤਸਿਆ।
ਗੁਰਮੁਖਿ ਸਿਮਰਣੁ ਵਾਤਿ ਕਵਲੁ ਵਿਗਸਿਆ ॥੫॥

Pauṛī 5 (Chalaṇ jugati sarāī dā vāsī)
Vāṭ vaṭāu rāti sarāīṅ vasiā.
Uṭhi chaliā parabhāti māragi dasiā.
Nāhi parāī tāti na chiti rahasiā.
Mue na puchhai jāti vivāhi na hasiā.
Dātā kare ju dāti na bhukhā tasiā.
Gurmukhi simaraṇu vāti kaval vigasiā.

***Pauṛī* 5 (Moving teachnique - living in an inn)**
A wayfarer, on the way halted in an inn and moved forward on the told path. He neither got envious with anyone nor did he get infatuated by any. He neither asked the caste (identity) of any dying person nor he felt any delight witnessing the marriage ceremonies etc. He happily accepted the gifts of the Lord and never remained hungry or thirsty. The lotus face of the *gurmukh* always remains in blossom due to continuous rememberance of the Lord

ਪਉੜੀ ੬ (ਚੱਲਣ ਜੁਗਤਿ)

ਦੀਵਾਲੀ ਦੀ ਰਾਤਿ ਦੀਵੇ ਬਾਲੀਅਨਿ।
ਤਾਰੇ ਜਾਤਿ ਸਨਾਤਿ ਅੰਬਰਿ ਭਾਲੀਅਨਿ।
ਫੁਲਾਂ ਦੀ ਬਾਗਾਤਿ ਚੁਣਿ ਚੁਣਿ ਚਾਲੀਅਨਿ।
ਤੀਰਥਿ ਜਾਤੀ ਜਾਤਿ ਨੈਣ ਨਿਹਾਲੀਅਨਿ।
ਹਰਿ ਚੰਦਉਰੀ ਝਾਤਿ ਵਸਾਇ ਉਚਾਲੀਅਨਿ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਦਾਤਿ ਸਬਦਿ ਸਮ੍ਹਾਲੀਅਨਿ ॥ ੬ ॥

Pauṛī 6 (Chalaṇ jugati)

Dīvālī dī rāti dīve bālīani.
Tāre jāti sanāti ambari bhālīan.
Phulāṅ dī bāgāti chuṇi chuṇi chālīani.
Tīrathi jātī jāti naiṇ nihālīani.
Hari chandaurī jhāti vasāi uchālīani.
Gurmukhi sukh phal dāti sabadi samhālīani.

***Pauṛī* 6 (Moving teachnique - living in an inn)**

Lamps are lighted in the night of *divālī* festival; stars of different variety appear in the sky; in the gardens the flowers are there which are selectively plucked; the pilgrims going to pilgrimage centres are also seen and the imaginary habitats have been seen coming into being and vanishing. All these are momentry, but the *gurmukhs* with the help of Word nourish the gift of the pleasure fruit.

ਪਉੜੀ ੭ (ਚੱਲਣ ਜੁਗਤਿ-ਪੇਕਾ)
ਗੁਰਮੁਖਿ ਮਨਿ ਪਰਗਾਸੁ ਗੁਰਿ ਉਪਦੇਸਿਆ।
ਪੇਈਅੜੈ ਘਰਿ ਵਾਸੁ ਮਿਟੈ ਅੰਦੇਸਿਆ।
ਆਸਾ ਵਿਚਿ ਨਿਰਾਸੁ ਗਿਆਨੁ ਅਵੇਸਿਆ।
ਸਾਧਸੰਗਤਿ ਰਹਰਾਸਿ ਸਬਦਿ ਸੰਦੇਸਿਆ।
ਗੁਰਮੁਖਿ ਦਾਸਨਿ ਦਾਸ ਮਤਿ ਪਰਵੇਸਿਆ।
ਸਿਮਰਣ ਸਾਸਿ ਗਿਰਾਸਿ ਦੇਸ ਵਿਦੇਸਿਆ ॥ ੭ ॥

Pauṛī 7 (Chalaṇ jugati pekā).
Gurmukhi mani paragāsu gur upadesiā.
Peīaṛe ghari vāsu miṭai andesiā.
Āsā vichi nirāsu giānu avesiā.
Sādh saṅgati raharāsi sabadi sandesiā
Gurmukhi dāsani dās mati paravesiā.
Simaraṇ sāsi girāsi des videsiā.

***Pauṛī* 7 (Way of the world - parent's home)**

The *gurmukh* who have received well the Guru's teachings have got their minds enlightened. They have understood that the world is like a parental home; one has to go one day from here and hence all their doubts have been removed. They are unattached amid hopes and remain charged with knowledge. They spread message of the Word in accordance with the conduct of the holy congregation. The idea that they are servants of the servants of the Lord has got deeply rooted in the wisdom of the *gurmukhs*. Be they anywhere in the country or abroad they remember God with every inhalation and exhalation of breath.

ਪਉੜੀ ੮ (ਚੱਲਣ ਜੁਗਤਿਬਝੜੀ ਪੂਰ,ਸੁਪਨਾਂ ਜਾਂ ਛਾਇਆ ਵਾਂਗ)
ਨਦੀ ਨਾਵ ਸੰਜੋਗੁ ਮੇਲਿ ਮਿਲਾਇਆ।
ਸੁਹਣੇ ਅੰਦਰਿ ਭੋਗੁ ਰਾਜੁ ਕਮਾਇਆ।
ਕਦੇ ਹਰਖੁ ਕਦੇ ਸੋਗੁ ਤਰਵਰ ਛਾਇਆ।
ਕਟੈ ਹਉਮੈ ਰੋਗੁ ਨ ਆਪੁ ਗਣਾਇਆ।
ਘਰ ਹੀ ਅੰਦਰਿ ਜੋਗੁ ਗੁਰਮੁਖਿ ਪਾਇਆ।
ਹੋਵਣਹਾਰ ਸੁ ਹੋਗੁ ਗੁਰ ਸਮਝਾਇਆ ॥ ੮ ॥

Pauṛī 8 (Chalaṇ jugati beṛī pūr supanā jāṅ chhāīā vāṅg)

Nadī nāv sañjogu meli milāiā.
Suhaṇe andari bhogu rāju kamāiā.
Kade harakhu kade sogu taravar chhāiā.
Kaṭai haumai rogu na āpu gaṇāiā.
Ghar hī andari jogu gurmukhi pāiā.
Hovaṇahār su hogu gur samajhāiā.

***Pauṛī* 8 (Technique of life)**

As in a boat per-chance many persons unknown to each other meet, likewise the creatures in the world meet each other. The world is such as if ruling a kindgom and enjoying the pleasures in a dream. Here happiness and sufferings are like shade of the tree. Here in fact he has decimated the malady of ego who has not made himself to be noticed. Becoming *gurmukh*, individual even being at one's home attains union (with the Lord). The Guru has made him understand that destiny cannot be averted (hence one without being worried should go on doing one's works).

ਪਉੜੀ ੯ (ਚੱਲਣ ਜੁਗਤਿ ਅਚਾਹਤਾ)

ਗੁਰਮੁਖਿ ਸਾਧੂ ਸੰਗੁ ਚਲਣੁ ਜਾਣਿਆ।
ਚੇਤਿ ਬਸੰਤੁ ਸੁਰੰਗੁ ਸਭ ਰੰਗ ਮਾਣਿਆ।
ਸਾਵਣ ਲਹਰਿ ਤਰੰਗ ਨੀਰੁ ਨੀਵਾਣਿਆ।
ਸਜਣ ਮੇਲੁ ਸੁ ਢੰਗ ਚੋਜ ਵਿਡਾਣਿਆ।
ਗੁਰਮੁਖਿ ਪੰਥੁ ਨਿਪੰਗੁ ਦਰਿ ਪਰਵਾਣਿਆ।
ਗੁਰਮਤਿ ਮੇਲੁ ਅਭੰਗੁ ਸਤਿ ਸੁਹਾਣਿਆ ॥ ੯ ॥

Pauṛī 9 (Chalaṇ jugati achāhatā)

Gurmukhi sādhū saṅgu chalaṇū jāṇiā.
Cheti basantu suraṅgu sabh raṅg maṇiā.
Sāvaṇ lahari taraṅg nīru nīvāṇiā.
Sajaṇ melu su ḍhaṅg choj viḍāṇiā.
Gurmukhi panthu nipaṅgu dari paravāṇiā.
Gurmati melu abhaṅgu sati suhāṇiā.

Pauṛī 9 (Method in the world - desirelessness)

Gurmukhs have learnt the technique of life in the holy congregation and they have consciously enjoyed the delight of the spring season of life. They are elated like the water of rainy season (*Sāvan*) but still they (*gurmukhs*) have made the water of hopes and desires go down and downward. Meeting with such persons is wonderfully delightful. The way of *gurmukhs* is devoid of mire and is accepted in the court of the Lord. Meetings through the wisdom of the Guru is obstruction-free, true and delightful.

ਪਉੜੀ ੧੦ (ਜਨਮ ਦੀ ਸਫਲਤਾ)
ਗੁਰਮੁਖਿ ਸਫਲ ਜਨੰਮੁ ਜਗਿ ਵਿਚਿ ਆਇਆ।
ਗੁਰਮਤਿ ਪੂਰ ਕਰੰਮ ਆਪੁ ਗਵਾਇਆ।
ਭਾਉ ਭਗਤਿ ਕਰਿ ਕੰਮੁ ਸੁਖ ਫਲੁ ਪਾਇਆ।
ਗੁਰ ਉਪਦੇਸੁ ਅਗੰਮੁ ਰਿਦੈ ਵਸਾਇਆ।
ਧੀਰਜੁ ਧੁਜਾ ਧਰੰਮੁ ਸਹਜਿ ਸੁਭਾਇਆ।
ਸਹੈ ਨ ਦੂਖ ਸਹੰਮੁ ਭਾਣਾ ਭਾਇਆ ॥ ੧੦ ॥

Pauṛī 10 (Janam di saphalatā)
Gurmukhi saphal janammu jagi vichi āiā.
Gurmati pūr karamm āpu gavāiā.
Bhāu bhagati kari kammu sukh phalu pāiā.
Gur upadesu agammu ridai vasāiā.
Dhīraju dhujā dharammu sahaji subhāiā.
Sahai na dūkh sahammu bhāṇā bhāiā.

***Pauṛī* 10 (Success of the birth)**
Blest is the birth of *gurmukh* and his coming to this world. In accordance with the wisdom of the Guru he deletes his ego and accomplishes the (virtuous) actions. He works controlled by his love for work and loving devotion, and receives the pleasure-fruit (of life). The inaccessible teachings of the Guru he adopts in his heart. Keeping of the flag of forbearance and dharma high, becomes his innate nature. He bows before the will of the Lord and never suffers any fear or sorrow.

ਪਉੜੀ ੧੧ (ਗੁਰਮੁਖ ਮਨ)

ਗੁਰਮੁਖਿ ਦੁਰਲਭ ਦੇਹ ਅਉਸਰੁ ਜਾਣਦੇ ।
ਸਾਧਸੰਗਤਿ ਅਸਨੇਹ ਸਭ ਰੰਗ ਮਾਣਦੇ ।
ਸਬਦ ਸੁਰਤਿ ਲਿਵਲੇਹ ਆਖਿ ਵਖਾਣਦੇ ।
ਦੇਹੀ ਵਿਚਿ ਬਿਦੇਹ ਸਚੁ ਸਿਞਾਣਦੇ ।
ਦੁਬਿਧਾ ਓਹੁ ਨ ਏਹੁ ਇਕੁ ਪਛਾਣਦੇ ।
ਚਾਰਿ ਦਿਹਾੜੇ ਥੇਹੁ ਮਨ ਵਿਚਿ ਆਣਦੇ ॥ ੧੧ ॥

Pauṛī 11 (Gurmukh man)

Gurmukhi duralabh deh ausaru jāṇade.
Sādh saṅgati asaneh sabh raṅg maṇade.
Sabad surati livaleh ākhi vakhāṇade.
Dehī vichi bideh sachu siñāṇade.
Dubidhā ohu na ehu iku pachhāṇade.
Chāri dihāṛe thehu man vichi āṇade.

***Pauṛī* 11 (Gurmukh-mind)**

Gurmukhs know (very well) that human birth is a rare opportunity. That is why they cultivate love for holy congregation and enjoy all delights. They speak after merging their consciousness in the Word. They become bodyless while living in body and identify the truth. They do not have this or that dilemma and know only one Lord. They know in their heart of heart that within a short period this world is going to become a mound (of earth) and hence they donot develope any attachment with it.

ਪਉੜੀ ੧੨ (ਗੁਰਮੁਖਾਂ ਦੀ ਦੁਰਲਭਤਾ)

ਗੁਰਮੁਖਿ ਪਰਉਪਕਾਰੀ ਵਿਰਲਾ ਆਇਆ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਾਇ ਆਪੁ ਗਵਾਇਆ।
ਗੁਰਮੁਖਿ ਸਾਖੀ ਸਬਦਿ ਸਿਖਿ ਸੁਣਾਇਆ।
ਗੁਰਮੁਖਿ ਸਬਦ ਵੀਚਾਰਿ ਸਚੁ ਕਮਾਇਆ।
ਸਚੁ ਰਿਦੈ ਮੁਹਿ ਸਚੁ ਸਚਿ ਸੁਹਾਇਆ।
ਗੁਰਮੁਖਿ ਜਨਮੁ ਸਵਾਰਿ ਜਗਤੁ ਤਰਾਇਆ ॥ ੧੨ ॥

Pauṛī 12 (Gurmukhāṅ dī duralabhatā)

Gurmukhi paraupakārī viralā āiā.
Gurmukhi sukh phalu pāi āpu gavāiā.
Gurmukhi sākhī sabadi sikhi suṇāiā.
Gurmukhi sabad vīchāri sachu kamāiā.
Sachu ridai muhi sachu sachi suhāiā.
Gurmukhi janamu savāri jagatu tarāiā.

Pauṛī 12 (Rarity of _gurmukh_)

Rarely comes a benevolent *gurmukh* who deleting the ego from his self receives the fruit of delight. Only the *gurmukh* tells the story of the (grandeur of) Word to the disciples (of the Guru) and never claims to tell something as his own. Deeply pondering over the Word, *gurmukh* practises truth in his life. He likes the truth which resides in his heart as well as speech. Such a *gurmukh* not only spruces his own life he rather gets the whole world across.

ਪਉੜੀ ੧੩ (ਗੁਰਮੁਖ ਕਰਨੀ)

ਗੁਰਮੁਖਿ ਆਪੁ ਗਵਾਇ ਆਪੁ ਪਛਾਣਿਆ।
ਗੁਰਮੁਖਿ ਸਤਿ ਸੰਤੋਖ ਸਹਜਿ ਸਮਾਣਿਆ।
ਗੁਰਮੁਖਿ ਧੀਰਜੁ ਧਰਮੁ ਦਇਆ ਸੁਖੁ ਮਾਣਿਆ।
ਗੁਰਮੁਖਿ ਅਰਥੁ ਵੀਚਾਰਿ ਸਬਦੁ ਵਖਾਣਿਆ।
ਗੁਰਮੁਖਿ ਹੋਂਦੇ ਤਾਣ ਰਹੈ ਨਿਤਾਣਿਆ।
ਗੁਰਮੁਖਿ ਦਰਗਹ ਮਾਣੁ ਹੋਇ ਨਿਮਾਣਿਆ ॥ ੧੩ ॥

Pauṛī 13 (Gurmukh karanī)

Gurmukhi āpu gavāi āpu pachhāṇiā.
Gurmukhi sati santokhu sahaji samāṇiā.
Gurmukhi dhīraju dharamu daiā sukhu māṇiā.
Gurmukhi arathu vīchāri sabadu vakhāṇiā.
Gurmukhi honde tāṇ rahai nitāṇiā.
Gurmukhi daragah māṇu hoi nimāṇiā.

***Pauṛī* 13 (Conduct of the *gurmukh*)**

Gurmukh losing his ego identifies his self and enters his innate nature through truth and contentment. The *gurmukh* alone enjoys the true delights of forbearance, dharma and compassion. *Gurmukhs* very well understand the import of the words first, and only then they speak them out. Though being powerful, the *gurmukhs* always consider themselves weak and humble. Because the *gurmukhs* are polite, they receive respects in the court of the Lord.

ਪਉੜੀ ੧੪ (ਗੁਰਮੁਖ ਰਜ਼ਾ ਦੇ ਪੁਤਲੇ)

ਗੁਰਮੁਖਿ ਜਨਮੁ ਸਵਾਰਿ ਦਰਗਹ ਚਲਿਆ।
ਸਚੀ ਦਰਗਹ ਜਾਇ ਸਚਾ ਪਿੜੁ ਮਲਿਆ।
ਗੁਰਮੁਖਿ ਭੋਜਨੁ ਭਾਉ ਚਾਉ ਅਲਲਿਆ।
ਗੁਰਮੁਖਿ ਨਿਹਚਲੁ ਚਿਤੁ ਨ ਹਲੈ ਹਲਿਆ।
ਗੁਰਮੁਖਿ ਸਚੁ ਅਲਾਉ ਭਲੀ ਹੂੰ ਭਲਿਆ।
ਗੁਰਮੁਖਿ ਸਦੇ ਜਾਨਿ ਆਵਨਿ ਘਲਿਆ ॥ ੧੪ ॥

Pauṛī 14 (Gurmukh razā de putale)

Gurmukhi janamu savāri daragah chaliā.
Sachī daragah jāi sachā piṛu maliā.
Gurmukhi bhojanu bhāu chāu alaliā.
Gurmukhi nihachalu chitu na halai haliā.
Gurmukhi sachu alāu bhalī hūṅ bhaliā.
Gurmukhi sade jāni āvani ghaliā.

Pauṛī 14 (*Gurmukhs* always accept the divine order)

Spending this life fruitfully *gurmukh* goes to the other world. There in the true court (of Lord) he gets his true place. Repast of *gurmukh* is love and his delight is devoid of flirtatiousness. *Gurmukh* has a tranquil heart and remains steadfast even in ups and downs. He speaks truth and good of the good. Only *gurmukhs* are called to the court of the Lord and they come to the world only when they are sent (by the Lord).

ਪਉੜੀ ੧੫ (ਗੁਰਮੁਖ ਦੇ ਗੁਣ)

ਗੁਰਮੁਖਿ ਸਾਧਿ ਅਸਾਧੁ ਸਾਧੁ ਵਖਾਣੀਐ ।
ਗੁਰਮੁਖਿ ਬੁਧਿ ਬਿਬੇਕ ਬਿਬੇਕੀ ਜਾਣੀਐ ।
ਗੁਰਮੁਖਿ ਭਾਉ ਭਗਤਿ ਭਗਤੁ ਪਛਾਣੀਐ ।
ਗੁਰਮੁਖਿ ਬ੍ਰਹਮ ਗਿਆਨੁ ਗਿਆਨੀ ਬਾਣੀਐ ।
ਗੁਰਮੁਖਿ ਪੂਰਣ ਮਤਿ ਸਬਦਿ ਨੀਸਾਣੀਐ ।
ਗੁਰਮੁਖਿ ਪਉੜੀ ਪਤਿ ਪਿਰਮ ਰਸੁ ਮਾਣੀਐ ॥ ੧੫ ॥

Pauṛī 15 (Gurmukh de guṇ)

Gurmukhi sādhi asādhu sādhu vakhāṇīai.
Gurmukhi budhi bibek bibekī jaṇīai.
Gurmukhi bhāu bhagati bhagatu pachhāṇīai.
Gurmukhi braham giānu giānī bāṇīai.
Gurmukhi pūraṇ mati sabadi nīsāṇīai.
Gurmukhi pauṛī pati piram rasu maṇīai.

***Pauṛī* 15 (Virtues of a *gurmukh*)**

Gurmukh accomplishes the intractable and hence is called sadhu. *Gurmukh* has such wisdom which is competent to separate water from milk. That is why he is called wise. The devotion of *gurmukh* is loving devotion. Since the *gurmukhs* attain divine knowledge, they are called knowledgeable ones (*jñānīs*). *Gurmukh* has the wisdom fully stamped and marked by the Word. Climbing the stairs of high regards, the *gurmukh* enjoys the delight of love of the beloved Lord.

ਪਉੜੀ ੧੬ (ਗੁਰਮੁਖ ਤੋਂ ਲਾਭ)

ਸਚੁ ਨਾਉ ਕਰਤਾਰੁ ਗੁਰਮੁਖਿ ਪਾਈਐ।
ਗੁਰਮੁਖਿ ਓਅੰਕਾਰੁ ਸਬਦਿ ਧਿਆਈਐ।
ਗੁਰਮੁਖਿ ਸਬਦੁ ਵੀਚਾਰੁ ਸਦਾ ਲਿਵ ਲਾਈਐ।
ਗੁਰਮੁਖਿ ਸਚੁ ਅਚਾਰੁ ਸਚੁ ਕਮਾਈਐ।
ਗੁਰਮੁਖਿ ਮੋਖ ਦੁਆਰੁ ਸਹਜਿ ਸਮਾਈਐ।
ਗੁਰਮੁਖਿ ਨਾਮੁ ਅਧਾਰੁ ਨ ਪਛੋਤਾਈਐ ॥ ੧੬ ॥

Pauṛī 16 (gurmukh toṅ lābh)

Sachu nāu karatāru gurmukhi pāīai.
Gurmukhi Oaṅkāru sabadi dhiāīai.
Gurmukhi sabadu vīchāru sadā liv lāīai.
Gurmukhi sachu achāru sachu kamāīai.
Gurmukhi mokh duāru sahaj samāīai.
Gurmukhi nāmu adhāru na pachhotāīai.

***Pauṛī* 16 (Gains from a *gurmukh*)**

The true name of creator Lord is received from the *gurmukhs*. Amidst the *gurmukhs* the Oaṅkār Word is remembered. Amid the *gurmukhs* the word is pondered upon and the consciousness is merged in it. Living the truthful life of the *gurmukhs*, the truth is accomplished in life. *Gurmukh* is that door of liberation through which one automatically enters his innate nature (the divine self). The base of name (of the Lord) is attained from *gurmukhs* and one does not repent in the end.

ਪਉੜੀ ੧੭ (ਗੁਰਮੁਖ ਤੋਂ ਲਾਭ)
ਗੁਰਮੁਖਿ ਪਾਰਸੁ ਪਰਸਿ ਪਾਰਸੁ ਹੋਈਐ।
ਗੁਰਮੁਖਿ ਹੋਇ ਅਪਰਸੁ ਦਰਸੁ ਅਲੋਈਐ।
ਗੁਰਮੁਖਿ ਬ੍ਰਹਮ ਧਿਆਨੁ ਦੁਬਿਧਾ ਖੋਈਐ।
ਗੁਰਮੁਖਿ ਪਰ ਧਨ ਰੂਪ ਨਿੰਦ ਨ ਗੋਈਐ।
ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤ ਨਾਉ ਸਬਦੁ ਵਿਲੋਈਐ।
ਗੁਰਮੁਖਿ ਹਸਦਾ ਜਾਇ ਅੰਤ ਨ ਰੋਈਐ ॥ ੧੭ ॥

Pauṛī 17 (Gurmukh toṅ lābh)
Gurmukhi pārasu parasi pārasu hoīai.
Gurmukhi hoi aparasu darasu aloīai.
Gurmukhi braham dhiānu dubidhā khoīai.
Gurmukhi par dhan rūp nind na joīai.
Gurmukhi amritu nāu sabadu viloīai.
Gurmukhi hasadā jāi ant na roīai.

Pauṛī 17 (Gains from a *gurmukh*)

Touching the philosopher's stone in the form of *gurmukh* one himself becomes the philosopher's stone. By the glimpse only of the *gurmukh*, all evil passions become untouchable. Meditating upon the Lord amid the *gurmukhs* one loses doublemindedness. In the company of the *gurmukhs* neither the wealth and physical beauty of others is seen nor backbiting is committed. In the company of *gurmukhs* only nectar-name in the form of Word is churned and the essence is acquired. In the company of *gurmukhs* the *jīva* (self) at last becomes happy and does not wail and weep.

ਪਉੜੀ ੧੮ (ਗੁਰਮੁਖ ਦਾ ਸਰੂਪ)

ਗੁਰਮੁਖਿ ਪੰਡਿਤੁ ਹੋਇ ਜਗੁ ਪਰਬੋਧੀਐ।
ਗੁਰਮੁਖਿ ਆਪੁ ਗਵਾਇ ਅੰਦਰੁ ਸੋਧੀਐ।
ਗੁਰਮੁਖਿ ਸਤੁ ਸੰਤੋਖੁ ਨ ਕਾਮੁ ਕਰੋਧੀਐ।
ਗੁਰਮੁਖਿ ਹੈ ਨਿਰਵੈਰੁ ਨ ਵੈਰ ਵਿਰੋਧੀਐ।
ਚਹੁ ਵਰਨਾ ਉਪਦੇਸੁ ਸਹਜਿ ਸਮੋਧੀਐ।
ਧੰਨੁ ਜਣੇਦੀ ਮਾਉ ਜੋਧਾ ਜੋਧੀਐ ॥ ੧੮ ॥

Pauṛī 18 (Gurmukh dā sarūp)

Gurmukhi paṇḍitu hoi jagu parabodhīai.
Gurmukhi āpu gavāi andaru sodhīai.
Gurmukhi satu santokhu na kāmu karodhīai.
Gurmukhi hai niravairu na vair virodhīai.
chahu varanā upadesu sahaji samodhīai.
Dhannu jaṇedī māu jodhā jodhīai.

***Pauṛī* 18 (Nature and form of *gurmukh*)**

As a knowledgeable person, the *gurmukh* imparts knowledge to the world. Losing their ego, the *gurmukhs* purify their innerself. *Gurmukhs* adopt truth and contentment and donot indulge in lust and anger. *Gurmukhs* have no enmity and opposition towards anyone. Preaching to all the four varnas, *gurmukhs* merge in equipoise. Blest is the mother of a *gurmukh* who has given birth to him and the *gurmukh* is the best among the warriors.

ਪਉੜੀ ੧੯ (ਬੇਪਰਵਾਹ ਗੁਰਮੁਖ)

ਗੁਰਮੁਖ ਸਤਿਗੁਰ ਵਾਹੁ ਸਬਦਿ ਸਲਾਹੀਐ।
ਗੁਰਮੁਖਿ ਸਿਫਤਿ ਸਲਾਹ ਸਚੀ ਪਤਿਸਾਹੀਐ।
ਗੁਰਮੁਖਿ ਸਚੁ ਸਨਾਹੁ ਦਾਦਿ ਇਲਾਹੀਐ।
ਗੁਰਮੁਖਿ ਗਾਡੀ ਰਾਹੁ ਸਚੁ ਨਿਬਾਹੀਐ।
ਗੁਰਮੁਖਿ ਮਤਿ ਅਗਾਹੁ ਗਾਹਣਿ ਗਾਹੀਐ।
ਗੁਰਮੁਖਿ ਬੇਪਰਵਾਹੁ ਨ ਬੇਪਰਵਾਹੀਐ ॥ ੧੯ ॥

Pauṛī 19 (Beparavāh gurmukh)

Gurmukhi satigur vāhu sabadi salāhīai.
Gurmukhi siphati salāh sachī patisāhīai.
Gurmukhi sachu sanāhu dādi ilāhīai.
Gurmukhi gāḍī rāhu sachu nibāhīai.
Gurmukhi mati agāhu gāhaṇi gāhīai.
Gurmukhi beparavāhu na beparavāhīai.

Pauṛī 19 (Carefree *gurmukh*)

Gurmukh eulogises the wondrous Lord in the form of truth. *Gurmukhs* have true kingdom of God's praises. *Gurmukhs* have armour of truth which they have been gifted by the Lord. For *gurmukhs* only the beautiful highway of truth has been prepared. Their wisdom is unfathomable and to get to it one gets preplexed. *Gurmukh* is carefree in the world but not so towards the Lord.

ਪਉੜੀ ੨੦ (ਗੰਭੀਰ ਤੇ ਅਡੋਲ ਗੁਰਮੁਖ)

ਗੁਰਮੁਖ ਪੂਰਾ ਤੋਲੁ ਨ ਤੋਲਣਿ ਤੋਲੀਐ।
ਗੁਰਮੁਖਿ ਪੂਰਾ ਬੋਲੁ ਨ ਬੋਲਣਿ ਬੋਲੀਐ।
ਗੁਰਮੁਖਿ ਮਤਿ ਅਡੋਲ ਨ ਡੋਲਣਿ ਡੋਲੀਐ।
ਗੁਰਮੁਖਿ ਪਿਰਮੁ ਅਮੋਲੁ ਨ ਮੋਲਣਿ ਮੋਲੀਐ।
ਗੁਰਮੁਖਿ ਪੰਥੁ ਨਿਰੋਲੁ ਨ ਰੋਲਣਿ ਰੋਲੀਐ।
ਗੁਰਮੁਖਿ ਸਬਦੁ ਅਲੋਲੁ ਪੀ ਅੰਮ੍ਰਿਤ ਝੋਲੀਐ ॥ ੨੦ ॥

Pauṛī 20 (Gambhīr te aḍol gurmukh)

Gurmukhi pūrā tolu na tolaṇi toliai.
Gurmukhi pūrā bolu na bolaṇi boliai.
Gurmukhi mati aḍol na ḍolaṇi ḍoliai.
Gurmukhi piramu amolu na molaṇu moliai.
Gurmukhi panthu nirolu na rolaṇi roliai.
Gurmukhi sabadu alolu pī amrit jholiai.

Pauṛī 20 (Serious and tranquil *gurmukh*)

Gurmukh is perfect; he cannot be weighed on any scale. Every word said by *gurmukh* comes to be true and perfect and nothing can be said about him. The wisdom of *gurmukhs* is stable one and does not get destabilized even if done so. The love of *gurmukh is* invaluable and it cannot be purchased at any cost. The way of *gurmukh* is clear and distinct; it cannot be subsumed and dissipated by any one. The words of *gurmukhs* are steadfast; alongwith them one quaffs nectar by deleting passions and carnal desires.

ਪਉੜੀ ੨੧ (ਗੁਰਮੁਖ ਨਿਜ ਸਰੂਪ ਵਿੱਚ ਨਿਹਚਲ ਹੋਏ ਹਨ)
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਪਾਇ ਸਭ ਫਲ ਪਾਇਆ।
ਰੰਗ ਸੁਰੰਗ ਚੜ੍ਹਾਇ ਸਭ ਰੰਗ ਲਾਇਆ।
ਗੰਧ ਸੁਗੰਧਿ ਸਮਾਇ ਬੋਹਿ ਬੁਹਾਇਆ।
ਅੰਮ੍ਰਿਤ ਰਸ ਤ੍ਰਿਪਤਾਇ ਸਭ ਰਸ ਆਇਆ।
ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਲਾਇ ਅਨਹਦ ਵਾਇਆ।
ਨਿਜ ਘਰਿ ਨਿਹਚਲ ਜਾਇ ਦਹ ਦਿਸ ਧਾਇਆ ॥ ੨੧ ॥ ੳਨੀ ॥

Pauṛī 21 (Gurmukh nij sarūp vich nihachal hoe han)
Gurmukhi sukh phal pāi sabh phal pāiā.
Rang surang charhāi sabh rang lāiā.
Gandh sugandhi samāi bohi buhāiā.
Amrit ras tripatāi sabh ras āiā.
Sabad surati liv lāi anahad vāiā.
Nij ghari nihachal jāi na dahadis dhāiā.

***Pauṛī* 21 (Gurmukhs remain dormant in their self)**

By attaining pleasure-fruit *gurmukhs* have received all the fruits. Putting on the beautiful colour of the Lord they have enjoyed the delight of all the colours. Merging in the fragrance (of devotion) they make everyone fragrant. They have satiated with the delight of nectar and now they feel as if they have had all the taste. Merging their consciousness in the Word they have become one with the unstruck melody. Now they get stabilized in their inner self and their mind now does not wander in all the ten directions.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਪਉੜੀ ੧ [ਮੰਗਲਾਚਰਣ-(ਗੁਰੂ-ਵਰਣਨ)]

ਸਤਿਗੁਰ ਨਾਨਕ ਦੇਉ ਆਪੁ ਉਪਾਇਆ।
ਗੁਰ ਅੰਗਦੁ ਗੁਰਸਿਖੁ ਬਬਾਣੇ ਆਇਆ।
ਗੁਰਸਿਖੁ ਹੈ ਗੁਰ ਅਮਰੁ ਸਤਿਗੁਰ ਭਾਇਆ।
ਰਾਮਦਾਸੁ ਗੁਰਸਿਖੁ ਗੁਰੁ ਸਦਵਾਇਆ।
ਗੁਰੁ ਅਰਜਨੁ ਗੁਰਸਿਖੁ ਪਰਗਟੀ ਆਇਆ।
ਗੁਰਸਿਖੁ ਹਰਿ ਗੋਵਿੰਦੁ ਨ ਲੁਕੈ ਲੁਕਾਇਆ ॥ ੧ ॥

1·(Ik) Oankār satigur prasādi
Pauṛī 1 (Mangalācharaṇ-Gurū-varaṇan)

Satigur Nānak Deo āpu upāiā.
Gur Angadu gursikhu babāṇe āiā.
Gursikhu hai gur Amaru satigur bhāiā.
Rām Dāsu gursikhu guru sadvāiā.
Guru Arjanu gursikhu paragaṭī āiā.
Gursikhu Hari govindu na lukai lukāiā.

One Oankār, the primal energy, realized through the grace of divine preceptor
***Pauṛī* 1 (Invocation - the Gurus)**

God Himself created the true Guru Nānak. Becoming Sikh of the Guru, Guru Angad joined this family. Liked by the true Guru, Amar Dās became Sikh of the Guru. Then Rām Dās, the Sikh of the Guru came to be known as the Guru. Thereafter came Guru Arjan as the disciple of the Guru (and got established as Guru). Hargobind, the Sikh of the Guru cannot remain concealed even if somebody wishes to (and this further means that all the Gurus had the same light).

ਪਉੜੀ ੨ [ਸਾਰੇ ਗੁਰੂਆਂ ਵਿਚ ਇਕ ਜੋਤ]

ਗੁਰਮੁਖਿ ਪਾਰਸੁ ਹੋਇ ਪੂਜ ਕਰਾਇਆ।
ਅਸਟ ਧਾਤੁ ਇਕੁ ਧਾਤੁ ਜੋਤਿ ਜਗਾਇਆ।
ਬਾਵਨ ਚੰਦਨੁ ਹੋਇ ਬਿਰਖੁ ਬੋਹਾਇਆ।
ਗੁਰਸਿਖੁ ਸਿਖੁ ਗੁਰ ਹੋਇ ਅਚਰਜੁ ਦਿਖਾਇਆ।
ਜੋਤੀ ਜੋਤਿ ਜਗਾਇ ਦੀਪੁ ਦੀਪਾਇਆ।
ਨੀਰੈ ਅੰਦਰਿ ਨੀਰੁ ਮਿਲੈ ਮਿਲਾਇਆ ॥ ੨ ॥

Pauṛī 2 (Sāre gurūāṅ vich ik jot)

Gurmukhi pārasu hoi pūj karāiā.
Asaṭ dhātu iku dhātu joti jagāiā.
Bāvan chandanu hoi birakhu bohāiā.
Gursikhu sikhu gur hoi acharaju dikhāiā.
Jotī joti jagāi dīpu dīpāiā.
Nīrai andari nīru milai milāiā.

Pauṛī 2 (All the Gurus had the same light)

The Gurmukh (Guru Nānak) by becoming the philosopher's stone made all the disciples venerable. He illumined the people of all the varnas as the philosopher's stone converts all the eight metals into gold. By becoming sandal wood he made all the trees fragrant. He accomplished the wonder of making disciple the Guru, and extended his light similarly as a lamp is lit by another lamp. As the water mixing with water becomes one, likewise deleting ego, the Sikh merges into the Guru.

ਪਉੜੀ ੩ [ਗੁਰਮੁਖ ਦੀ ਮਹਿਮਾ]

ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਜਨਮੁ ਸਤਿਗੁਰੁ ਪਾਇਆ।
ਗੁਰਮੁਖਿ ਪੂਰ ਕਰੰਮੁ ਸਰਣੀ ਆਇਆ।
ਸਤਿਗੁਰ ਪੈਰੀ ਪਾਇ ਨਾਉ ਦਿੜਾਇਆ।
ਘਰ ਹੀ ਵਿਚਿ ਉਦਾਸੁ ਨ ਵਿਆਪੈ ਮਾਇਆ।
ਗੁਰ ਉਪਦੇਸੁ ਕਮਾਇ ਅਲਖੁ ਲਖਾਇਆ।
ਗੁਰਮੁਖਿ ਜੀਵਨ ਮੁਕਤੁ ਆਪੁ ਗਵਾਇਆ ॥ ੩ ॥

Pauṛī 3 (Gurmukh dī mahimā)

Gurmukhi sukh phalu janamu satiguru pāiā.
Gurmukhi pūr karammu saraṇī āiā.
Satigur pairī pāi nāu diṛāiā.
Ghar hī vichi udāsu na viāpai māiā.
Gur upadesu kamāi alakhu lakhāiā.
Gurmukh jīvan mukatu āpu gavāiā.

Pauṛī 3 (The Gurmukh)

The life of that Gurmukh is successful who has met the true Guru. The Gurmukh who has surrendered before the Guru is a blest one and his fate is perfect one. The true Guru, by giving him place around his feet has made him remember the name (of the Lord). Now being detached, he remains at home and maya does not affect him. By putting into practice the teaching of the Guru, he has realised the invisible Lord. Losing ego, the Guru-oriented Gurmukh has become liberated though still embodied.

ਪਉੜੀ ੪ (ਅਜਰ ਪ੍ਰੇਮ ਪਿਆਲਾ ਗੁਰਮੁਖ ਹੀ ਜਰਦੇ ਹਨ)

ਗੁਰਮੁਖਿ ਆਪੁ ਗਵਾਇ ਨ ਆਪੁ ਗਣਾਇਆ।
ਦੂਜਾ ਭਾਉ ਮਿਟਾਇ ਇਕੁ ਧਿਆਇਆ।
ਗੁਰ ਪਰਮੇਸਰੁ ਜਾਣਿ ਸਬਦੁ ਕਮਾਇਆ।
ਸਾਧਸੰਗਤਿ ਚਲਿ ਜਾਇ ਸੀਸੁ ਨਿਵਾਇਆ।
ਗੁਰਮੁਖਿ ਕਾਰ ਕਮਾਇ ਸੁਖ ਫਲੁ ਪਾਇਆ।
ਪਿਰਮ ਪਿਆਲਾ ਪਾਇ ਅਜਰੁ ਜਰਾਇਆ ॥ ੪ ॥

Pauṛī 4 (Ajar prem piālā gurmukh hī jarade han)

Gurmukhi āpu gavāi na āpu gaṇāiā.
Dūjā bhāu miṭāi iku dhiāiā.
Gur paramesaru jāṇi sabad kamāiā.
Sādhu saṅgati chali jāi sīsu nivāiā.
Gurmukhi kār kamāi sukh phalu pāiā.
Piram piālā pāi ajaru jarāiā.

***Pauṛī* 4 (The Gurumukhs only sustain the unbearable cup of love)**

The Gurmukhs erase their ego and never allow themselves to be noticed. Effacing duality, they venerate only one Lord. Accepting Guru as God they by cultivating the words of the Guru, translate them into life. Reaching the congregation they bow their heads in reverance. The Gurmukhs serve and attain the fruits of happiness. This way receiving the cup of love, they bear the effect of this unbearable in their mind.

ਪਉੜੀ ੫ (ਗੁਰਮੁਖ ਦਾ ਨਿੱਤ-ਕਰਮ)

ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਉਠਿ ਜਾਗ ਜਗਾਇਆ।
ਗੁਰਮੁਖਿ ਤੀਰਥ ਨਾਇ ਭਰਮ ਗਵਾਇਆ।
ਗੁਰਮੁਖਿ ਮੰਤੁ ਸਮ੍ਹਾਲਿ ਜਪੁ ਜਪਾਇਆ।
ਗੁਰਮੁਖਿ ਨਿਹਚਲੁ ਹੋਇ ਇਕ ਮਨਿ ਧਿਆਇਆ।
ਮਥੈ ਟਿਕਾ ਲਾਲੁ ਨੀਸਾਣੁ ਸੁਹਾਇਆ।
ਪੈਰੀ ਪੈ ਗੁਰ ਸਿਖ ਪੈਰੀ ਪਾਇਆ ॥੫॥

Pauṛī 5 (Gurmukh dā nit karam)

Amrit vele uṭhi jāg jagāiā.
Gurmukhi tīrath nāi bharam gavāiā.
Gurmukhi mantu samhāli japu japāiā.
Gurmukhi nihachalu hoi ik mani dhiāiā.
Mathai ṭikā lālu nīsāṇu suhāiā.
Pairī pai gur sikh pairī pāiā.

Pauṛī 5 (Daily routine of the Gurmukh)

The Guru- oriented gets up early in the morning and makes others also to do so. Discarding delusions is equal to bathing at the holy places for him. *Gurmukh* carefully and attentively recites the *mūlmantra* and with stable mind concentrates upon the Lord. Red mark of love adorns his forehead. Falling on the feet of the Sikhs of the Guru and thus through his own humility, he makes others surrender to his feet.

ਪਉੜੀ ੬ (ਗੁਰਸਿੱਖ ਕਮਾਈ)

ਪੈਰੀ ਪੈ ਗੁਰਸਿਖ ਪੈਰ ਧੁਆਇਆ।
ਅੰਮ੍ਰਿਤ ਵਾਣੀ ਚਖਿ ਮਨੁ ਵਸਿ ਆਇਆ।
ਪਾਣੀ ਪਖਾ ਪੀਹਿ ਭਠੁ ਝੁਕਾਇਆ।
ਗੁਰਬਾਣੀ ਸੁਣਿ ਸਿਖਿ ਲਿਖਿ ਲਿਖਾਇਆ।
ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਕਰਮ ਕਮਾਇਆ।
ਨਿਵ ਚਲਣੁ ਮਿਠ ਬੋਲ ਘਾਲਿ ਖਵਾਇਆ ॥ ੬ ॥

Pauṛī 6 (Gursikh kamāī)

Pairī pai gursikh pair dhuāiā.
Amrit vāṇī chakhi manu vasi āiā.
Pāṇī pakhā pīhi bhaṭhu jhukāiā.
Gurbāṇī suṇi sikhi likhi likhāiā.
Nāmu dānu isanānu karam kamāiā.
Niv chalaṇu miṭh bol ghāli khavāiā.

Pauṛī 6 (The earning of Gursikh)

Touching the feet, the Sikhs of the Guru wash their feet. Then they taste the ambrosial word (of Guru) through which the mind is controlled. They fetch water, fan the *saṅgat* and put wood in the fire-box of the kitchen. They listen to, write and make others write the hymns of the Guru. They practise the remembrance of Lord's name, charity and ablutions. They walk in humility, speak sweetly, and eat the earning of their own hands.

ਪਉੜੀ ੭ (ਗੁਰਸਿੱਖਾਂ ਦਾ ਮੇਲ)

ਗੁਰਸਿਖਾਂ ਗੁਰਸਿਖ ਮੇਲਿ ਮਿਲਾਇਆ।
ਭਾਇ ਭਗਤਿ ਗੁਰਪੁਰਬ ਕਰੈ ਕਰਾਇਆ।
ਗੁਰਸਿਖ ਦੇਵੀ ਦੇਵ ਜਠੇਰੇ ਭਾਇਆ।
ਗੁਰਸਿਖ ਮਾਂ ਪਿਉ ਵੀਰ ਕੁਟੰਬ ਸਬਾਇਆ।
ਗੁਰਸਿਖ ਖੇਤੀ ਵਣਜੁ ਲਾਹਾ ਪਾਇਆ।
ਹੰਸ ਵੰਸ ਗੁਰਸਿਖ ਗੁਰਸਿਖ ਜਾਇਆ ॥ ੭ ॥

Pauṛī 7 (Gursikhāṅ dā mel)

Gursikhāṅ gursikh meli milāiā.
Bhāi bhagati gurpurab karai karāiā.
Gursikh devī dev jaṭhere bhāiā.
Gursikh māṅ piu vīr kuṭamb sabāiā.
Gursikh khetī vaṇaju lāhā pāiā.
Haṅs vaṅs gursikh gursikh jāiā.

Pauṛī 7 (Meeting of the Sikhs of the Guru)

The Sikhs of Guru meet the Sikhs of the Guru. Bound by the loving devotion, they celebrate the anniversaries of the Guru. For them, the Sikh of the Guru is the god, goddess and the father. Mother, father, brother and the family also is the Sikh of the Guru. Meeting to the Sikhs of the Guru is farming business as well as other gainful occupations for the Sikh. The progeny of the swan like Sikhs of Guru is also the Sikh of the Guru.

ਪਉੜੀ ੮ (ਸ਼ਗਨਾਂ ਦੇ ਵਿਚਾਰ ਵਿਖੇ)

ਸਜਾ ਖਬਾ ਸਉਣੁ ਨ ਮੰਨਿ ਵਸਾਇਆ।
ਨਾਰਿ ਪੁਰਖ ਨੋ ਵੇਖਿ ਨ ਪੈਰੁ ਹਟਾਇਆ।
ਭਾਖ ਸੁਭਾਖ ਵੀਚਾਰਿ ਨ ਛਿਕ ਮਨਾਇਆ।
ਦੇਵੀ ਦੇਵ ਨ ਸੇਵਿ ਨ ਪੂਜ ਕਰਾਇਆ।
ਭੰਭਲ ਭੂਸੇ ਖਾਇ ਨ ਮਨੁ ਭਰਮਾਇਆ।
ਗੁਰਸਿਖ ਸਚਾ ਖੇਤੁ ਬੀਜ ਫਲਾਇਆ ॥ ੮ ॥

Pauṛī 8 (Saganāṅ de vichār vikhe)

Sajā khabā sauṇu na mani vasāiā.
Nāri purakh no vekhi na pairu haṭāiā.
Bhākh subhākh vichāri na chhik manāiā.
Devī dev na sevi na pūj karāiā.
Bhambhal bhūse khāi na manu bharamāiā.
Gursikh sachā khetu bīj phalāiā.

Pauṛī 8 (Omens)

The Gurmukhs never take to their heart the omen on the right or left. They donot retrace their steps while seeing a man or a woman. They donot pay attention to the cries of animals and sneezing. Goddess and gods are neither served nor worshipped by them. By not entangling in deceits, they donot allow their minds to wander. The Gursikhs have sowed the seed of truth in the field of life and have made it fruitful.

ਪਉੜੀ ੯ (ਸਾਧਸੰਗਤ ਰੂਪ ਸੱਚਖੰਡ)

ਕਿਰਤਿ ਵਿਰਤਿ ਮਨੁ ਧਰਮੁ ਸਚੁ ਦਿੜਾਇਆ।
ਸਚੁ ਨਾਉ ਕਰਤਾਰੁ ਆਪੁ ਉਪਾਇਆ।
ਸਤਿਗੁਰ ਪੁਰਖੁ ਦਇਆਲੁ ਦਇਆ ਕਰਿ ਆਇਆ।
ਨਿਰੰਕਾਰ ਆਕਾਰੁ ਸਬਦੁ ਸੁਣਾਇਆ।
ਸਾਧਸੰਗਤਿ ਸਚੁ ਖੰਡ ਥੇਹੁ ਵਸਾਇਆ।
ਸਚਾ ਤਖਤੁ ਬਣਾਇ ਸਲਾਮੁ ਕਰਾਇਆ ॥ ੯ ॥

Pauṛī 9 (Sādhsangat rūp sach-khaṇḍ)

Kirati virati manu dharamu sachu diṛāiā.
Sachu nāu kartāru āpu upāiā.
Satigur purakhu daiālu daiā kari āiā.
Nirankār ākāru sabadu suṇāiā.
Sādh sangati sachu khaṇḍ thehu vasāiā.
Sachā takhatu baṇāi salāmu karāiā.

Pauṛī 9 (Holy congregation, the abode of truth)

For earning livelihood, the Gurmukhs keep in mind, the dharma and always remember the truth. They know that the creator Lord himself has created (and diffused) the truth. That true Guru, the supreme one, very kindly has descended on earth, and he personifying the formless into the form of Word has recited it for one and all. The Guru has founded the high mound of the holy congregation known also as the abode of truth. There only establishing the true throne he has made all to bow and salute.

ਪਉੜੀ ੧੦ (ਸਾਧ ਸੰਗਤ ਦੀ ਸੇਵਾ)

ਗੁਰਸਿਖਾ ਗੁਰਸਿਖ ਸੇਵਾ ਲਾਇਆ।
ਸਾਧਸੰਗਤਿ ਕਰਿ ਸੇਵ ਸੁਖ ਫਲੁ ਪਾਇਆ।
ਤਪੜੁ ਝਾੜਿ ਵਿਛਾਇ ਧੂੜੀ ਨਾਇਆ।
ਕੋਰੇ ਮਟ ਅਣਾਇ ਨੀਰੁ ਭਰਾਇਆ।
ਆਣਿ ਮਹਾ ਪਰਸਾਦੁ ਵੰਡਿ ਖੁਆਇਆ ॥ ੧੦ ॥

Pauṛī 10 (Sādh saṅgati dī sevā)

Gursikhā gursikh sevā lāiā.
Sādh saṅgati kari sev sukh phalu pāiā.
Taparu jhāṛi vichhāi dhūṛī nāiā.
Kore maṭ aṇāi nīru bharāiā.
Āṇi mahā parasādu vaṇḍi khuāiā.

Pauṛī 10 (Service to the holy congregation)

The Sikhs of the Guru inspire the Sikhs of the Guru to serve and thus serving the holy congregation they receive the fruit of happiness. Sweeping and spreading the sitting mats they bathe in the dust of the holy congregation. They bring unused pitchers and fill them with water (to get it cold). They bring sacred food (*mahā parsādu*), distribute it among others and eat.

ਪਉੜੀ ੧੧ (ਬੁਰੇ ਨਾਲ ਭਲਾ ਕਰਦਾ ਹੈ)

ਹੋਇ ਬਿਰਖੁ ਸੰਸਾਰੁ ਸਿਰ ਤਲਵਾਇਆ।
ਨਿਹਚਲੁ ਹੋਇ ਨਿਵਾਸੁ ਸੀਸੁ ਨਿਵਾਇਆ।
ਹੋਇ ਸੁਫਲ ਫਲੁ ਸਫਲੁ ਵਟ ਸਹਾਇਆ।
ਸਿਰਿ ਕਰਵਤੁ ਧਰਾਇ ਜਹਾਜੁ ਬਣਾਇਆ।
ਪਾਣੀ ਦੇ ਸਿਰਿ ਵਾਟ ਰਾਹੁ ਚਲਾਇਆ।
ਸਿਰਿ ਕਰਵਤੁ ਧਰਾਇ ਸੀਸ ਚੜਾਇਆ ॥ ੧੧ ॥

Pauṛī 11 (Bure nāl bhalā karadā hai)

Hoi birakhu sansāru sir talavāiā.
Nihachalu hoi nivāsu sīsu nivāiā.
Hoi suphal phalu saphalu vaṭ sahāiā.
Siri karavatu dharāi jahāju baṇāiā.
Pāṇī de siri vāṭ rāhu chalāiā.
Siri karavatu dharāi sīs chaṛāiā.

Pauṛī 11 (Do good to evil person)

Tree is there in the world and keeps its head downward. It stands steadfast and maintains its head low. Then becoming full of fruits it bears the stone-blows. Further it gets sawed and causes to make ship. Now it moves on the head of water. Having borne iron-saw upon head, it carries the same iron (used in ship making) across (the water).

ਪਉੜੀ ੧੨ (ਬ੍ਰਿਛ ਅਉਗੁਣ ਸਹਾਰ ਕੇ ਗੁਣ ਕਰਦਾ ਹੈ)

ਲੋਹੇ ਤਛਿ ਤਛਾਇ ਲੋਹਿ ਜੜਾਇਆ।
ਲੋਹਾ ਸੀਸੁ ਚੜਾਇ ਨੀਰਿ ਤਰਾਇਆ।
ਆਪਨੜਾ ਪੁਤੁ ਪਾਲਿ ਨ ਨੀਰਿ ਡੁਬਾਇਆ।
ਅਗਰੈ ਡੋਬੈ ਜਾਣਿ ਡੋਬਿ ਤਰਾਇਆ।
ਗੁਣ ਕੀਤੇ ਗੁਣ ਹੋਇ ਜਗੁ ਪਤੀਆਇਆ।
ਅਵਗੁਣ ਸਹਿ ਗੁਣੁ ਕਰੈ ਘੋਲਿ ਘੁਮਾਇਆ ॥ ੧੨ ॥

Pauṛī 12 (Brichh auguṇ sahār ke guṇ karadā hai)

Lohe tachhi tachhāi lohi jaṛāiā.
Lohā sīsu chaṛāi nīri tarāiā.
Apanaṛā putu pāli na nīri ḍubāiā.
Agarai ḍobai jāṇi ḍobi tarāiā.
Guṇ kīte guṇ hoi jagu patīāiā.
Avaguṇ sahi guṇu karai gholi ghumāiā.

Pauṛī 12 (The tree bears the evil and does the good)

With the help of iron the tree is cut and pruned and iron nails are stuck into it. But the tree carrying iron on its head keeps it floating on water. The water also considering it its adopted son does not make it sink. But the sandal wood is sunk intentionally to make it costlier. The quality of goodness produces goodness and the wholeworld also remains happy. I am sacrifice unto him who does good in return of evil.

ਪਉੜੀ ੧੩ (ਸਤਿਗੁਰੂ ਦਾ ਹੁਕਮ)

ਮੰਨੈ ਸਤਿਗੁਰ ਹੁਕਮੁ ਹੁਕਮਿ ਮਨਾਇਆ।
ਭਾਣਾ ਮੰਨੈ ਹੁਕਮਿ ਗੁਰ ਫੁਰਮਾਇਆ।
ਪਿਰਮ ਪਿਆਲਾ ਪੀਵਿ ਅਲਖੁ ਲਖਾਇਆ।
ਗੁਰਮੁਖਿ ਅਲਖੁ ਲਖਾਇ ਨ ਅਲਖੁ ਲਖਾਇਆ।
ਗੁਰਮੁਖਿ ਆਪੁ ਗਵਾਇ ਨ ਆਪੁ ਗਣਾਇਆ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਾਇ ਬੀਜ ਫਲਾਇਆ ॥ ੧੩ ॥

Pauṛī 13 (Satigur dā hukam)

Mannai satigur hukamu hukami manāiā.
Bhāṇā manai hukami gur phurmāiā.
Piram piālā pīvi alakhu lakhāiā.
Gurmukhi alakhu lakhāi na alakhu lakhāiā.
Gurmukhi āpu gavāi na āpu gaṇāiā.
Gurmukhi sukh phalu pāi bīj phalāiā.

Pauṛī 13 (Order of the true Guru)

Who accepts the order (will) of Lord makes the whole world accept his order *(hukam)*. The order of the Guru is that the will of the Lord be accepted positively. Drinking the cup of loving devotion, they visualise the invisible (Lord). The Gurmukhs even having seen (realized) donot go on divulging this mystery. Gurmukhs delete ego from the self and never allow themselves to be noticed. The Guru-oriented ones acquire the fruit of happiness and spread its seeds all around.

ਪਉੜੀ ੧੪ (ਚੇਲੇ ਦਾ ਪ੍ਰੇਮ)

ਸਤਿਗੁਰ ਦਰਸਨੁ ਦੇਖਿ ਧਿਆਨੁ ਧਰਾਇਆ।
ਸਤਿਗੁਰ ਸਬਦੁ ਵੀਚਾਰਿ ਗਿਆਨੁ ਕਮਾਇਆ।
ਚਰਣ ਕਵਲ ਗੁਰ ਮੰਤੁ ਚਿਤਿ ਵਸਾਇਆ।
ਸਤਿਗੁਰ ਸੇਵ ਕਮਾਇ ਸੇਵ ਕਰਾਇਆ।
ਗੁਰ ਚੇਲਾ ਪਰਚਾਇ ਜਗ ਪਰਚਾਇਆ।
ਗੁਰਮੁਖਿ ਪੰਥੁ ਚਲਾਇ ਨਿਜ ਘਰਿ ਛਾਇਆ ॥ ੧੪ ॥

Pauṛī 14 (Chele dā prem)

Satigur darasanu dekhi dhiānu dharāiā.
Satigur sabadu vīchāri giānu kamāiā.
Charaṇ kaval gur mantu chiti vasāiā.
Satigur sev kamāi sev karāiā.
Gur chelā parachāi jag parachāiā.
Gurmukhi panthu chalāi nij ghari chhāiā.

Pauṛī 14 (Love of a disciple)

Having the sight of the true Guru, the Sikh of Guru concentrates upon Him. Pondering upon the word of true Guru he cultivates knowledge. He keeps to his heart the mantra and the lotus feet of Guru. He serves the true Guru and consequently makes the whole world serve him. The Guru loves disciple and disciple makes the whole world happy. This way, that disciple creates a religion of the Gurmukhs and situates in his own self.

ਪਉੜੀ ੧੫ (ਗੁਰਸਿੱਖ ਲਈ ਜੋਗ ਦੀ ਜੁਗਤੀ)

ਜੋਗ ਜੁਗਤਿ ਗੁਰਸਿਖ ਗੁਰ ਸਮਝਾਇਆ।
ਆਸਾ ਵਿਚਿ ਨਿਰਾਸਿ ਨਿਰਾਸੁ ਵਲਾਇਆ।
ਥੋੜਾ ਪਾਣੀ ਅੰਨੁ ਖਾਇ ਪੀਆਇਆ।
ਥੋੜਾ ਬੋਲਣ ਬੋਲਿ ਨ ਝਖਿ ਝਖਾਇਆ।
ਥੋੜੀ ਰਾਤੀ ਨੀਦ ਨ ਮੋਹਿ ਫਹਾਇਆ।
ਸੁਹਣੇ ਅੰਦਰਿ ਜਾਇ ਨ ਲੋਭ ਲੁਭਾਇਆ ॥ ੧੫ ॥

Pauṛī 15 (Gursikh laī jog dī jugatī)

Jog jugati gursikh gur samajhāiā.
Āsā vichi nirāsi nirāsu valāiā.
Thoṛā pāṇī annu khāi pīāiā.
Thoṛā bolaṇ boli na jhakhi jhakhāiā.
Thoṛī rātī nīd na mohi phahāiā.
Suhaṇe andari jāi na lobh lubhāiā.

Pauṛī 15 (Yoga-technique for Gurmukh)

Guru has explained the technique of yoga to the Sikh that be detached amidst all the hopes and cravings. Eat less food and drink little water. Speak less and donot talk nonsensical. Sleep less and donot be caught in any infatuation. Donot indulge in greed even in dreams.

ਪਉੜੀ ੧੬ (ਗੁਰਸਿੱਖਾਂ ਲਈ ਜੋਗ ਦੇ ਸਾਧਨ)

ਮੁੰਦ੍ਰਾ ਗੁਰ ਉਪਦੇਸੁ ਮੰਤ੍ਰ ਸੁਣਾਇਆ।
ਖਿੰਥਾ ਖਿਮਾ ਸਿਵਾਇ ਝੋਲੀ ਪਤਿ ਮਾਇਆ।
ਪੈਰੀ ਪੈ ਪਾ ਖਾਕ ਬਿਭੂਤ ਬਣਾਇਆ।
ਪਿਰਮ ਪਿਆਲਾ ਪੱਤ ਭੋਜਨੁ ਭਾਇਆ।
ਡੰਡਾ ਗਿਆਨ ਵਿਚਾਰੁ ਦੂਤ ਸਧਾਇਆ।
ਸਹਜ ਗੁਫਾ ਸਤਿਸੰਗੁ ਸਮਾਧਿ ਸਮਾਇਆ ॥ ੧੬ ॥

Pauṛī 16 (Gursikhāṅ laī jog de sādhan)

Mundrā gur upadesu mantru suṇāiā.
Khinthā khimā sivāi jholī pati māiā.
Pairī pai pā khāk bibhūt baṇāiā.
Piram piālā pat bhojanu bhāiā.
Ḍaṇḍā giān vichāru dūt sadhāiā.
Sahaj guphā satisaṅgu samādhi samāiā.

Pauṛī 16 (Yoga technique for Gursikhs)

The sermon of Guru is the earrings of a yogi. Forgiveness is the patched blanket and in the beggar's bag is the name of the Lord of maya (God). Humbly touching of the feet are ashes. Cup of love is the bowl which is filled with the food of affection. Knowledge is the staff with which the messengers of different propensities of mind are cultured. Holy congregation is the tranquil cave wherein the yogi resides in equipoise.

ਪਉੜੀ ੧੭ (ਗੁਰਸਿਖ ਦੀ ਜੋਗ ਜੁਗਤਿ ਦੀ ਹੋਰ ਸਾਧਨਾ)

ਸਿੰਙੀ ਸੁਰਤਿ ਵਿਸੇਖੁ ਸਬਦੁ ਵਜਾਇਆ।
ਗੁਰਮੁਖਿ ਆਈ ਪੰਥੁ ਨਿਜ ਘਰੁ ਪਾਇਆ।
ਆਦਿ ਪੁਰਖੁ ਆਦੇਸੁ ਅਲਖੁ ਲਖਾਇਆ।
ਗੁਰ ਚੇਲੇ ਰਹਰਾਸਿ ਮਨੁ ਪਰਚਾਇਆ।
ਵੀਹ ਇਕੀਹ ਚੜ੍ਹਾਇ ਸਬਦੁ ਮਿਲਾਇਆ ॥ ੧੭ ॥

Pauṛī 17 (Gursikhāṅ dī jog jugatī de hor sādhan)

Siṅṅī surati visekhu sabadu vajāiā.
Gurmukhi āī panthu nij gharu pāiā.
Ādi purakhu ādesu alakhu lakhāiā.
Gur chele rahrāsi manu parachāiā.
Vīh ikīh chaṛāi sabadu milāiā.

***Pauṛī* 17 (Other means of yoga-technique for Gursikhs)**

The knowledge about the supreme is the trumpet (*siṅgī*) of yogi and the recitation of the word is its playing upon. The best assembly of Gurmukhs i.e. the *Aī panth,* could be attained by settling in one's own home. Such people (Gurmukhs) bow before the primal Lord and have the sight of the invisible (God). The disciples and the Gurus have enrapt themselves in the mutual love for one another. Getting above of the worldly affairs, they meet (their ultimate destiny) the Lord.

ਪਉੜੀ ੧੮ (ਸੰਸਾਰ ਰੂਪ ਚਉਪੜ ਦੀ ਬਾਜੀ)

ਗੁਰ ਸਿਖ ਸੁਣਿ ਗੁਰਸਿਖ ਸਿਖੁ ਸਦਾਇਆ।
ਗੁਰ ਸਿਖੀ ਗੁਰਸਿਖ ਸਿਖ ਸੁਣਾਇਆ।
ਗੁਰ ਸਿਖ ਸੁਣਿ ਕਰਿ ਭਾਉ ਮੰਨਿ ਵਸਾਇਆ।
ਗੁਰਸਿਖਾ ਗੁਰ ਸਿਖ ਗੁਰਸਿਖ ਭਾਇਆ।
ਗੁਰ ਸਿਖ ਗੁਰਸਿਖ ਸੰਗੁ ਮੇਲਿ ਮਿਲਾਇਆ।
ਚਉਪੜਿ ਸੋਲਹ ਸਾਰ ਜੁਗ ਜਿਣਿ ਆਇਆ ॥ ੧੮ ॥

Pauṛī 18 (Sansār rūp chaupaṛ dī bājī)

Gursikh suṇi gursikh sikhu sadāiā.
Gursikhī gursikh sikh suṇāiā.
Gursikh suṇi kari bhāu manni vasāiā.
Gursikhā gursikh gursikh bhāiā.
Gursikh gursikh sangu meli milāiā.
Chaupaṛi solah sār jug jiṇi āiā.

Pauṛī 18 (World,the game of dice)

Having listened to the teaching of Guru, the Sikh of Guru has called other Sikhs. Adopting the teachings of the Guru, the Sikh has recited the same to others. The Sikhs have adopted those teachings with loving devotion. The Sikhs of the Guru have liked the Sikh and thus a Sikh has met the Sikhs. The world-game of oblong dice has been conquered by the pair of the Guru and the disciple.

ਪਉੜੀ ੧੯ (ਸ਼ਤਰੰਜ ਦੀ ਖੇਲ)

ਸਤਰੰਜ ਬਾਜੀ ਖੇਲੁ ਬਿਸਾਤਿ ਬਣਾਇਆ।
ਹਾਥੀ ਘੋੜੇ ਰਥ ਪਿਆਦੇ ਆਇਆ।
ਹੁਇ ਪਤਿਸਾਹੁ ਵਜੀਰ ਦੁਇ ਦਲ ਛਾਇਆ।
ਹੋਇ ਗਡਾਵਡਿ ਜੋਧ ਜੁਧੁ ਮਚਾਇਆ।
ਗੁਰਮੁਖਿ ਚਾਲ ਚਲਾਇ ਹਾਲ ਪੁਜਾਇਆ।
ਪਾਇਕ ਹੋਇ ਵਜੀਰੁ ਗੁਰਿ ਪਹੁਚਾਇਆ ॥ ੧੯ ॥

Pauṛī 19 (Śatrañj dī khel)

Satarañj bājī khelu bisāti baṇāiā.
Hāthī ghoṛe rath piāde āiā.
Hui patisāhu vajīr dui dal chhāiā.
Hoi gaḍāvaḍi jodh judhu machāiā.
Gurmukhi chāl chaiāi hāl pujāiā.
Pāik hoi vajīru guri pahuchāiā.

Pauṛī 19 (The game of chess)

The chess players have spread the chess mat. Elephants, chariots, horses and pedestarians have been brought in. The groups of kings and ministers have gathered and are fighting tooth and nail. The Gurmukh by making a move has opened his heart before the Guru. The Guru has lifted pedestarian to the rank of minister and has placed him to the place of success (and thus has saved the life game of the disciple).

ਪਉੜੀ ੨੦ (ਗੁਰਮੁਖ ਭੈ ਵਿਚ ਰਹਿੰਦੇ ਹੋਏ
ਨਿਰੰਕਾਰ ਨੂੰ ਪ੍ਰਾਪਤ ਕਰ ਲੈਂਦੇ ਹਨ)

ਭੈ ਵਿਚਿ ਨਿਮਣਿ ਨਿਮਿ ਭੈ ਵਿਚਿ ਜਾਇਆ।
ਭੈ ਵਿਚਿ ਗੁਰਮੁਖਿ ਪੰਥਿ ਸਰਣੀ ਆਇਆ।
ਭੈ ਵਿਚਿ ਸੰਗਤਿ ਸਾਧ ਸਬਦੁ ਕਮਾਇਆ।
ਭੈ ਵਿਚਿ ਜੀਵਨੁ ਮੁਕਤਿ ਭਾਣਾ ਭਾਇਆ।
ਭੈ ਵਿਚਿ ਜਨਮੁ ਵਸਾਰਿ ਸਹਜਿ ਸਮਾਇਆ।
ਭੈ ਵਿਚਿ ਨਿਜ ਘਰਿ ਜਾਇ ਪੂਰਾ ਪਾਇਆ ॥ ੨੦ ॥

Pauṛī 20 (Gurmukh bhai vich rahinde hoe
niraṅkār nūṅ prāpat kar lainde han)

Bhai vichi nimaṇi nimi bhai vichi jāiā.
Bhai vichi gurmukhi panthi saraṇī āiā.
Bhai vichi saṅgati sādh sabadu kamāiā.
Bhai vichi jīvanu mukati bhāṇā bhāiā.
Bhai vichi janamu vasāri sahaji samāiā.
Bhai vichi nij ghari jāi pūrā pāiā.

***Pauṛī* 20 (Living in the fear of God, Gurmukhs attain formless God)**

Under the natural law (fear of Lord), the *jīva* (creature) is conceived (by mother) and in the fear (law) he is born. In fear he comes in the shelter of the way (*panth*) of Guru and in fear, through the holy congregation he practises upon the word. In fear (natural laws) he gets liberated in life and accepts the will of God happily. In fear he leaves away this life and merges in the equipoise. In fear he settles in his self and attains the supreme Perfect Being.

ਪਉੜੀ ੨੧ (ਗੁਰ ਉਸਤਤਿ ਵਿਖੇ)

ਗੁਰ ਪਰਮੇਸਰੁ ਜਾਇ ਸਰਣੀ ਆਇਆ।
ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਇ ਨ ਚਲੈ ਚਲਾਇਆ।
ਗੁਰਮਤਿ ਨਿਹਚਲੁ ਹੋਇ ਨਿਜ ਪਦ ਪਾਇਆ।
ਗੁਰਮੁਖਿ ਕਾਰ ਕਮਾਇ ਭਾਣਾ ਭਾਇਆ।
ਗੁਰਮੁਖਿ ਆਪੁ ਗਵਾਇ ਸਚਿ ਸਮਾਇਆ।
ਸਫਲੁ ਜਨਮੁ ਜਗਿ ਆਇ ਜਗਤੁ ਤਰਾਇਆ ॥ ੨੧ ॥ ੨੦ ॥ ਵੀਹ ॥

Pauṛī 21 (Gur ustati vikhe)

Gur paramesaru jāi saraṇī āiā.
Gur charaṇī chitu lāi na chalai chalāiā.
Gurmati nihachalu hoi nij pad pāiā.
Gurmukhi kār kamāi bhāṇā bhāiā.
Gurmukhi āpu gavāi sachi samāiā.
Saphalu janamu jagi āi jagatu tarāiā.

Pauṛī 21 (In praise of the Guru)

Those who, accepting Guru as God have sought shelter in the Lord and who have put their heart in the feet of Lord, never become perishable. They, getting deeply rooted in the wisdom of Guru, attain theirselves. They adopt the daily routine of the Gurmukhs, and God's Will becomes dear to them. As Gurmukhs, losing their ego, they merge in the truth. Their birth in the world is meaningful and they get across the whole world also.

GLOSSARY

Aham, Ahaṅkār, Haṅkār	ego, known in Sikhism as chronic ailment
Amāvas	no-moon night
Ambar	sky
Ārajā	age, life span
Ārasī	mirror
Auliā	a Muslim saint
Bābā	grand old man, generally used for Guru Nānak
Babīhā	rain bird
Baisantar	fire
Bārah panth	twelve sects of yogis
Bedī	direct descendant of Guru Nanak
Bemukh	apostate
Bhadaṇ	tonsure ceremony in Hinduism
Bhairav	the terrible form of Śiva
Bhāu-Bhagati	loving devotion
Bhavajal	world ocean full of troubles
Chāṇaṇ	light (of knowledge)
Charaṇāmrit	the feet-wash
Chitragupt	known as the accountant of Yama, the god of death
Daint	demon
Ḍaṇḍaut	prostration by lying flat on ground with face downward
Daragāh	court of the Lord
Dharamasāl	earlier form of Gurdvārā, the door of the Guru, the abode of dharma
Dhaul	mythological bull holding the earth on its horn
Digambar	Jain ascetics who wear no cloth
Dīvā	earthen lamp.
Dubājarā	a double cross, bastard, betrayer.
Dasavandh	Sikh tenent of offering one-tenth of income to the House of the Guru for the projects of public weal.
Ekaṅkār	the supreme one Lord containing His self in Himself.

Gāḍīrāh	literally highway but symbolically Sikh way of life.
Gandharav	bard of heaven as known in Hindu mythology.
Ghugū	owl,a stupid person.
Golak	cash box placed in the Gurdvārā where people offer money.
Gular	Name of fruit of a small size grown on banyan tree.
Gurbāṇī (bāṇī)	hymns compiled in the Guru Granth Sahib.
Gurmati	wisdom of Guru, generally known as essence of Sikhism.
Gurmukh	Guru oriented, the ideal man in the Guru Granth Sāhib.
Gurpurab	anniversaries pertaining to the Gurus.
Guriāī	Guruship
Harichandaurī	an imaginary city in the sky.
Hasti	elephant.
Haumai	ego, the chronic ailment.
Hom	burnt offerings.
Hukam	divine order, will of the Lord.
Īd	Muslim festival of rejoicings.
Indr	king of gods.
Kachakaul	begging bowl.
Kabitt	a syllabic metre of eight steps in Puñjābī and Hindī poetry.
Kaliyug	the dark Age among the four Ages other three being *satyug*, *tretā* and *dvāpar.*
Kaus	wooden sandal.
Katebs	four holy books of semitic religions: Tauret, Iñjīl, Zabūr and Holy Qurān.
Kavāu	the first resonance known to be the basic cause of this whole creation.
Khaṭ karam	six practices of Haṭh yoga – *dhautī, netī, kapāl-bhātī, trāṭak etc.*
Khaṭ shāstra	six systems of Indian philosophy – *Sānkhy, Yoga, Nyāy, Vaiśeṣik, Mīmānsā* and *Vedānta.*
Kinnar	instrumentalist of gods.
Kirat	rightful earning.
Kudarati	nature, power of the Almighty.
Kūṛ	falsehood.
Lūaṅ	trichome.

Mānasarovar	holy lake in Kailāś mountains.
Manmukh	mind-oriented one.
Marajīvaṛā	diver who without caring for his life dives deep into the ocean and brings pearls from the bottom.
Masāik	plural of Śaikh.
Masands	those devotees who from far flung places, at regular invervals brought offerings of the Sikhs to the presence of the Guru.
Masīt	mosque – place of Muslim worship.
Maulavī	a Muslim priest.
Mīnā	a dissembler.
Miragāṇī	deer-skin, seat of deer-skin.
Mor	peacock.
Mukatī	final liberation.
Munī	ascetic of Śramanic tradition.
Nām	the essence and support of the whole world.
Namāz	Muslim way of worship of Allah.
Nāth	yogi known for his rigorous discipline.
Nimmartā	humility.
Niramal panth	the pure way, generally used for Sikhism.
Oaṅkār	the primal energy of which the whole of the cosmos is made or the supreme Lord in the formless form of first cosmic vibration tending to be many as names and forms of the world.
Paigambar	prophet.
Pañchāiṇ	a gathering of five elite persons.
Paramhaṅs	a realised soul who is competent to sift truth from falsehood.
Rāsi	sign of zodiac, capital investment.
Riddhi-siddhi	miraculous powers.
Rozā	fast, Muslims observe during the month of Ramdān.
Sabad (śabd)	the Word – primordial vibration by and of the Lord.
Sachakhaṇḍ	abode of truth.
Sakārath	useful, successful.
Sākat	follower of goddess Durgā.
Saṅgat	assembly of holy persons, holy congregation around the Guru Granth Sāhib.
Sarevaṛe	Jain ascetics.
Savaiyā	a verse formation of four lines.

Siddh	adept and proven ascetic supposed to have many miraculous powers. Siddhs were known eighty-four in number.
Śiva	god of destruction in Hindu mythology.
Śiva-śakatī	divine power and maya.
Sodar	hymn meant for recitation by the Sikhs in the evening.
Soḍhī	direct descendant of Guru Rāṃ Dās.
Sumer	mountain in the high ranges of Himālay.
Suniārā	goldsmith, jeweller.
Svāti-nakṣtr	fifteenth, out of twenty-seven stars formations known in Indian astrological science.
Tribeṇī, Triveṇī, Trikuṭī	confluence of three rivers – Gaṅgā, Yamunā and Sarasavatī at Prayāg (Allahabad) in India but in body the meeting point of three most important nerves i.e. Iṛā, Piṅgalā and Suṣumnā in the forehead.
Tribhavaṇ	all the three worlds i.e. sky, earth and the nether world.
Vāhigurū	wondrously awe inspiring God as known in Sikhism.
Vaīsekhak, Vaiśesik	name of a Shastra.
Vāṅs	bamboo, a man internally hollow and self destructive.
Vār	a heroic ballad, a form of Puñjābī poetry.
Vāṛ	fence supposed to protect the crops.
Vedānta	end of the Vedas – name of a Shastra.
Yama (Jam)	god of death.

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